

The Sabbath Recorder

church business meeting, at which it is expected former Pastor Charles H. Bond will act as speaker.

The weekend activities marked a memorable event in the history of this church, celebrating a century and a quarter of Sabbath-keeping history, and were designed to set the tone for the next span of years.

SABBATH SCHOOL LESSON

for April 17, 1965

Christ Is Risen

Lesson Scripture: Matthew 28: 1-10, 16-20

NEWS FROM THE CHURCHES

KANSAS CITY, MO.—In February the college that owns the church building where we have been worshipping notified us that they were going to tear down the building during the month. We had a hard time locating anything suitable, but our church has found another meeting place for which we praise God. It is a small brick storefront at 4915 E. 24th, Kansas City, Mo. With some work it will serve as a temporary meeting house while we negotiate for something that will better meet our needs.

The pastor's wife, who is correspondent for the church and helps her husband in letter writing, says that not all (like losing their building) is depressing: "We wish to thank the Missionary Board for giving us the city pastor-evangelist. We pray that through God's help we may be worthy of the opportunity which this provides." Pastor Conrod came to the new church on a part-time service basis and is now looking forward to an opportunity for full-time service. In preparation for the coming of the Rev. Paul Osborn he is resigning as pastor of the church.

DODGE CENTER, MINN.—We have been wondrously blessed in this community during the days of March 12-20 with the presence of the Rev. Mynor Soper and Paul Hummel, missionaries, who have conducted a "Spiritual Roundup." Services were held on Friday, Sabbath, Sunday, and Thursday nights and on Sabbath days.

Mr. Soper gave uplifting sermons, assisted by our pastor. Mr. Hummel also

spoke at various times. There was always much singing and special numbers. On Sabbath evening, March 13, Donald Gray of Milton led the spirited singing.

Because of the "spring blizzard" Thursday, March 18, there was no service at the church, but the members able to get into town and those who live in town gathered at the home of Mrs. Alice Bonser for an evening of singing and talks.

On Sabbath day, March 13, a fellowship dinner was served at the church. In the afternoon, Mr. Hummel showed some of his pictures of Colorado. On Sabbath evening, March 20, the Youth Fellowship held a social. Mr. Soper favored with his guitar. He and Mr. Hummel, former horse and cattle ranchers, called attention to the spiritual roundup by wearing their big ranch hats while in the community. During the days, many calls were made, including visits to St. Paul and Rochester. The visitors were guests of the members of the church at dinner and supper.

The heavy snowfall which is known as the St. Patrick's Day storm did not lessen the interest of the parishioners. Several rededicated their lives and some made their first stand for Christ.

Pre-Easter services have been held on Wednesday evenings with four churches of the community taking part.

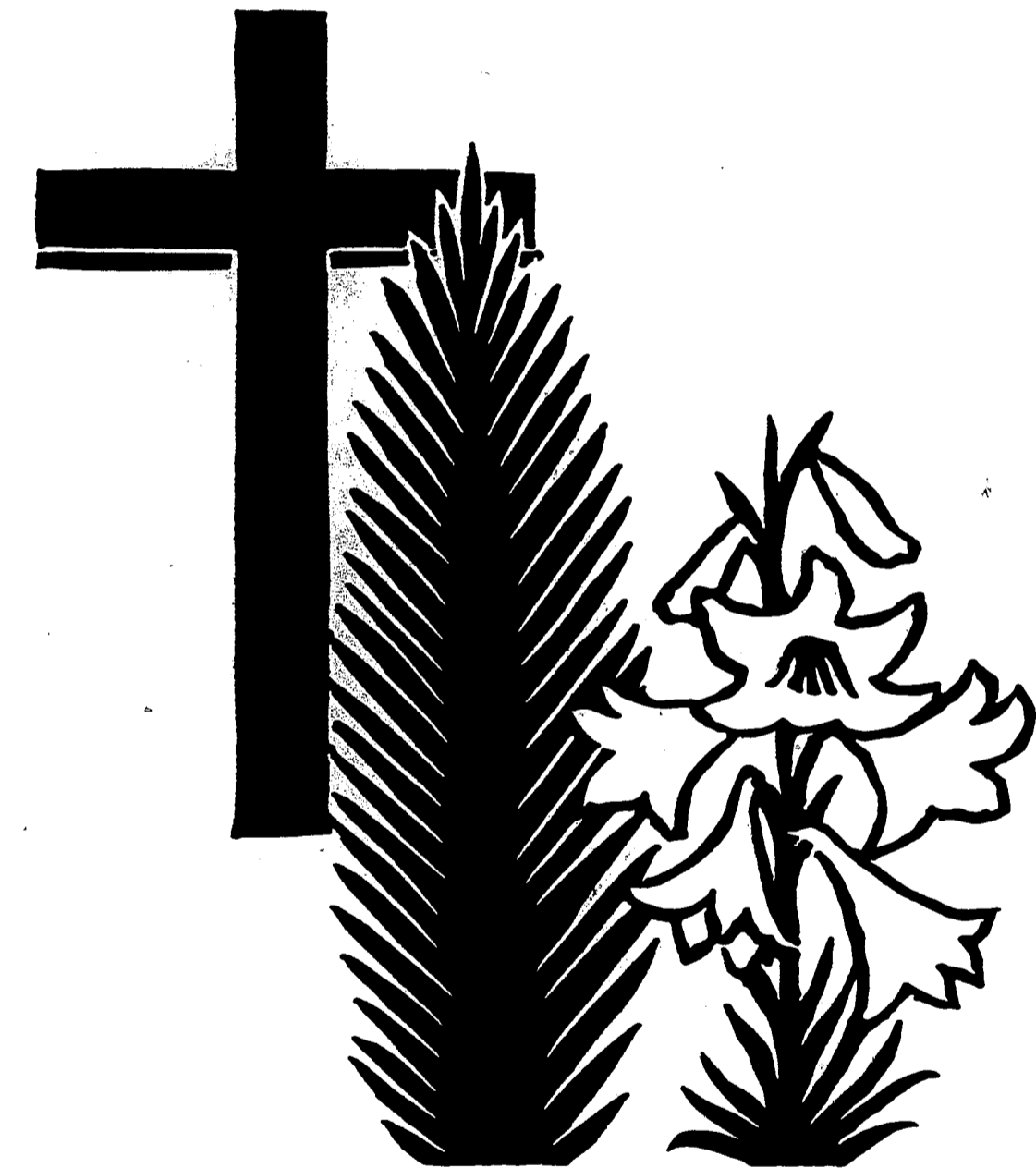
The Youth Fellowship is sponsoring a weekend retreat on April 16-18. High School and college-age youth from sister Seventh Day Baptist churches have been invited.

A lovely carved cross, the work of Jess Babcock, was presented to the church.

Marriages

McAllister-Lewis.—Patrick Robert McAllister, son of Mr. and Mrs. Claude W. McAllister of Shiloh, N. J., and Joan Elizabeth Lewis, daughter of Mr. and Mrs. Philip H. Lewis of Riverside, Calif., both students at Salem College, were united in marriage Feb. 1, 1965, in the Oakland, Maryland, Methodist Church by the Rev. Laurence Sherwood.

Strawderman-Young.—In the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., September 5, 1964, William Edward Strawderman and Eileen Carol Young, both of Ashaway, R. I. Officiating were the Revs. Earl Cruzan and Harold R. Crandall.



After the Cross the Crown

There are crowns worn by living monarchs, of which it would be difficult to estimate the value. The price paid for their jewels is the least part of it. They cost thousands of lives and rivers of human blood; yet in His esteem, and surely in ours also, Christ's crown outweighs them all. He gave His life for it; and alone, of all monarchs, He was crowned at His coronation by the hands of Death. Others cease to be kings when they die. By dying He became a king. He laid His head in the dust that He might become "head over all." He entered His kingdom through the gates of the grave, and ascended the universe by the steps of a cross. — Guthrie.

The Sabbath Recorder

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The Lord Lives

Whenever we review the gospel accounts of the death and resurrection of our Lord we are thrilled anew with the various ways in which the fact of His resurrection burst upon the consciousness of the women and the disciples.

Meditating on these things, as we do every year at this time, we come to the words in the Gospel of Luke spoken by the two men in shining garments who suddenly stood beside the women from Galilee who had "rested on the Sabbath day according to the commandment" and had come to the tomb very early in the morning laden with spices to anoint the body of Jesus.

The two angels asked a startling, disconcerting question of the women who were already disturbed by the fact that the stone was rolled away. The grave was apparently despoiled by those who had plotted the death of their beloved Master. That question, so disconcerting to them, has come down through the years to us as a glorious, faith-strengthening question because we know fully what they could not then comprehend. The question: "Why seek ye the living among the dead?" (Luke 24: 5).

This was a burying place. There were other sepulchres dug into the rock where perhaps the dead of the present generation were laid beside the bones of the ancestors. It was quite unusual and a great distinction to be laid to rest in a new sepulchre "wherein never man before was laid." Such a tomb was provided by Joseph of Arimathea, a counselor, a just man "who also himself waited for the kingdom of God." Though the rock-hewn tomb was new and clean it was in what we would call a cemetery. The women knew that they were among the dead. They had come in the darkness of early morn seeking that particular place that they had marked in memory as the Sabbath drew on. They had come prepared to do for the dead all that ought to be done, things that they could not do at the time of burial. They were seeking the dead among the dead. So it was a great surprise to them to be asked, "Why seek ye the living among the dead?" The angels reminded them that He had told them on numerous occasions in Galilee

that "He must be delivered into the hands of sinful men, and be crucified, and third day rise again." The empty tomb was not evidence that the body had been removed. This was the third day. They were too late to embalm the body of a crucified man. The time had come for Him to rise and He had risen. They should be seeking the living, not the dead. Christ is not to be found among the dead. This is the message of the angels.

The men and women of this generation do not make the same mistake that was made by those faithful women on that resurrection morn when Christianity was new in the world. But still there is argument about the possibility of the fact of the resurrection of Christ. The natural mind tends to deny the possibility of a miracle like this and therefore to reason that it could not have happened in the way the Scriptures say it occurred. Such people, in effect, know only a Jesus of history who lived and died.

The only way He can live for the people who cannot accept the miraculous is to live on in memory like all of our departed loved ones do. They may speak of Him as being spiritually alive in a vague sort of way. But if our faith stops short of a real resurrection it is not much better than that of the women of Galilee. We would find ourselves actually seeking the dead among the dead or trying to recapture the spirit of Jesus when we, like them, could have so much more. We cannot, of course, have all the physical assurances that they had later that day. People of that day ate with Him, talked with Him, touched Him, and listened again to His commands. Their questions were answered. All the Old Testament Scriptures pertaining to His death were expounded to them by Him who was dead but came again to them in the upper room.

Again to us of this modern, scientific, materialistic age come the words of the risen Christ with the pathos of One trying to present infinite truth to finite minds; "O fools, and slow of heart to

believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?"

The risen Lord is a fact of history and for us it is that which gives substance to our faith.

From Temperate to Tropic

Perhaps those who do much traveling by air become as accustomed to it as those who ride the commuter trains to and from work, thinking no more about it than the time it takes. Not so with those who seldom take to the air in a north and south direction.

Flying over water, as one does most of the way from New York to Kingston, Jamaica, there are not many things coming into view to prepare one for the quick change of climate. The experience has its thrills and surprises. Having made the trip before it is possible to force the mind to keep pace with swift-moving jet that flies high and leaves no shadow as it crosses islands and seas. The craft slides along with steady push against the thin air from the temperature to the tropic zone between midafternoon and nightfall. Yes, one can prepare himself for these changes just as one prepares himself for the new experiences of more routine travel by land. But, then, why try to anticipate everything? Why not enjoy the newness of each day or the experiences of air travel as they come?

March 25 was a normal day in the New York-New Jersey area as far as weather was concerned. It was spring by the calendar, but light flurries of snow and overcast skies in the morning reminded the south-bound editor and his wife that spring weather might be some time yet in arriving. The feeling of winter was not easy to shed in those short hours between takeoff in New York and the first landing on the north shore of Jamaica. The air turbulence was more than expected in a plane big enough for 118 passengers. In a little over two hours the Florida coastline was called to our attention far to our right and quite unreal in the distance. Soon we could see the white criss-cross of an airfield directly below us on Cayman Island. It was the

first time we were able to gain proper perspective when looking out the window. Things had been quite unreal, not only as to weather but also as to our relation to our environment. It was a world of make-believe, so common to children but supposedly put behind by adults. Below us was no visible water, just wispy white clouds against a background of deep blue that appeared to be dome shaped. It looked far more like sky than the dull, cloudless gray of the astronaut's shapeless infinity of space that greeted the upward glance. Could we be flying upside down? We knew we could not. Things are different from what they sometimes seem.

Moving to the other side of the plane we were turned right-side up again by the glint of the slanting sun on the unseen waves 30,000 feet below. Then came the reality of islands stretched out like a knotted shoestring. Soon there were six minutes of looking down at Cuba with no desire to land at the once-friendly port of call on such flights. We reminded ourselves that here were people for whom Christ died, a land that had fallen into the hands of a Christ-denying political system and where there could now be little fellowship with American Christians.

Cloud patterns have a way of constantly changing and bringing momentary illusions. Winged across a long stretch of water between Cuba and Jamaica on this particular occasion we seemed for a time to be flying over drifting icebergs in an Arctic sea and unnatural piles of snow, sometimes packed together, sometimes loosely separating, not like the snowdrifts of our northern clime which show the work of a steady wind driving the snow into smooth-rounded or cliff-like drifts. Here instead was finely shaved ice, loose, crystal white, forced into strange, high-rising shapes. If what we saw had the substance it appeared to have it would be as hostile a place to land as the Cuba we had passed over. This, too, changes as the tops of the clouds flatten out to give the look of a 2-inch blanket of snow covering uneven hummocks of pasture and swamp. This snow-covered land, so similar to what we had seen so recently in the north drew closer

as the pilot cut his engines and announced that we were coming in for a landing at Montego Bay, Jamaica. We had seen no land, only snowy clouds in the setting sun. How would we land in this snow or penetrate the thick clouds for a safe landing somewhere ahead? In a moment we were made aware that looming troubles are frequently illusory, figments of an untrusting mind. The white clouds were so thin that we could not even see them and we never really knew when we passed through them in a moment of time.

Flaps down, wheels down, the great silvery bird with its human cargo of 77 souls strapped six abreast swung low across the heavenly blue of the Caribbean sea to a rubber-scrubbing landing. Just beyond the flat airfield rose the tropically clothed mountains of the north shore. We were not many miles west of Discovery Bay where Columbus anchored in 1494 and spent a year on what he called "the fairest island." When our doors were opened and we stepped out of the air-conditioned cabin we knew that we were far from snow and ice. This part of the island seemed more like a great steam bath—a feeling that soon disappeared as we landed again in more arid Kingston on the south shore where excessive use of water for bathing was prohibited in this time of drought.

Our arrival would not be noted in the annals of history. There would be no Discovery Bay named for us, but our stay on the island would be a time of discovery for us in the realm of the Spirit. We would discover the new-found faith of dark-skinned descendants of slaves who were granted freedom without violence in 1833 and gained their much-prized independence without conflict in 1962. We would discover the steady advance of many Seventh Day Baptist churches since our last visit to the Jamaica Conference in 1960. We would discover that our own faith was strengthened as we had Christian fellowship with those of like faith and spoke to over 700 people in 17 churches. And we would find also that in a very brief time our hearts would be knit with theirs in love and service.

From Our Conference President CONFERENCE 1965

Conference plans are being made! We hope to have a well-balanced program. We must, of course, do the business that needs to be done. At the annual Conference sessions the reports of our agencies are examined, criticized, and approved. Work directed by the agencies is our work for the Lord and we are concerned that it be done efficiently and effectively and also lovingly. It is our responsibility to see that this is done. We must consider carefully the value of what we are doing in each area of our activity. Perhaps it would be wiser to discontinue some things and undertake others that, for this moment in time, are more important. We must decide to what extent we are willing to underwrite financially these various needs. So—in our work in promoting Christ's Kingdom we must take time in a business-like way to consider these matters.

Then there is the very precious time of fellowship. With the Pre-Con meetings and through the week of Conference sessions new Christian friendships are made and old friendships are deepened and life and living seems more worth while. So we must have time for fellowship.

Perhaps most important of all should be our opportunity for spiritual inspiration and growth. We need to hear spiritual truths reiterated and new insights expounded and we need to be challenged to think more deeply and earnestly and study more diligently. We should have time for discussion and exchange of ideas and experiences so that we may be mutually inspired and encouraged in our spiritual living. We need to praise God and pray together in order that our concept of God may be enlarged so that we are able to feel a greater awe and reverence for Him than we ever have before.

A request has come for some kind of sessions preceding Conference to be set up for older adults who may have brought young people to Pre-Con camps. If you are interested in such sessions would you write your ideas to me? What would you

like to study and discuss and who would you like for a leader?

We hope you are planning to come to Alfred in August in order to make Conference the very important and worthwhile meeting it should be. Our Conference work needs you. Everyone of us has something of value to give! Perhaps a special talent, perhaps an idea, perhaps experience, surely our united prayers and our mutual love and concern. Plan now to come so that we may labor together in striving toward the "More Excellent Way" in our united efforts for Him.

—Doris H. Fetherston.

Planning Committee Meets at Headquarters

The spring meeting of the denominational Planning Committee held at Plainfield, N. J., March 21-24, may prove to be one of the most important four-day sessions yet held by this group of leaders. If so, it will be because the short-range and longer range plans made were within the plan and purpose of God and prove to be within the capabilities of Seventh Day Baptists of the United States Conference.

The regular members had the benefit of the constructive thinking of Mrs. R. T. Fetherston of Battle Creek, Conference president, and Rev. Marion Van Horn of Texarkana, Ark., vice-president, as well as the presence part of the time of Rev. Alton L. Wheeler of Riverside, Calif., who is expected to take over the work of Harley D. Bond, executive secretary of the Conference and chairman of the Planning Committee, when Mr. Bond retires from that office early next fall. The preparation for this meeting, under the leadership of Mr. Bond, was better than usual. The secretaries of the Tract, Missionary, and Christian Education Boards and the president of the Women's Board had circulated among the members the latest information about board activities and plans, the advance study of which saved meeting time and made cooperative planning easier. Other papers were available, particularly the detailed proposals of the new director of evange-

lism, Rev. Leon L. Lawton, for a well-organized program and to challenge our people to new ventures in dedicated service.

The agenda prepared in advance had many items on it, some of which required much time. The committee added other items and attempted to allocate the time devoted to each so that important matters would not be crowded out but would receive due consideration. Most of the planning related to details of the overall denominational program for 1965-'66 which had been agreed upon at an earlier meeting. These details will not be given in this article but will be mentioned in later releases and presented to the churches and their leaders within the next month in the advance portion of the packet already partially prepared by the committee. As this year's outreach emphasis has been on applying our beliefs to the contemporary world, next year's program will continue much of the same (including the calling of missionaries by the churches) and will lay the emphasis on involvement. One phase of this involvement will be the recruiting of young people (and adults) for periods of dedicated service (unpaid.) There will be other suggestions of ways in which we can get more fully into the God-given tasks of the church.

There was a brief period of discussion of the work for which the Planning Committee was called into being and the relation that has developed during recent years between it and the Commission and Co-ordinating Council. Members were asked to do some individual homework on an up-to-date job analysis of the committee for correlation by the executive secretary prior to the August meeting.

A need was felt for an evaluation of this year's missionary program and plans were set in motion to gather the kind of reports that would help to improve it next year. There will be consistent efforts to spell out to churches the goals which are agreed upon so that those goals will be more nearly reached than this year. The Conference president expects to arrange for an effective presentation at General Conference next August.



MEMORY TEXT

And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ.

— 1 Cor. 15: 14, 15a.



Further consideration was given to the denominational budget for next year (a new function of this committee). No hard and fast decisions were made, since this is primarily the work of Commission and Conference. However, there was consensus of opinion on how the boards could carry on their expanding work without greatly increasing the total budget.

What can be reported in a few words does not give a very clear picture of the nature and value of the deliberations or the time necessarily spent in working out of challenging plans designed to prosper the work of Seventh Day Baptists. The committee worked hard, extending its sessions much farther into the evenings than had been anticipated. It is hoped that these seed-sowing plans may be carried to satisfactory fruition to the glory of God.

— L. M. Maltby.

Editor on Vacation

Readers may expect some stories of church work in Jamaica in forthcoming issues and should not be surprised to find the enriching experiences growing out of fellowship with so many earnest Christians reflected in some of the thoughts on the editorial pages. For several years that vacation in Jamaica has had to be postponed. At the moment of writing Mrs. Maltby and the editor are in the home of Mr. and Mrs. Courtland Davis waiting to be picked up by the corresponding secretary of the Jamaica Seventh Day Baptist Conference for one of several church-visiting excursions from Kingston. They flew down from New York Thursday afternoon, March 25, intending to spend two Sabbaths on the island and return Sunday afternoon, April 4.

Makapwa '65

By Joan Clement

The flight from Nairobi to Blantyre takes the better part of a day as there are two stopovers along the way. The plane seems small and crowded and bumpy after the roominess of the very large jets which have carried you from Los Angeles to New York, on to London and then Nairobi. But looking out of the window of the plane, the African landscape had not changed. There were still the dry flat plains of Tanzania (Tanganyika) with Mt. Kilimanjaro looming in the distance, the thick green foliage and hundreds of coconut palms that line the shores of Dar-es-salaam, the rolling green hills of the northern and central regions of Malawi, and finally the airport tucked in among the little peaks of granite in the Blantyre area.

There was a wonderful group of denominational representatives on hand to meet the plane—the missionary family of Makapwa together with African pastors and preachers. All looked well and happy and it was a real joy to me to see again those from whom I had been absent for a little more than two years.

The Land Rover was new to me but the road over which we reach the mission was its old self—somewhat rutted and rough. It is still the rainy season and it is not practical to repair roads during this time of the year. There is a new road under construction, however, right near the mission which will eliminate a very steeply graded piece of the road, allowing eventually for a bus to reach the mission.

When I found time to look around I saw many signs of the busy activity and progress of Makapwa. The school, having gained further support from the government and still in African hands is going on wonderfully well. It seems strange without the presence of boarding students on the mission but the new policies of education have done away with boarding departments in primary schools. Schools are increasing in suf-

ficient numbers in the land so that it is hoped all children will live within easy walking distances to school and it will not be necessary to travel far to find accommodations.

There is a striking amount of advancement in the medical work with the relocation of the surgery, pharmacy, and medical officer's office in the former missionary dwelling (before occupied by the Burdicks). Much new equipment has made it possible to do many more types of surgery and the additional space afforded by the larger rooms is a blessing indeed.

Of special interest is the series of classes under way for pastors and preachers. Often it is easy to become so occupied with the business of the school and/or the hospital that we readily forget the very foundation of all the work here in Malawi. At the same time it can be more difficult to measure the progress which has taken place during the past few years. Since spiritual growth is an inward thing and since the Christian witness becomes increasingly more difficult with the uncertainty of the days in which we live (and this is particularly true in changing Africa) it is hard to put down on paper a listing of progress. But progress is here in the church—perhaps not a dramatic increase in numbers but certainly the spiritual growth and development that testing and trial always bring to the believer. Perhaps more than anything else in our program of work here in Malawi, the pastors, individual Christians, and church fellowships deserve a prominent place in the prayers of Seventh Day Baptists everywhere. The African Christian church must become the abiding and sure foundation stone of all African progress and development which comes as a by-product of independence.

Please pray for our Christians and all those who are working with them to strengthen that foundation. We are most grateful for the Rev. Paul Burdick's contribution in this field.

The Significance of the Resurrection

By Wayne C. Maxson

From time to time the question of the resurrection has loomed large in the thought of the Christian world, although at the present time its flames, at least, seem to have died somewhat. Still, it becomes a burning question; some have become convinced (and vocal) that it is the most well-attested event in history, which others (just as vocal) have believed equally as firmly that it has no adequate historical foundation. Why is it that this question should seem to be crucial?

First, the concepts of the truth, reliability, and authority of the Bible are necessarily brought into play. Because of the place of the Bible in historic Christianity, what one believes about it is of central concern to the believer. If one feels compelled to reject the resurrection as an historical event, then he is forced to alter or modify certain concepts of the Bible which have been a part of historic Christianity. This then sets off a chain reaction. For if we take it upon ourselves to alter or modify traditional beliefs about the basic nature of the biblical record, it opens "Pandora's Box" to other, perhaps more important, modifications as well as the basic question of the individual's role in interpretation. Hence, the attitude we take in respect to the actuality of a resurrection has far-reaching consequences.

We must be careful not to assume that those who feel that a belief in the resurrection as an historical incident is unjustified are *ipso facto* denying the truth, reliability, and authority of the Bible. They do make a denial: that the meanings of these terms are not restricted to meanings that have become traditional. In contrast they make the affirmation: truth, reliability, and authority are on a deeper level. This in no way mitigates the argument, although it should sharpen it. What the argument is really all about is what is the "true," "legitimate" meaning of "truth, reliability, and authority" in respect to the Bible. Here there is division.

The second decisive thing which has its roots in the resurrection is the total concept of what being a Christian means. For many, and they have precedent in the Bible, to be sure, being Christian means to accept and to promulgate a Divine "plan of salvation" in which Jesus' resurrection plays a vital role. As Paul said, to reject or deny the resurrection undercuts the whole salvation process. Thus, as long as Christians are bound up with a "salvation cult," whether it is Catholic or Protestant, the fact of the resurrection will doubtless be felt to be a matter of no compromise.

It follows, then, that being Christian means something different to those who are able to ignore or reject an historical resurrection, a meaning that also has precedent in the Bible and historic Christianity. But of more significance to this conception of being Christian is the taking seriously of the idea that we are never slaves to the thought or actions of any prior Christian, even one of the first century. We most assuredly live "under the Spirit." Here, again, there is a division.

We would like to be able to say that in the spirit of Christian charity there should be no separation because of theological differences, that we have a common ground where an issue such as this becomes only academic. Underneath, however, there are issues which are critical for either side and it is doubtful that much common ground can be found. Where we are divided about what it is we are trying to do as a Christian body, the rift is serious but not insurmountable. It does require of us frankness, willingness, and the desire to see the issues clearly.

A Scientist's Discovery

Sir James Simpson, who discovered the use of chloroform as an anesthetic, was asked to name the greatest discovery he had ever made. Much to the inquirer's surprise, he did not name the use of the anesthetic, but declared, "The greatest discovery I ever made was that I was a great sinner and Jesus Christ was a wonderful Savior."

— Louis H. Evans in *Youth Seeks a Master* (Fleming H. Revell Company).

MISSIONS — Sec. Everett T. Harris

True Humility

Do you belong to the "humble club"? Never heard of it before? Many denominational leaders, Commission members, and pastors know about it. The only requisite to joining the club is to have said, "I'll bet I am humbler than you are."

Back of all the joking is the unspoken acknowledgement that anyone who boasts of his humility just hasn't got it. True humility is a difficult spirit and attitude to achieve. Like the "pursuit of happiness" it generally eludes those who go out deliberately to seek it. True humility is a "fringe benefit." Like happiness, those who possess it seem least aware of it.

We are warned by the psychologist of the perils of an inferiority complex. Does true humility imply a "worm in the dust" attitude toward ourselves? "All are sinners and I am chief," said the Apostle Paul. When we confess that we are sinners in need of a Savior, does this lead to an inferiority complex? Inferior to whom? All are sinners.

True humility is not self-depreciation. We are children of God, made in the image of God. We all carry within us the potentials which may find expression in the beauty, the love, and the purity of God. True humility is born of respect for what we are and for what we may become with God's help. It seeks to look deeply into every man's heart, regardless of race, color or creed, to note his true worth, to have compassion upon his weaknesses, and to encourage his strengths and talents. It looks upon an evildoer with sorrow, not pride, and it says, "There, but for the grace of God, go I."

Had you stopped to think, these who read this who live in America and are over 50 years of age, that if we had been born in Africa most of us would be dead by now? Life expectancy is vastly shorter there and the principle of survival of the fittest is more keenly felt. Many of us just wouldn't have survived. It doesn't behoove us to think too highly of ourselves. Others might have done far better if they had had the opportunities we have had.

And we recall that many of the evils of this world are good things gone to extreme or good things covered over by selfishness. We do something unselfish and good but do it so that everybody will be impressed. Actually we want to be patted on the back. We want the world to know how good we are. Jesus urged us to do our alms in secret.

And sometimes humility is a "front" for just plain laziness. We are asked to accept some office in the church or to take part in a visitation program for the church. We throw up our hands and say, "Oh no, I am not good enough to speak to others. I wish I could help but this just isn't my talent." This may sound like humility but it is only a mask to cover laziness. We can do most of the things we are asked to do if we would try. And we could learn to do the other things if we would. The same energy and skill we use in our daily work would render effective services to God if we only would.

Some have been known to wear shabby clothes or drive old beat-up cars as a symbol of their humility. They spoil it all when they call attention to it. They make the thought come to mind unbidden, "I'll bet I am humbler than he is"—and where does that leave us?

Do you belong to the "humble club"? If so, you are not very proud of it. Most of the members will acknowledge that it takes a lifetime to prove whether or not a man is humble. Only God, who looks upon the heart, really knows.

Secretary Harris to Visit British Guiana

Plans are fairly certain at this writing for the secretary of the Missionary Society to visit the British Guiana Mission Field April 5-18, 1965. Plane reservations are made to fly from the Kennedy International Airport in New York by Pan American Airline on Monday morning, April 5. The plane is due to arrive at Georgetown the same day, at 8:55 p.m.

A schedule of visits to the churches is being arranged by Missionary Leland Davis. Several days will be spent in Georgetown with the Davises and then a

journey by ferry and railroad will be made to Parika where a few days will be spent as guest of Pastor and Mrs. Joseph Tyrrell. Sabbath day, April 10, will be an opportunity to worship with the brethren of the Peter's Memorial Church at Parika.

It is expected that schedule will include a visit with the Dartmouth and Bona Ventura Seventh Day Baptist Churches. A meeting of the British Guiana Conference of Churches (with appointed delegates to represent the churches) is being called for Sunday, April 11, to be held with the Wakenaam Seventh Day Baptist Church.

Rev. Leland Davis has written, "Plans for your visit seem to be shaping up nicely. Yesterday, I returned from the Pomeroun where I spent five profitable days with the Bona Ventura Church, holding meetings, baptizing three candidates, receiving one member previously baptized, working on the new church, and conferring with Deacon Tobin, vice-president, regarding Council business."

Mrs. Joseph Tyrrell wrote a very cordial letter of invitation, "We are praying daily for your traveling to us in British Guiana. . . . We are most proud to have you with us for a few days as mentioned."

It seems well for the secretary to make this trip just now as the Leland Davis family will be returning to this country on terminal furlough in a little over a year and as the Leroy Bass family begins preparation to go to British Guiana in the summer of 1966. Other reasons for making this journey were mentioned in Recorder article, issue of March 15.

The Little Slips

Proofreaders catch some typesetting slips that are sometimes amusing, like this one: When "pastors and laymen" comes out "pastors and lawmen" one wonders if the young linotypist from Argentina has been watching westerns. If this had gotten into print, would it have had theological import? Do people think of a Sabbathkeeper as some sort of law man? To observe and to uphold the law of God is to follow the teaching and the example of Christ.

Esle Fitz Randolph 1868-1965 A Tribute

By Evalois St. John

With the passing of our beloved member — Esle Fitz Randolph — February 21, 1965, at his home in Fairmont, W. Va., the early years of the Seventh Day Baptist Historical Society are brought to a close. Mr. Fitz Randolph was the last surviving member of the original Board of Trustees whose signatures appear on the Certificate of Incorporation, dated June 26, 1916. He had served as a Vice-President down through these years and his interest had never ceased.

Esle Fitz Randolph's roots went deep into the history of America for he was descended from Edward Fitz Randolph, the Pilgrim, who came over in the Great Immigration of 1630. He was descended from Elizabeth Blossom Fitz Randolph, the daughter of Elder Thomas Blossom, who with his wife left for America in 1620. They sailed on the companion ship which was forced to turn back and docked of the Mayflower — the Speedwell — at a Netherlands port. There in Leyden, Elizabeth Blossom was born the same year, 1620.

His roots went deep into Seventh Day Baptist history. The Edward Fitz Randolph family left Massachusetts in 1669 and sought a home in the Province of East Jersey where freedom of conscience might be enjoyed. On the earliest records of the Piscataway Seventh Day Baptist Church we find the names of Elizabeth Fitz Randolph and two of her sons, one of whom — Thomas — being the son through whom Mr. Fitz Randolph is descended.

Esle Fitz Randolph was given a long life and he used that span of years well. He had an abiding faith in God. This found expression in a consistent Christian way of living, and in a warm friendliness toward all. He cherished the priceless heritage that came down to him through the centuries in the faith of his fathers. The Seventh Day Baptist Historical Society calls upon all to honor his memory by uniting as a people to sustain that faith in the home, in the church, and in all avenues of life as he did.

What Our People Say About the Purposes of the Sabbath Recorder

The Recorder survey has been completed. The results are tabulated from the IBM cards. A number of things can be noted from the way a percentage of Seventh Day Baptists, representative of the whole denomination responded to the question asked. One area that was carefully explored was the purposes of our denominational paper and how the paper is considered to be doing in fulfilling those purposes. It will be recalled that the Survey Committee and the Tract Board spent months in drawing up a statement of purposes consistent with the history of past service and the present outlook. This was necessary in order to have some standards of measurement for the people to follow in responding to the questionnaire.

Dr. Frederick Shippey took this as one of the main areas of his evaluation of the results. He found that those who responded were in general agreement with the purposes as stated. What he finds people saying about how these purposes are fulfilled is revealed in the section quoted here. Suggestions for future emphasis in articles will be found in the conclusion of his analysis, to be printed later.

I. Purposes

The official purposes of the Sabbath Recorder were printed as introductory material on each questionnaire. This procedure served as a reminder to the reader that the four major purposes are: (1) to discharge special Seventh Day Baptist responsibility to the Christian community; (2) to challenge members to grow spiritually, intellectually and in stewardship; (3) to promote evangelism; and (4) to develop and encourage denominational ties and loyalty.

Persons receiving the questionnaire were asked to give an honest opinion on whether the Sabbath Recorder should continue to attach importance to the purposes stated above. Out of 507 respondents, more than one-half had given prior thought to this matter and therefore were ready to ex-

press an opinion. Most respondents have access to the periodical in their own homes. The responses are exceptionally free of negativism or antipathy toward the periodical.

First, there appears little doubt about the importance of purpose number one. The regular publication of the Sabbath Recorder should communicate the Seventh Day Baptist message to the Christian community. However, in the write-in section of the questionnaire a strong concern was expressed that the unity of all Christians not be forgotten in favor of Seventh Day Baptist distinctives. The Sabbath Recorder should make readers aware of and support the denominational point of view without becoming "ingrown or provincial."

Second, respondents attach very great importance to purpose number two. The stress is placed upon inspirational materials and the need for spiritual and intellectual growth among members.

Third, the promotion of evangelism appears as a desirable purpose to a great many respondents. This means specifically evangelistic sermons, articles and special issues of the journal. However, this purpose was not supported quite as enthusiastically as the other three.

Fourth, the development of denominational ties and loyalty is a purpose which is widely supported by members of the denomination. As expected, this purpose makes a strong and universal appeal. In summary, it is evident from the present survey that the four purposes are upheld as very desirable ones. This gives a clear mandate for the Sabbath Recorder to retain them. However, as will be noted later, the readers desire a more imaginative and valuable implementation of the official purposes in issue after issue.

Letters to the editor

Is it wise to draft a seminary-educated pastor of a church as a board secretary?

I am convinced that there are capable, dedicated laymen who could serve as well, and in some cases better than ex-pastors. Ex-pastors mean pastorless churches.

Paul H. Hummel, Boulder, Colo.

Christian Family Week

Three pieces of material have been sent from the Board of Christian Education office to help our churches celebrate Christian Family Week, May 2-9. The theme for this year is "Faith in God for Today's Family."

We quote from the material: "Our theme offers us the opportunity to re-examine the faith by which we live to see whether it is worthy — worthy of the dignity of our humanity and worthy of the times in which we live. So basic is our faith — our trust — that it affects our whole being. It can make us grovel in the dust, fearing every moment to be struck down by a vicious world, or it can help us stand erect, facing life with confidence and joy, affirming our call to be responsible co-workers with the Creator of life itself."

"To be sure, it is not always that simple. When we experience defeat and adversity it is not easy to ignore the hurt and abuse, and to burst forth into praise and singing. At such times only the strong bonds of an established relationship can hold us steady. It is this relationship which we shall seek to explore."

We urge our churches to come to grips with the problems facing today's families and find the power that faith in God and each other can bring. This can easily follow the pattern of relating our Seventh Day Baptist beliefs to contemporary living. This is Mission 65.

Ministers Conference

We trust that all Seventh Day Baptist ministers have preregistered with the host pastor. Remember, registration begins at 10 a.m. on April 28. You might review the book, "Pastors For a Servant People," as a preview to Dr. Jitsuo Morikawa's lectures.

Quarterly Meeting

The quarterly meeting of the Seventh Day Baptist Board of Christian Education will be held in the Parish House of the First Alfred Seventh Day Baptist Church at 2 p.m., Sunday, April 18, 1965.

Greatest Story Ever Told and Other New Films

Who knows the real value or the serious shortcomings of the current films at your neighborhood theatre? Who cares? is another question that many who have more important things to do than to attend the movies regularly could reasonably ask. But for some parents who would like to be able to give wise counsel to the younger members of the family the first question has importance.

In a periodical the size of this one it seems unwise to publish reviews of the good and bad movies as they are released to the theatres. Reliable information is available, but space is not. Those who are keenly interested may not know that since 1945 there has been a Protestant Motion Picture Council established by the Christian Herald Association and co-operating with the NCC Broadcasting and Film Commission and United Church Women. The address is 475 Riverside Drive, New York City. It sends out monthly to editors and others a four to six-page review and rating of current films. The names at the top of the letterhead are among the most respected: Mrs. Jesse M. Bader, Mrs. Daniel A. Poling, Mrs. John W. Bradbury, and Mrs. Henry H. Ragatz.

What do the reviewers say about such spectaculars as "The Greatest Story Ever Told"? Is it something that Christians should be encouraged to see because it is biblical, portraying the life, ministry, and purpose of Christ on earth? This is a matter of opinion. We read, "Certain liberties are taken with the Bible account, such as placing quotations out of context, changing sequences and condensing some episodes while extending others." After describing some of the superlative acting and the difficulty of grasping the simple story of the carpenter-Messiah, the review closes with the observation that the viewer's reaction to the film will depend on his knowledge of the Bible and on his personal religious background. The implication is that the better you know your Bible the less you will like the liberties that have been taken in telling its central story. However, it is rated A.-MY.-Y. as

suitable for adults, mature young people and young people over 12.

In the same release there are reviews of eleven other current films, the names of which are not included here for obvious reasons. It is almost tragic to note that six of them are rated as insuitable for any but adults, which does not mean that adults ought to see them. Not one is rated F. for family, or C. for children. Only two are rated A.-MY.-Y: both of these are Westerns. Three more get the rating of A.-MY. (mature young people). One of these is "Two on a Guillotine" and another "Girl Happy." That the critics are liberal in their ratings may be evident from this description of the latter:

"This is the Elvis Presley variation of the old 'Fort Lauderdale theme' where, at spring vacation, young people from Northern colleges migrate to make love, drink beer, spread themselves on the beach where they are so crowded under the blankets at night that hardly a grain of sand is visible and daytime exposed nudity seems taken for granted; rock and roll music, cheap sex, rowdy, irresponsible drunken behavior, suggestive dialogue.—MY.

Most parents have long since learned that the newspaper ads, the previews of coming attractions, and the loud assurances of their teenagers that this film is the best, are not adequate ways of determining what is good or least harmful. It is possible that some parents or pastors could get on the mailing list of the Protestant Motion Picture Council or could at least subscribe to a magazine that carries their service.

— By the editor.

Live Longer, Die Poorer

Our nation is embarking on a program of spending billions for research to make men live longer. Patrick Fox observes: "Yes, we want to live forever, but the Government can't create immortality. If we could legislate every ailment known to man right out of existence, we still all would die of something.

"And, of course, after a program like this one, die poorer."

APRIL 12, 1965

Church Women in the War on Poverty

By Eleanor French

On May Fellowship Day, Friday, May 7, church women in more than 1,000 communities, in all 50 states, and from many denominations, will come together to join ranks in the war on poverty, and prepare themselves to do battle.

They will come in response to the call to a non-violent but all-out war against poverty — an ancient enemy, deadlier in terms of human misery than all the military wars of history. A strange war it is to be sure: a war not to kill but to give life; not to wound but to heal; not to destroy but to build.

Women will come with a confidence in the outcome hardly ever possessed by those who engage in war; a confidence born of the knowledge that they possess the ultimate weapon. That weapon is an economy of abundance — now sufficient to make the final conquest of poverty both possible and feasible. They will come grateful that for once this is the kind of war in which Christians can engage with zest and enthusiasm.

Under the theme "People, Poverty, Plenty," church women on May Fellowship Day will map the enemy territory and assess the enemy's strength. Where is there poverty in the United States? How extensive is it? What does poverty do to people? Why does the average person see so little poverty when so much exists? What makes poverty invisible?

Many councils of church women, under whose auspices May Fellowship Day is observed annually, will have fulfilled the hope of those planning the national observance. A special committee will have been at work and on that occasion will unroll at least figuratively, the map of their local community's enemy territory for everyone to see. There is no such thing as poverty in general: all poverty is local. What then is the extent of poverty in our suburb, in our city, in our town? On what streets is most poverty to be found? How many people are in poverty, and who are they — children,

the aged, youth? Why should poverty be found here?

Seeing and knowing is a matter of the heart, as well as of the mind. May Fellowship Day in many councils will enable those who have known poverty themselves, or who have come close to it through knowing people in poverty, to share something of their insights. Among these will be women who are participating through the organization **Women In Community Service (WICS)** in recruiting and screening disadvantaged young women 16-21 years old for the Women's Training Centers of the Job Corps. WICS was initiated for this purpose by women from four organizations — the National Council of Catholic Women, the National Council of Jewish Women, the National Council of Negro Women, United Church Women.

May Fellowship Day can also bring to light hidden allies of poverty resident in attitudes and ideas no longer true to the facts of life today.

"Anybody can get a job and support his family today if he really tries."

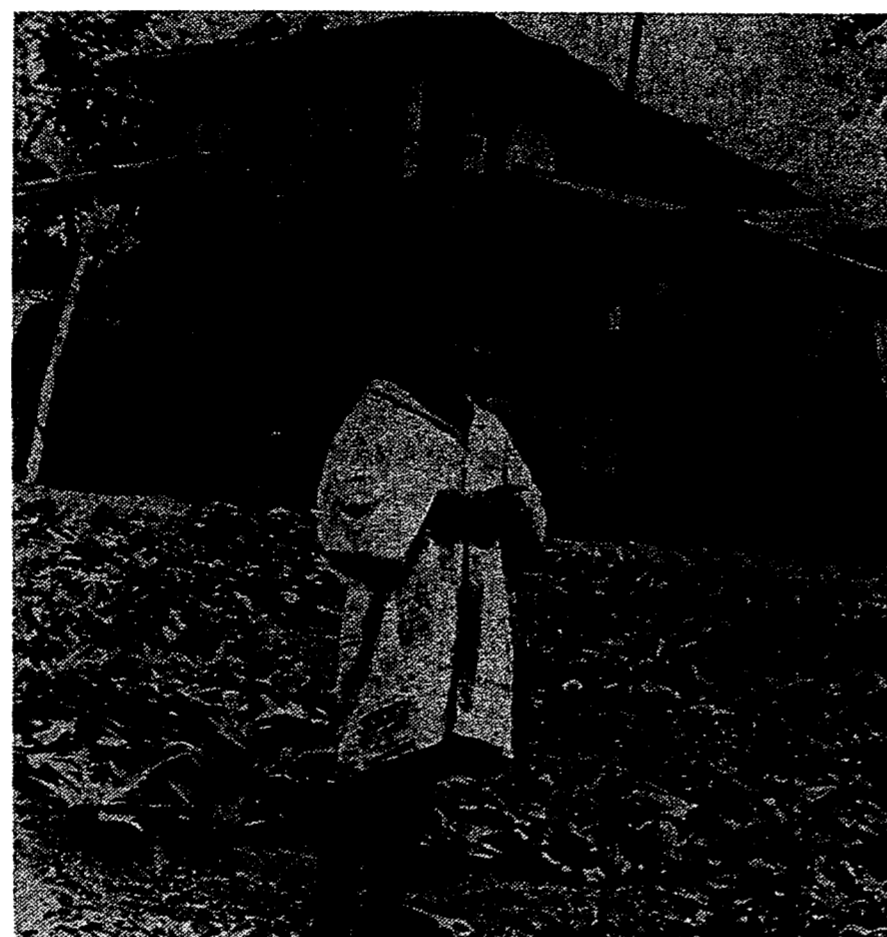
"The poor you have always with you."

For more than thirty years the observance of May Fellowship Day each year has lifted up some issue of major concern to church women. It has become the focal point of a year of action and study of United Church Women in the area of Christian Social Relations. As an occasion for women of many denominational backgrounds to experience that unity which is of the essence of the Christian faith, it provides a stimulus and a channel to united thought and action. Each year the number of informal groups, inter-denominational and interracial, meeting in homes in preparation for the Day increases. Groups this year will discuss the excellent pamphlet "One-Fifth of the Nation," prepared by Elma Greenwood of the Division of Christian Life and Mission. This "fact and action guide" to poverty in the midst of plenty is the indispensable "manual of arms" for those who would engage seriously in the war on poverty. It may be secured for 50 cents from the Department of Publication Serv-

ices, 475 Riverside Drive, New York, N. Y. 10027.

And after May Fellowship Day? Then the words of Jahaziel to the men of Judah (2 Chron. 20:15, 16) speak also to us, "Fear not, and be not dismayed at this great multitude; for the battle is not yours but God's. Tomorrow go down against them..."

— U.C.W. release.



CORRECTION

This photograph appeared in the March 8th issue with the statement that "by helping Venus through CWS you help the whole family."

This is incorrect. Venus Peralta, a six-year-old Filipina, is a duly enrolled Foster Child, supported entirely through Foster Parents' Plan, Inc., 352 Park Ave. South, New York, N. Y. 10010. Venus receives an \$8 monthly cash grant, new clothes, medical care, better housing, and education, which she describes in the monthly letters she exchanges with her Foster Parent who pays \$15 a month for her support.

THE SABBATH RECORDER

ITEMS OF INTEREST

Pilgrimages to Palestine

The Kingdom of Jordan has opened a new tourist information office in New York. The USA Tourist Attache, Mohammed Baghal, states that since the visit of Pope Paul VI to the Holy Land in January of 1964 there have been 40 percent more visitors to Jordan than in the previous year, a total of more than 300,000 visitors.

Most of the Palestinian sites of greatest interest to Bible lovers are in Jordan rather than Israel. Not mentioned in the news release quoted above is the sad fact that the ill feeling between Jordan and Israel makes it impossible for a tourist to visit points of interest in both countries on the same trip.

Ao Naga Bible

The Bible makes Christians and builds churches but a great many churches are built before a complete Bible is printed in the language of the people. No true Christian churches are built with a mutilated Bible, a discredited Bible, or an unfollowed Bible. Churches can spring up where there are only the most important portions of the Bible available in printed form, but Christians mature better when they have the whole Word of God. At Impur, Northeast India, the Ao Naga Bible was recently introduced. It is the first time the Ao Nagas have had a complete Bible. Among them there are 20,000 members in 60 churches. There are several other Naga languages into which the whole Bible has not been translated.

Methodists of Indonesia Become Independent

The Methodists of Indonesia (Sumatra) have become the first Methodist body in 34 years to separate organically from the parent body, the Methodist Church (USA), and form their own independent, self-governing church. The newly autonomous Methodist Church of Indonesia, which came into being at a conference in Medan, comprises the former Sumatra Annual Conference of the Methodist Church and includes 22,109 Methodists in the country of Indonesia.

APRIL 12, 1965

NEWS FROM THE CHURCHES

ALFRED, N. Y.—Mrs. R. T. Fetherston, president of Conference, was in Alfred over the weekend of March 19-21, en route to Plainfield. She was the house guest of Pastor and Mrs. David Clarke at the parsonage. On Sabbath at the morning worship service Mrs. Fetherston gave an inspiring message on Christian living. Following this service, she joined in the "Meal of Sharing" in the Parish House dining room. The offering for the hungry people of the world was introduced by Dr. and Mrs. H. O. Burdick from their knowledge of Church World Service at work in India.

After a period of fellowship the group moved into the parlor of the Parish House. Pastor Clarke presided, opening with hymn singing led by Jean Loofboro with Roberta Clarke at the piano. Then Mrs. Fetherston shared some of her hopes, aims, and plans for Conference next summer. In turn, members in charge of arrangements in Alfred shared plans being made for the care and comfort of delegates. There were several visitors from other churches of the association, who attended the afternoon session and committee discussion which followed.

Church women have been meeting every Tuesday for many weeks this winter, at the home of Miss Annas to work on quilts and other articles for our sale April 9. The sale is a major project of the Evangelical Society for support of our mission through OWM.

Much time and efforts is being spent by members of the Church Renovation Committee, the trustees, and others on the details which must precede actual work of renovation. The groundwork is well laid for rapid accomplishment when the project is under way. The Parish House also has received attention and the Ladies Aid Society has started painting walls, etc.

—Communication Committee.

SABBATH SCHOOL LESSON for April 24, 1965

God's Purpose Through His People
Lesson Scripture: 1 Samuel 12: 19-25,
1 Kings 6: 11-13

The Sabbath Recorder

WESTERLY, R. I.—More than 85 people were escorted through the newly completed educational wing of the Pawcatuck Seventh Day Baptist Church in Westerly Sunday afternoon, March 21, from 3 to 5 p.m. Each guest was asked to sign the register in the vestibule, and then in groups of six or eight they were shown the facilities.

The tour began with the area just behind the sanctuary that has been designed to display various historical exhibits and for storage of church memorabilia. Down three steps and into the corridor that connects with the choir room, church offices, and youth rooms; then down to the lower level where primary rooms, the church lounge, rest-rooms, and the remodeled kitchen and nursery ended the tour.

Karl G. Stillman, chairman of the building committee, Pastor Earl Cruzan, Pastor Emeritus Harold R. Crandall, Elston H. Van Horn, Mrs. Loren Osborn, Mrs. Earl Cruzan, Denison Barber, and others acted as hosts and guides for the afternoon's open house.

The new wing makes an attractive addition to the original structure, and provides much needed Sabbath School classroom space as well as improved working facilities for all departments. The final contract was completed at a total cost of approximately \$75,000.

Dedication of this addition was scheduled as a high point in the observance of the Church's 125th Anniversary on the weekend of April 9-11 with special services and historical programs as well as the annual dinner and business meeting.

Obituaries

Bee.—Roy, son of Azariah and Sara Melvina Law Bee, was born Nov. 12, 1881, in Ritchie County, and died March 14, 1965, at his home in Pullman, Ritchie County, W. Va.

He had been a practicing veterinarian for 64 years and was also engaged in farming. He attended the Seventh Day Baptist Church at Berea.

Survivors include his wife, Theo Ward Bee; two daughters, Mrs. Brent (Frances) Riggs of Wellsburg, and Mrs. Violet Wender of California, Md., and a son, Blake of Lexington Park, Md. Also two sisters, Mrs. Alice Goff of Boulder, Colo., and Mrs. Martha Batson of

Wierton, W. Va.; a brother, Zed of Elyria, Ohio, and 7 grandchildren and two great grandchildren.

Funeral services were conducted by the Rev. Frank Osborne, assisted by Pastor Leslie A. Welch. Interment was in the Berea Pine Grove Cemetery. — L. A. W.

Crandall.—Anna Laura, daughter of William R. and Emma Benjamin Crandall, was born at Independence, N. Y., October 26, 1871, and died at Jones Memorial Hospital, Wellsville, N. Y., March 12, 1965.

She had resided at Mary's Nursing Home in Wellsville for the past four years. Mrs. Sally Wellberg, R. N., had been a daily attendant and companion of Anna Laura during her long illness.

A lifelong resident of Independence, Miss Crandall had been a consistent member of the Independence Seventh Day Baptist Church since childhood and had served as organist for fifty years. She also was treasurer for twenty-five years and was the Sabbath School teacher of younger children for many years. She was an active member of the Ladies Aid Society until her death.

Miss Crandall attended Alfred University in the late 1880's and always had been interested in higher education and missions.

Her nearest survivors are first cousins, Dr. Ben R. Crandall, Alfred, E. Rogers Crandall, Bath, Mrs. Celestia Clarke, Independence, Mrs. Grace C. Spicer, Andover, Mrs. Ella Stillman, Jamestown, all of New York, and Mrs. Mary W. Swiger, Pittsburgh, Pa.

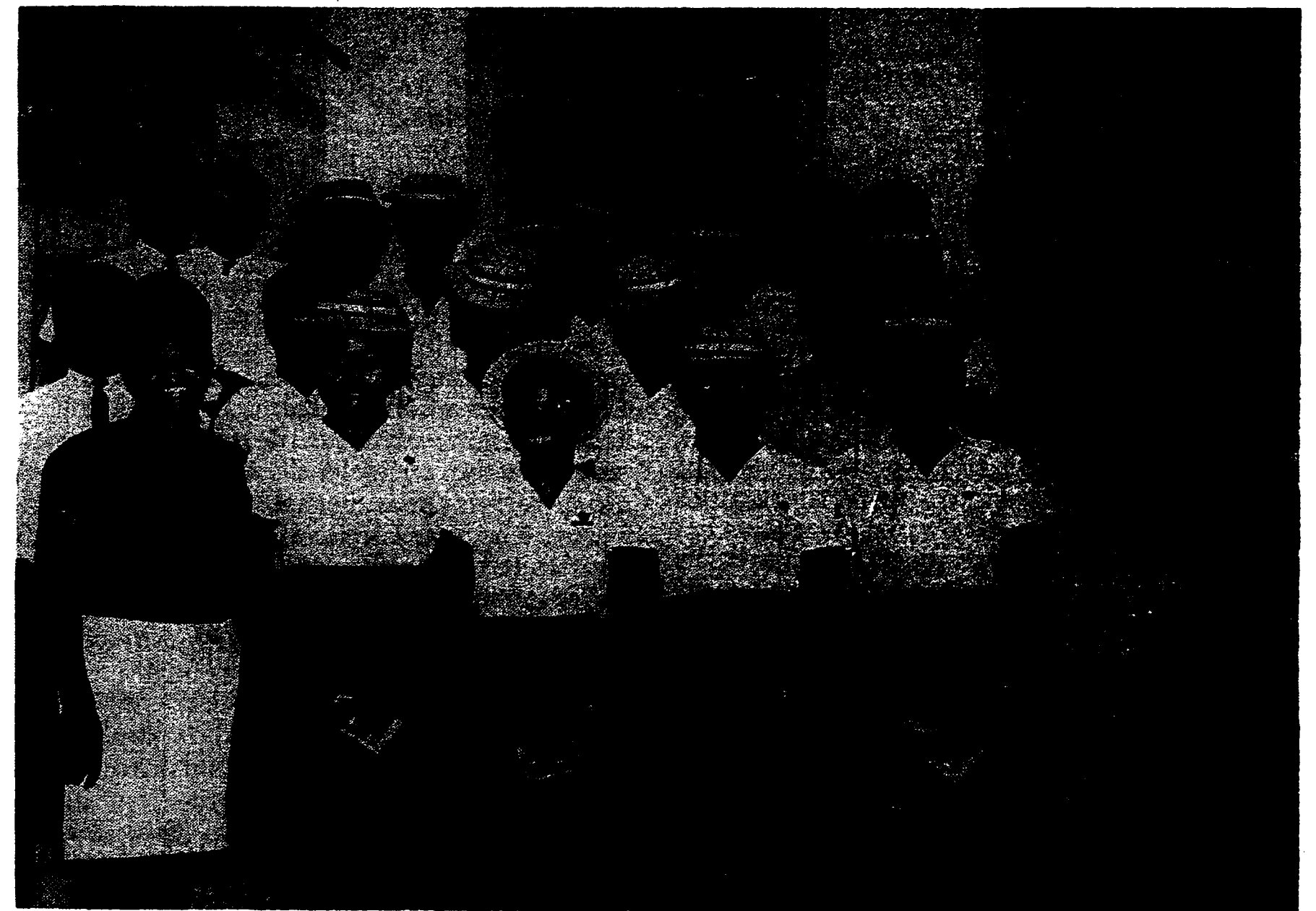
Funeral services were conducted at the Independence Seventh Day Baptist Church on Monday afternoon, March 15, by the Rev. Hurley S. Warren. Burial was in the Independence Cemetery. — G. C. S.

Harris.—Lillian DuBois, daughter of Mr. and Mrs. Morton DuBois, was born at Hopewell, N. J., Nov. 17, 1904, and died March 19, 1965, at the Bridgeton, N. J., Hospital where she had been a patient for about a week.

She and her husband, Floyd D. Harris, who passed away only six months ago, operated an antique shop in their home on Main Street in Shiloh. Mrs. Harris was a graduate of Glassboro Normal School; she taught Trainable classes in Bridgeton schools until her retirement a year ago. She was a member of the New Jersey Teachers Association, the Bridgeton and County Associations, and the Council for Exceptional Children. Mrs. Harris was a faithful member of the Shiloh Seventh Day Baptist Church and used her writing talents in many ways to promote the program.

She is survived by her father and a brother, Lt. Col. Joseph DuBois, of Washington, D. C.

The funeral service was conducted by her pastor at the Garrison Funeral Home, Bridgeton, on Sunday, March 21. Interment was in the Shiloh Cemetery. — C. H. B.



Kingston Inter-School Christian Fellowship

Something new in recent years on the campus of Crandall High School in Kingston, Jamaica, is a lively chapter of the Inter-School Christian Fellowship, the high school equivalent of the worldwide Inter-Varsity Christian Fellowship. This group, sponsored by Joyce Samuels (left front) includes three other teachers (behind her). Meeting in a classroom after school on Tuesdays the group includes practically all the Seventh Day Baptist students and others who are interested. The purpose is to strengthen faith and to have a leavening action in the midst of students not yet committed to Christ.