

**OUR WORLD MISSION**  
**OWM Budget Receipts for February 1966**

	Treasurer's		Boards'	Treasurer's		Boards'
	February	5 months		February	5 months	
Adams Center...\$	120.50	\$ 495.50		353.25	1,552.41	
Albion .....		165.58			1,056.27	
Alfred, 1st .....		1,804.53				
Alfred, 2nd .....	257.90	1,498.91				
Algiers .....						
Assoc. & Groups .....		41.20	106.57			
Battle Creek .....	340.33	2,256.14	70.00			
Bay Area .....						
Berlin .....		505.91	81.30			
Boulder .....	15.00	209.35	25.00			
Boulder .....	15.00	209.35	25.00			
Brookfield, 1st... ..	40.00	185.00				
Brookfield 2nd... ..		30.00				
Buckeye Fellow-ship .....		35.00				
Buffalo .....		100.00				
Chicago .....		142.50				
Daytona Beach ..	216.66	501.66				
Denver .....	157.18	711.55	25.00			
DeRuyter .....		124.20				
Dodge Center ..		283.06	100.00			
Edinburg .....						
Farina .....	18.50	186.40				
Fouke .....	20.00	30.00				
Hammond .....	30.00	30.00				
Hebron, 1st .....	55.00	306.60				
Hopkinton, 1st... ..	175.35	965.65				
Hopkinton, 2nd... ..	18.00	53.00				
Houston .....	50.50	50.50				
Independence ..	141.00	427.00	15.00			
Individuals .....		424.49				
Irvington .....		600.00				
Jackson Center ..		500.00				
Kansas City .....	70.00	188.28				
Little Genesee ..	106.85	549.70	10.00			
Little Rock .....						
Los Angeles .....	260.00	1,300.00				
Los Angeles, Christ's .....		110.00				
Lost Creek .....		270.00				
Marlboro .....				353.25	1,552.41	
Memorial Fund..					1,056.27	
Metairie .....						
Middle Island .....				25.00	114.00	
Milton .....				1,884.92	3,644.28	100.00
Milton Junction ..				79.00	499.55	
New Auburn .....					116.05	
North Loup .....					182.80	
Nortonville .....				132.50	759.31	50.00
Old Stonefort .....				20.00	101.00	
Paint Rock .....						
Pawcatuck .....				481.05	2,438.27	117.20
Plainfield .....				439.27	2,577.30	
Richburg .....				66.12	462.12	
Ritchie .....					151.00	
Riverside .....					2,298.38	
Roanoke .....						
Rockville .....				35.27	299.62	25.00
Salem .....				10.00	620.00	
Salemville .....				20.00	161.79	6.00
Schenectady .....				7.00	51.00	
Shiloh .....				461.40	2,562.88	
Syracuse .....					25.00	
Texarkana .....					18.00	
Trustees of Gen. Conference .....						
Verona .....				126.50	503.59	
Walworth .....				100.00	322.00	
Washington .....					103.00	
Washington, People's .....				20.00	80.00	
Waterford .....				79.40	476.20	
White Cloud .....					333.61	
Yonah Mt. .....					30.00	
<b>Totals .....</b>				<b>\$6,433.45</b>	<b>\$36,621.14</b>	<b>\$731.07</b>

# The Sabbath Recorder



**FEBRUARY 1966 DISBURSEMENTS**

Board of Christian Education .....	\$ 464.38
Historical Society .....	27.49
Ministerial Retirement (Mem. Fund) .....	314.86
Ministerial Education .....	602.27
Missionary Society .....	2,583.06
Trustees of Gen. Conference .....	30.50
Tract Society .....	722.12
Women's Society .....	141.19
World Fellowship & Service .....	73.58
General Conference .....	1,474.00

Total Disbursements .....\$6,433.45

**S U M M A R Y**

1965-1966 OWM Budget .....	\$120,554.00
Receipts for 5 months	
OWM Treasurer .....	\$36,621.14
Boards .....	731.07
	37,352.21
Amount needed in 7 months .....	\$83,201.79
Needed per month .....	\$11,885.97
Percentage of year elapsed .....	41-2/3%
Percentage of budget raised .....	30.98%

Gordon L. Sanford,  
 OWM Treasurer

February 28, 1966.

# The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

Contributing Editors:

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

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 Avenue, 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 28, 1966  
Vol. 180, No.13      Whole No. 6,187

## Editorials:

As a Man Thinketh ..... 2  
His Apron in the Doorway ..... 3

## Features:

President's Column ..... 4  
A Visit to Sabbathkeeping Churches and  
Groups in Mexico ..... 5  
"A Time for Worship Renewal" ..... 7  
After Work, Comes Rest ..... 10  
Church Attendance Problems in Europe  
and America ..... 14

## Missions:

Davises Report Busy Month in February .. 8  
Missioner Program to Continue ..... 9  
Boarding School in Makapwa ..... 9

## Christian Education:

Helping Hand ..... 13  
Workshops ..... 13  
Gold and Silver Cross Certificates ..... 13  
Vacation Church Schools ..... 13

News from the Churches ..... 15

Marriages — Obituaries ..... Back Cover

## As a Man Thinketh

Jesus said, "As a man thinketh in his heart so is he." The applications of this sublime statement are not all sublime. It can be applied to driving a car on the good highways that span our states and bypass our cities. It never ceases to be a marvel to me how easy it is to handle a car under normal driving conditions. There is a minimum of thinking involved and much less perceptible action. At sixty to sixty-five miles an hour one may overtake a few other cars on our superhighways. What do you do to pass the other? It seems that all you do is to think briefly that your car must swing to the left, hold for a moment, and then swing back to the original lane. The motion to accomplish this is so little that you can scarcely see the fraction of an inch that the wheel is turned. The movement appears to be but an extension of the thought. As one thinks, so he moves when he is back of the wheel. Of course there are situations where the thought has to be more conscious and the action more decisive, but this can be the pattern for hours at a time.

Let us take another example. There are many who have trained themselves in giving to the Lord's work. They look out toward some near or far horizon and see the temporal and spiritual needs of people. The thought of the need is all that it takes to bring the appropriate response from heart and hand. Thinking of what needs to be done and reaching into the pocket for the money to do it can become almost as automatic as the slight motion that is required to pass a car on the highway. Happy is the person who is as steady in his giving as in his driving. Many are novices at both and many make hard work of what ought to be pleasure.

We travel a highway of life and are aware that we do not travel alone. When we are in church we think of what joy we have found in having taken Christ as our Savior. We think of those that do not have that joy. Yes, we profess to be thinking of the lost condition of men, of their spiritual need. If we really mean it we are preparing ourselves for the practiced action—like driving the car—that will result in witnessing for our Lord.

We will meet the needs of those people out there, our friends and neighbors who do not yet know the saving power of Christ. If we really think we will act, we will speak. How refreshing it is to see earnest Christians doing just that. Some people just seem to be always finding opportunities to tell others of the love of God and the redeeming power of Christ. Others in the same situation, on the same trains, in the same crowds never find these opportunities. Sometimes we have to admit that we are in the latter group. It is a matter of thinking, a matter of the heart. If we do not act as Christians to bring this salvation to others, it is evidence that we do not think as Christians. We who are so steady with the hand on the wheel find ourselves a bit unsteady in our witnessing and in our giving to the cause of Christ. This ought not so to be and need not continue to be.

## His Apron in the Doorway

America's oldest city, St. Augustine, Fla. has celebrated its 400 years with considerable new construction and restoration of historical sites. The number of museums has increased and the handicrafts of older days have been revived.

In one of the little sheds next door to the familiar fifteen-foot water wheel is a leather shop where shoes, sandals and other items of artistry in leather are made and sold. When we approached the low doorway to look inside this shop we saw stretched across it a rectangular piece of dirty leather or cloth. It filled only the center of the doorway with strings extended to the weatherbeaten posts on each side. At first it was not apparent what this object was. Its purpose could be readily understood. It was an unlettered sign taking the place of a door and saying, "Do not enter." Looking inside it was noticed that there was no attendant, no workman there.

In a moment a young man approached, took down the rectangular piece of leather and tied it around his waist. He was the workman; this was his apron. How significant was his simple method of closing the door. The symbol of his work, his trade was hung across the entrance

## MEMORY TEXT

Most of the crowd spread garments on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him shouted, "Hosanna to the Son of David! Blessed be he who comes in the name of the Lord! Hosanna in the highest!"

Matt. 21: 8, 9.

to his place of business. The young man made no pretension of being an old-world cobbler or a leather worker from Spain. He was well traveled and up-to-date, but he had learned an old craft and was making his living by it. He proudly wore the dirty apron as he met the tourists of modern America and revived in them a respect for the beauty and utility of leather carefully crafted.

The thought of the apron in the doorway lingers. We all have our aprons signifying the talents we have been given for the work to which God has appointed us. Sometimes we are out of our appointed place temporarily for refreshment, relaxation, or vacation. Do we leave our aprons to indicate both that we are absent and that we expect to take up our work again? Are we glad to remind people that we are proud to wear the humble sign of being laborers for the Lord? Perhaps not always. From what has been written here—the reader may gather that the editor of the **Sabbath Recorder** has hung up his writer's apron for a while but has not quite forgotten his work. He is on a brief vacation in Florida seeking spiritual refreshment and fellowship with those of like faith.

## Year of the Bible

Of the nearly 200 million people in the United States, approximately 50 million have yet to be confronted with the Word of God, according to latest figures from the American Bible Society, which is now in the 150th year of its work of translating, publishing, distributing, and encouraging the reading of the Holy Scriptures.

MARCH 28, 1966



## President's Column

### I Have a Stewardship

I wonder how you feel about this year's Conference theme by now. Do you feel a deeper commitment as the theme has been developed in your church's program, and as you have worked it out in your own life? Have you sought out new channels through which your faithfulness to Christ may effectively bring His "kingdom on earth as it is in heaven"?

It is my prayer that each individual Seventh Day Baptist may increase in the depth and warmth of the indwelling Holy Spirit. This warmth and depth and indwelling cannot be satisfyingly complete without the total stewardship of your whole life to God. It requires a comprehensive, well-balanced relationship to God in every phase of practical living.

Through the past months I have been thrilled frequently by reports in bulletins, letters, and papers received from pastors and churches. I have greatly appreciated receiving these communications. Through them I have kept abreast of the development of the Conference theme among the churches and how their people have carried out their "Involvement in Christian Service."

I have also greatly appreciated the co-operation accorded my efforts in planning the program for the Conference session to be held at Redlands, California, August 15 through 20, this summer. I will report again that the daily themes are: Stewards of Grace; Stewards of Faith; Stewards of the Sabbath; Stewards of Love; Stewards of the Cross; and Stewards of the Gospel.

In other elements of the program the Bible studies are to be given by the Rev. David Pearson, of Richburg, N. Y., with the basic, background Scriptures from the Gospel of Matthew. Director of music is Gary Cox of Denver. The Rev. Victor Skaggs of Plainfield will be the parliamentarian. Beside the worship programs each night, these daily periods of worship are planned: Morning Worship, Midday Devotions, and Evening Prayer.

Other program developments will be reported in the coming weeks.

I want to express again my appreciation for a knowledge of your interest and support in this wonderful task. I request your continued fervent prayer that God will, by His Holy Spirit, guide to a fruitful climax of our program next August. This truly is our mutual task, for I discover more and more each day the truth that it is not a task for just one, or for the Commission, or for the Planning Committee, but a wonderful opportunity for every Seventh Day Baptist to share with all others in a Kingdom Work. Truly we have a stewardship entrusted to us.

May God be our God and bless us in our stewardship to Him.

### Vatican Council Actions Need Local Implementation

Protestants and Catholics must enter into a mass communication deal if the final actions of Vatican Council 2 are to get down to the local level where they will do the most good, maintains the Rev. Dr. Stanley I. Stuber, ecumenical leader, publisher and author.

Dr. Stuber, a Baptist, served as an official guest observer at Vatican Council 2 and is one of the contributors to the ecumenical editions of **Documents of Vatican II**, to be published jointly on March 7 by Guild Press and Association Press, of which he is director.

He concluded by saying, "The Second Vatican Council has its most difficult job ahead of it, that of communication and implementation on the local level. The actions taken in Rome, and the documents written upon paper will not mean very much unless they are taken seriously at home by bishops priests, and laity." —ABNS.

#### CHURCH SIGNS

Church signs; three-color on white background. \$9.00 each postpaid. Size 18" x 24". 14 gauge steel. Tabs available at \$2.50 for address. Order from Claston Bond, Dodge Center, Minn.

## A Visit to Sabbathkeeping Churches and Groups in Mexico



By Marion Van Horn and Leon Lawton

As guests of the Seventh Day Church of Christ, Conference President Marion C. Van Horn and Director of Evangelism Leon R. Lawton began their visit in Mexico on February 2, 1966. The previous article told of meeting their leader missionary, Rev. Elias Camacho, and the pastor of the Madero church, Rev. Lucio Guerrio.

### Visiting the Churches

We were taken on Friday, February 4, to visit the little church at Gonzales, about 60 miles north east of Tampico on the main highway. The building was adobe with corrugated roof, whitewashed on the outside. This is the church of very poor farmers. But inside it is beautifully kept and decorated. The church at Altamira, only 15 miles from Tampico, has been worshiping in a building with pole walls interwoven with cane and cornstalks and a grass thatch roof. They are now constructing a new building of hand-made cement blocks on a lot on one of the main streets.

The church at Cuauhtemoc, about midway between Gonzales and Altamira, was of wood and on the outside had a somewhat barnish appearance. Again the inside was a delightful surprise. The lit-

tle church at Poza Rica, Vera Cruz State, about 25 miles south of Tuxpam, was made of old brick. This church was not yet finished inside. We stood to preach on loose cross planks, but the front part of the auditorium was neatly finished. Two additional rooms are being added to this building for Sabbath facilities.

Every church was decorated inside and painted and the furniture, even though very plain, was very well kept. Every church had flowers, lots of them, and only a very few were artificial. All but one had the motto up in the front, "God is Love" and in some form on the front wall, the Ten Commandments. There were pianos in Madero and Mexico City.

### Sabbath Worship

Sabbath worship was a delight to observe and participate in. This we experienced at Madero in the morning and at Cuauhtemoc in the afternoon on February 5. The children, all ages, are taken off in one class and taught their memory verses and stories and songs. The youth meet with the adults for the business and Bible study. Their quarter-

ly is prepared and mimeographed by the Rev. Victor Model, pastor of the Mexico City church. It consists of a Bible passage, a question and memory verse for each day of the week. One leader, a different one each week, teaches the lesson. Sometimes a passage is read in unison and sometimes responsively. Not all the daily passages are read, but the leader makes brief remarks on all. At the close of remarks on each day's passage the class repeats in unison the memory verse of that day.

Their worship includes lots of hymns. They have printed their own hymn books (without music) and some of the churches have instruments of one kind or other, but most of them sing without accompaniment.

Among the first items of every Sabbath worship is the recitation of the Ten Commandments. Every member must learn them in total as found in Exodus 20. Some one individual is selected and that one stands before the congregation and recites.

No one but the pastor and special guests go on the platform behind the pulpit. In every church there is a table or lectern from which all others read or address the people. Even the pastor never goes behind the pulpit without first kneeling to pray. This was true, even when we visited the churches as we did in midweek, just to see the building.

In Mexico between Sabbath February 5 and 13, we both preached seven times and presented the slides of work in the U. S. and Jamaica twice. Any presentation we made to the people was done through a translator. This was an entirely new experience for both of us. It was very difficult at first, but we improved with experience. One needful characteristic of such presentation is to speak in short complete sentences. Particularly at first it was as difficult for the interpreter to translate as for us to be in the course of the trip. Bro. Camacho understood. We had three interpreters served in the first contacts. In Mexico City the pastor, Brother Victor Model

did the interpreting. And for the other groups in Torreon and Gomez-Palacio, Brother Homer Martinez was our translator.

(to be continued)

NOTE: A filmstrip, Journey to Mexico, is being prepared and will be ready for distribution with tape and/or written script early in April. This will introduce you to these Brethren, their pastors and leaders, their church buildings and work. This can be ordered through the secretary of the Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061, on loan from their audio-visual department or Sec. Everett T. Harris, S. D. B. Missionary Society, 403 Washington Trust Bldg., Westery, R. I. 02891. Orders will be honored in the order received.

## ASSOCIATION DATES

### Pacific Coast

The Pacific Coast Association will hold its spring meeting April 15, 16, 17 in the Riverside Church. In the midst of a theological and philosophical movement which proclaims that "God is Dead," the Association will have as its theme, "God Is Alive." Mark the dates on your calendar and plan to attend every session.

—Riverside Bulletin

### Northern

The Executive Committee, under the chairmanship of Mildred Babcock of White Cloud, met at a restaurant in Grand Rapids (midway between Battle Creek and White Cloud on March 10 to firm up the program plans for the Spring semiannual meeting of the Northern Association, to be held at Battle Creek, Mich., April 15 and 16.

The theme of the Association will be "Stewardship," and the program is mostly presented by laymen. On Friday night the young people speak, and Sabbath morning the speaker is Mrs. Charles (Dorothy) Parrott, Sr., of Williamston, Mich., a member of the Battle Creek church. Sabbath afternoon the Rev. Don Sanford is to review and discuss any future action which might result from this quarter's lessons in the **Helping Hand** on Christian Social Action. Sabbath night, following a short vesper, the Association business meeting convenes. Mrs. Verne Babcock of White Cloud is president of the Association.

## "A Time For Worship Renewal"

By Herbert E. Saunders

A book review of John E. Skoglund's "Worship in the Free Churches," (Valley Forge, Pa.: The Judson Press, 1965).

"In public worship . . . God is the primary fact. Men come into the house of worship and gather as a company of Christian believers to see and hear what God has said and done and to receive what God has to give. It is because of God's reconciling love in Christ that men gather to worship Him. Thus whatever is included within the symbolism of the worship service must basically symbolize this fact which is inherent in the gospel." These words express the theme of this new book, **Worship in the Free Churches**, written by Professor John E. Skoglund of Colgate Rochester Divinity School. Echoing the concern of many Protestant clergymen and laymen over the lack of relevant and meaningful worship experiences, Dr. Skoglund offers a challenge to the Protestant community to seek renewal in Christian worship, not by mechanical or external means, but by an understanding and application of the symbolism that characterized apostolic worship.

"The church exists for the worship of Almighty God" and it is in this context that all our movements toward liturgical renewal must be made. Describing the early development of worship in Christianity, Dr. Skoglund shows that the center of all biblically oriented experiences in worship is the Eucharist — the Lord's Supper. For the early Christians the action of God in the revelation of Jesus Christ was the center of all their activity. Everything in the worship experience was "in remembrance" of all God had done in the reconciling of men to Himself through the person and message of Jesus. So naturally, the Lord's Supper, the symbol of the shed blood and broken body of the deliverer of men became the point of contact for apostolic Christianity.

Today we have placed our emphasis elsewhere. The sermon has become the center of our Christian worship and all

else in worship revolves about it. Indeed, the symbolism of the Lord's Supper has been limited to once a quarter in many Protestant denominations. To Dr. Skoglund this is the tragedy of modern Christian worship. The fact of God's redemptive act in Jesus Christ, symbolized in Communion, should be the central theme in all our worship every week. For many a weekly Communion service might take away from the significance of the event, so as an alternative the offering should become the central event in worship, "provided, of course, that the people understand what is being symbolized." Dr. Skoglund writes: "It ought rather to be the high point of Christian worship, for here through the symbolism of gifts the congregation is offering itself to God and placing itself in a sense upon the table to be broken and spread out into the whole world. Furthermore, when there is no Communion in the service, the offering serves as the symbol of the Communion itself." The consecration of the gifts and the consecration of oneself becomes the central part of true Christian worship, because it is in the giving of Himself that Christ reconciled men to God.

Dr. Skoglund continues by giving fourteen principles, which, "if conscientiously related to the worshiping life of the church, will today bring renewal." It is in an understanding and application of these principles that the church will find meaning for its own existence and provide an atmosphere that will call people into its worship and practice. The author offers suggestions as to how these principles can be applied to the structure of congregational worship. We cannot allow our worship to become stereotyped, for it must be creative and point toward a closer relationship to God and other men in the week ahead. Worship, if it is truly in the spirit of Christ and the apostles, must consecrate the worshiper to fulfill the mission of spreading the gospel in the days that follow. Instead of being the climax of the week,



worship must become the "stepping off point" for a new relationship and a new commitment to the God we serve.

"God's revelation elicits response." And it is in creative worship and consecrated service that we may respond. Our experience each week in the House of God must center on the redemptive act in Jesus Christ, and through the understanding of this great act of love our response must be total commitment to the gospel. This is the challenge offered by Dr. Skoglund to all who belong to the "free church" tradition.

#### Planned Bible Reading

Leland Wang, formerly of Foochow, China, writes an autobiographical article in **Decision** in which he describes his 44-year self-disciplinary program of "No Bible, no breakfast" which has enabled him to become an effective Bible teacher and evangelist. He says that he reads with a plan: "I read ten chapters daily: two each in the Old and New Testament, plus five in Psalms and one in Proverbs. This way one can finish the Old Testament once a year, the New Testament three times a year, and Psalms and Proverbs once a month." Answering the natural question about why so much of the poetical books, he writes: "The Psalms teach me to pray and praise in my dealings with God. Proverbs teaches me how to live and deal with men. I have read these books over 400 times and they have not lost their freshness."

#### Ministerial Training

The 1966 Summer Institute at the Seventh Day Baptist Center for Ministerial Education will be held at Plainfield, June 6 - 24. The subject under study will be Seventh Day Baptist History. The course will partially fulfill educational requirements for the accreditation of ministers by the General Conference. The course will include lecture, directed reading, discussion, and research. Those interested in attending and participating are invited to correspond with Victor W. Skaggs, dean, Seventh Day Baptist Center for Ministerial Education, 510 Watchung Avenue, Plainfield, N. J. 07061.

MISSIONS — Sec. Everett T. Harris

#### Davises Report Busy Month in February, 1966

The Rev. Leland E. Davis in reporting work carried on in British Guiana for the month of February 1966 included the assistance given by Mrs. Davis and their daughter, Mary Sue.

During the month Pastor Davis delivered 14 messages, administered the Lord's Supper at Bona Ventura, and dedicated one baby at Dartmouth. Four young people's Bible classes were taught; 34 calls were made; 8 Christian Endeavor planning sessions were held; and 6 counseling sessions were held with leaders in Georgetown, Wakenaam, Pomeroun, and Dartmouth. The Davises entertained several out-of-town guests during the month and held 8 library sessions, 4 Christian Endeavor game times, and one C. E. social at the mission.

The average attendance of services at Kitty was as follows: Sabbath School and church 48; Sunday Night Gospel 27; Christian Endeavor 18; Midweek Prayer 15; Bible Club 71. At Ruimveldt Gospel Meetings were held with attendance averaging 55.

During the month Mrs. Davis conducted the Junior Sabbath School and Bible Club at Kitty with an average attendance of 14. Mary Sue taught the Primary Sabbath School at Kitty with an average attendance of 14 and on one occasion led the opening worship service at Sabbath School.

Special events during the month were as follows: "The Christian Endeavor young people had complete charge of worship and message for Youth Sabbath, February 19, at the mission. Youth gave four talks on 'God's Love Toward Us: Our Love for Him.' A Christian Endeavor vesper service was held in Botanic Garden on February 18 and Moody Institute of Science filmstrips were shown each Thursday evening throughout the month in Ruimveldt with good attendance and a number of decisions for Christ. We visited the Dartmouth and Bona Ventura Churches in the Essequibo District, February 25-28."

#### Missioner Program to Continue

Are you a "missioner"? Or are you one of those who said, "Let George do it"? There are now available in the 1966 missioner program to the churches approximately 50 volunteers, made up of laymen and ministers in about equal numbers. Less than half the number of volunteers were actually called to serve.

At a recent meeting of Conference Planning Committee it was decided to again ask individuals to offer their talents as missioners as plans were made for continuing the dedicated service program during 1967. Response to a questionnaire indicates that the churches do appreciate the offer of volunteer missioners and are increasingly making use of their talents in the many and varied phases of this year's program.

A mailing of letters will soon be going to Seventh Day Baptist churches and individuals with a twofold purpose: (1) to call attention of churches to the fact that several missioners who offered their services for the 1966 program were never called on to use their talents and it is not too late to work out some plans even yet; (2) and to send out a general appeal through the churches for new recruits and to those individual Seventh Day Baptists who have served, some for two consecutive years, asking if they would be willing to volunteer again for service in 1967.

If you are willing to serve as a missioner in 1967, complete a "General Application for Individuals" form which can be secured from your pastor or by writing to the office of the General Secretary, Plainfield, N. J. These may be returned to the Secretary of the Missionary Society, Westerly, R. I., or to the General Secretary at Plainfield so that the information may be known and co-ordinated. We realize that this form is for general use in the dedicated service program and some of the questions do not apply to the missioner program. Please use your judgment as to the questions that do apply. The most important fact is that we want to know whether you are willing to serve if called on and if mutually satisfactory arrangements can be made.

#### Boarding School in Makapwa

Director Mazingah of Makapwa Station, Malawi, writes in letter of March 6 that the self-help plan in the boarding school at Makapwa is "showing great improvement and success" except for the cooking problem. It has now been arranged to employ a cook. This is being made possible by the students working 2-1/2 hours each day without pay. Previously the students were preparing their own meals "in the early morning before school and after school." The students were quite willing to agree to this indirect way of paying for a cook.

Mr. Mazingah comments: "The number of the students in the boarding school this year is very small. We have only about six students, and they are all cooperative and loyal to our church principles.

"The following spiritual provisions are being supplied: Christian Endeavor movement has been started, and they find this course of study very interesting. . . . Secondly, we give them lessons on Bible study every Sabbath afternoon, with variations at times. Above all, a wonderful course in first aid is given to them by our Dr. Victor H. Burdick. Our ever willing doctor fits into any of the Christian activities that we have. Anything we try to do, he encourages it with skill and enthusiasm. . . . Finally, our young people are also offered a course of Christian story telling. . . . The interesting thing is that in all these activities our ever cheerful and co-operative teaching staff joins the young people with respect in the courses of study mentioned above."

#### Sending Cows South

Plans are being made for residents of the Portland, Ore., area to send dairy cows to needy families in Mississippi through Heifer Project Inc. Gifts of cows or funds to buy them (\$300 each) are being sent to the Greater Portland Council of Churches for families in the Delta who have a few acres of land but no money to purchase a cow or even for milk for their children.

## After Work, Comes Rest

By Mona Davis

The seventh day is completion, the peak of accomplishment after a full six days of work. With no work, rest becomes only sluggish boredom. Is one part of the Fourth Commandment more important than the other? A lack of understanding concerning work has made this seem so.

The whole Fourth Commandment is marvelous and shows God the Creator as recognized in the day of rest. Only one day is blessed and sanctified and only one day blesses and sanctifies man in the keeping of it (Ezek. 20: 12, 19, 20).

Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates. For in six days, the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it (Ex. 28: 8-11).

“... and He gave to every man his work” (Mark 13: 34).

In the beginning, God told man to be fruitful and multiply and replenish the earth—to have dominion over all the works of God’s hand. The work of tilling the ground would include keeping the earth fruitful and beautiful. Through the everlasting covenant given to all the earth with the token of the rainbow to confirm it, man has to answer for the blood of man and beast which he might shed. There are deep implications in this covenant for wars, sports, and work.

The ground became unfruitful because man began to feed on good and evil, forgetting the first principle that God is good and all He made is very good. Evil is living life in reverse. The result of it is thorns, thistles, sweat, pain, disease, and being cast out of the Garden of Eden where there could have been harmony, beauty, perfection, and communion with God. It was the curse of man, woman, and serpent.

“The earth is defiled under the inhab-

itants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore the curse devoured the earth...” (Isa. 24: 5).

“And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (Mal. 4: 6).

Curses always came from disobedience. Tradition has made it seem that a curse would come on one for obedience to the Ten Commandments. One is only “under the law” when he is disobedient to it. Then he fears the law officers, even as Adam fled from the face of God when he disobeyed. He, too, lived by grace as we do. Only the regenerated man born and living in the Spirit can keep the law. “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be” (Rom. 8: 7). Palestine became cursed and desolate when Israel and Judah disobeyed. It is becoming fruitful under the discipline of hard work and obedience to God.

Adulteration is the lot of modern man. Man can take the kernel of perfect nutrition out of natural foods and add vitamins of man’s conceptions. Unbelief in the Creator and His Son brings allergies, disease, unrest, desolation, and war. The West shows us this even amidst its beauties. One can go hundreds of miles without seeing anything but sage, thistles, and unfruitful land. Belief and obedience will truly make our deserts to bloom as the rose.

### Misconceptions of Work

Labor-saving devices have brought the equivalent of at least twenty-five servants into the home, it is said. These have reduced man’s work to a minimum. Is his life happier, richer, or has he solved his basic problems with so many servants?

A woman is saved in child-bearing, and a man in giving his life to supply the needs of his family. Cheat them out of this work and they become self-

centered and live a lonely old age. The discipline of developing habits of work and exercising the faculties of imagination, faith, judgment, understanding, love, and wisdom makes a fruitful life.

The youth of today have been cheated. So many have no responsibilities. The joy of working until every muscle groans from being fully used is little known today. Yet are all the weeds destroyed? Has each boy been taught a trade by the father, or the girls home-making by the mothers? Has youth been taught the law and Word of God so that he may know Jehovah as his Creator, his employer, and the one who supplies all his needs? Hebrews 8: 10 says that we come to know the Lord by having His law written in our minds and hearts. It will take all eternity to really know Him, for He is Wisdom, All-Power, All Knowledge, Love, Light, and Life, the Source of all we need. In this covenant we begin now!

Work should be joy to man and woman. It is love made visible. Jesus Christ said, “My Father works and I work also.” The seventh day brings man in tune with the Source so that he knows his rightful work. Ideas to carry it forward are given with peace, joy, and rest of body, mind, and spirit in the seventh day. Why then do we hear complaints that people are short on time, talents, money, energy, and joy?

Jehovah said words in Deut. 28: 47 that should shock us into praise and take the complaints away from us: “Because thou servest not Jehovah thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the Lord shall send against thee in hunger, and in thirst, and in nakedness and in want of all things: and he shall put a yoke of iron upon thy neck until he hath destroyed thee.”

Suppose a millionaire’s son goes around complaining of his lack of food, clothing, and money. Would not this reflect upon his father that his father was stingy, unable to supply the son’s needs? Would not a human father take his son to task for such statements? So God our Father wants us to claim His promises, serving

Him in joy, thus proving that His will is good, perfect, and acceptable when we transform our thoughts and words.

### God Is Our Supply

Man has a service to render and not a living to make. “With what measure ye measure it shall be measured to you again,” says our Master. So life has a way of sending back in multiplied measure what we have sent out to others. “Give and it will be given to you, good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back” (Luke 6: 38, RSV).

Is not this saying that love fulfils the law? If we love God with all our being and our neighbor as ourselves we will give to others. I believe that in this we find our rightful work in life. We are God’s channel for His goodness to flow out to men. Are you a channel?

I am sure that our anti-poverty program ignores the fact that no man is poor who is rich towards God. Too many in our nation fail to recognize God as the Source and Cause of all we have.

### I of Myself Can Do Nothing

Many of us who passed through the great depression perhaps knew theoretically that God was our Father. But in the stress we soon learned to depend on Him. “Blessed are they that mourn, for they shall be comforted.” Until we learn that the carnal, little self is insufficient to bear fruit or do any good work, we do not truly let the Vine of Christ abide in us.

This truth came to me as a new revelation, that Christ lives in me! It filled me with joy! Jesus said, “If a man love me, he will keep my words, and my Father will love him and we will come unto him, and make our abode with him” (John 14: 23). In Christ are hid all the treasures of wisdom and knowledge “and ye are complete in him” (Col. 2: 10). If the force of these words comes to you, you will never be powerless, poor, or without rightful work again. You will question eagerly His will and listen to His voice in silence to receive His joy, life, power, peace and ideas for guidance.



### Work Through the Spirit

The work of the Spirit is to guide us into all truth, show us things to come, bring all things to our remembrance that He said to us, to comfort, edify, and unite us into one body. In the Word of God is a solution to the farm problem, to juvenile delinquency, to our much overused insurance.

Here lies our work! Are mothers, fathers, teachers, pastors, elders too busy with earning a living, in building outer edifices, in lodges, clubs, and pleasure to do the real work of the Kingdom to keep, live and plant the Word of God deep in their own minds and hearts, then in our youth. Here is the Twenty-third Psalm personalized for work:

"The Lord is my employer, I shall not want my rightful work He makes me to have all my needs supplied of time, energy, and money.  
He restores my soul in His seventh-day rest.

He leads me in the paths of the right use of His good gifts.

For His Name's sake, since He is my Teacher, Life and All-Good.

Yea, tho I walk thro the world's trials, I will fear no evil, for Thou are with me. Thy rod (His Word) His staff, (work and supply), they comfort me.

Thou preparest a table before me in the presence of my enemies. (doubts, fears, worries, sloth, and undisciplined appetite.)

Thou anointest my head with the oil of Thy Spirit.

My cup runs over with joy, peace, power, and abundant life.

Surely, goodness and mercy shall follow me all the days of my life.

And I shall dwell in the house of Jehovah forever."

So the Kingdom of heaven for which man has prayed two thousand years is at hand in the life of the fully dedicated disciple; but completely over all the earth when He has put all enemies under His feet. And those who have overcome shall reign with Him! Is not this a present work to be done? As Queen Elizabeth studied diligently to understand history, languages, and all subjects to reign, so

should we work toward that goal, doing daily what the Master tells us.

"Truly, truly, I say to you, he who believes in me, will also do the works that I do; and greater works than these will he do because I go to the Father. Whatsoever you ask in my name I will do it, that the Father may be glorified in the Son. If you ask anything in my name I will do it" (John 14: 12, 13).

Six days of work are demanded of us. Our reward comes from our work and it will be judged. "If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as 'through fire'" (1 Cor. 3: 10-15).

**Dear Father**, let Thy Spirit work diligently through me, seeking first Thy Kingdom, knowing that all things needful will be added unto me. I thank You! Amen.

### On Purpose

Purpose for the individual weakens in direct proportion to his eagerness to be accepted by his generation, by his peers. Our desire for acceptance from our world has given rise to a foggy sense of mission, a hasty horizon of service, and an almost total lack of convictions.

—Robert A. Cook,  
president of King's College.

### SABBATH SCHOOL LESSON

for April 9, 1966

#### A Revolutionary Doctrine

Daily Bible Readings

1. "We Had Hoped" — Luke 24: 13-35.
2. A Divine Revelation — Matthew 16: 13-23.
3. Preaching that Converts — Acts 2: 22-42.
4. Men Who Turned the World Upside Down — Acts 17: 1-9.
5. "God Has Done What the Law Could Not Do" — Romans 8: 1-11.
6. Preaching Which Is Not in Vain — 1 Corinthians 15: 1-20.
7. Our Victory Through Christ — 1 Corinthians 15: 35-57.

### CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

#### Helping Hand

It has become increasingly evident that the current issue of the **Helping Hand**, our adult quarterly in Bible school work, is an unusually fine publication. Editor Don. A. Sanford has presented us with an exceptional piece of work for our denomination. We believe that this material should be shared more broadly, as well as used for study in other meetings of our church people.

The current issue, which deals with Christian Social Action, was prepared with the co-operation and encouragement of the Christian Social Action Committee of our denomination, Albyn Mackintosh, chairman.

May we suggest that it be used for further study by youth groups, adult Sabbath eve students, and for family devotions and discussion times. Buy a copy for your church library, and one for your home library.

Anticipating that there would be additional use, a sturdier cover for it was provided. Three hundred extra copies were printed. These copies may be secured from the Recorder Press, 510 Watchung Ave., Plainfield, N. J. 07061, for 50c each.

#### Workshops

Christian Education Workshops are being prepared by the secretary of the Seventh Day Baptist Board of Christian Education to be presented to the West Virginia churches of the Southeastern Association April 23, 24, 25, and 26.

On Sabbath day, the 23rd, and 24th, the churches will come to Salem for united effort. On the night of the 25th, the secretary will go to Berea to work with the Ritchie church, and on the 26th, he will go to Lost Creek.

#### Gold and Silver Cross Certificates

Sabbath Schools that are working for either a Gold or Silver Cross Recognition Certificate offered by the Seventh Day Baptist Board of Christian Education for the current year will summarize their accomplishments by May 31, 1966. A report should be sent to the secretary

of the board for listing by the Publicity Committee. Presentation of the certificates will be made at General Conference in August.

These same Sabbath Schools, and we hope many more, may begin the first of June working toward earning a certificate for 1966-67. Information concerning the certificates may be secured from the board office.

#### Vacation Church Schools

Vacation Church School time will soon be here. Materials are ordered and staffs are being set up. May we suggest for those who do not have their materials ordered that you consider working in some publications available from our denomination; for instance:

**Seventh Day Baptist Mission Lessons**, written by Seventh Day Baptist missionaries—25c a set, some with slides and tapes.

**You and Your Church**, A Manual on Church Membership—50c a copy; these may be ordered from the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, N. Y. 14803.

From the Seventh Day Baptist Tract Society you may get copies of **The Sabbath Manual for Youth** at a nominal cost. It has been written for Junior-Intermediate ages.

The Tract Society is publishing a new audio-visual catalog from which you may order filmstrips to aid your vacation Church School programs. You may write for the **Sabbath Manual** and filmstrips to The American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061.

The "gospel of Christian atheism" brings their long search for another Jesus to a last resting place of absurdity. Jesus taught that because God is the living God, he is also the God of the living. Abraham, Isaac, and Jacob cannot perish, for God calls himself by their names (Matthew 22: 31-32). Because God is the living God, Christ is the risen Savior and his Spirit the fountain of life.

—Edmund P. Clowney,  
Acting President of  
Westminster Theological Seminary

## Church Attendance Problems in Europe and America

By Frank A. Sharp

For some years it has been evident that the Christian church in Europe has been on the decline. It has been estimated by some that attendance averages only 2 per cent of the membership. The most optimistic guess to come across this desk in recent months is 10 per cent. Those who remain are but a handful of the old guard.

The so-called free churches are not exempt from this trend. This correspondent visited a number of Baptist churches last September in the Calder Valley just north of Manchester, England. Around the turn of the century there were six active Baptist churches with full-time pastors and active memberships. Today, there are only four churches left with but a handful of people.

The normal reaction to a decline of influence and interest is to tinker with the machinery. Brighten up the church building with new paint, build new educational facilities in order to attract young people, create new church papers with four-color pictures, devise a strengthened calling campaign in order to bring in more members. It is doubtful whether these programs will produce the desired result. The **malaise** of the church in Europe is far deeper and more complicated than these palliatives can correct.

Within the last two decades a few leaders in the Church of England have been ardently trying to stem the tide by employing new methods and programs designed to reach out beyond the church to where the people live. However, the conclusion of at least one experiment with a program which seemed to be designed by church experts to meet the modern situation has apparently produced very few if any results.

In an article entitled "The Decline of the Church of England" printed in the March issue of **Harpers**, the Reverend Nicolas Stacey, rector of Woolwich, England, tells of the heroic efforts made by a team of ministers, each specializing in "certain aspects of parochial work." After tearing down some church buildings and

completely reconstructing a large parish church, the team embarked on a five-point program designed to revitalize the parish and bring the people back into the church.

The five-point program included the pastoral care of all parishioners, the training of the congregation, the rejuvenating of the church's image, the participation of the church in the community at every level, and the meeting of social needs not covered by the public welfare services.

Yet after several years of experimentation with a specialized staff of more than five well-trained clergymen and after spending money to radically alter the church buildings and the church program, the Rev. Mr. Stacey reports that "after all this the response in church-going terms was almost nonexistent."

The final conclusion of the article is that "the church's problems are far too deep, complex, and elusive to be solved by even radical reforms of the ecclesiastical machine."

No doubt the writer of the article has heightened and dramatized his material to make an effect upon his readers, and without doubt not all churches have the same problems to face. There will be, I am certain, a resistance to these ideas by American churchmen and the accusation will be hurled that the writer of the article is too pessimistic.

It is difficult for American churchmen who are in the midst of prosperous and active churches to take a pessimistic view. Yet the message is there for Americans to read. When the church becomes too concerned with buildings, liturgy, budgets, swollen membership rolls, prestige, and the creation of a country club atmosphere of friendly camaraderie, and forgets the cross and service and a ministry to the needy, the down and out, the neglected, the imprisoned, and the hungry, then it is planting the seeds of its own decay and demise.

---

"A Sabbath well spent brings a week of content, and health for the toils of the morrow. But a Sabbath profaned whatever may be gained, is a certain forerunner of sorrow."

## NEWS FROM THE CHURCHES

ALFRED, N. Y.—Our Alfred Union basketball team finished second in the Church League, winning 11 of the 15 games played this season. Ken Snyder coached the boys from our church, the Union University Church, and the Methodist Church. The other 3 teams in the league were Alfred Station, Almond Union and St. Brendan's of Almond. Leon Clare, Douglas Reid, Jerry Snyder, and Bruce Tuttle represented the Alfred Seventh Day Baptist Church.

Stanley C. Stillman celebrated his 90th birthday on March 12 with an informal reception Sunday in the Parish House.

Some Sesquicentennial highlights tell us that the first religious society meeting was July 4th, 1812; that the church was a "branch" of the Berlin, N. Y. Seventh Day Baptist Church until 1816; that it was organized as "The First Sabbatarian Church in Alfred" on October 20, 1816; and that it conducted as many as 5-6 simultaneous Sabbath services in homes and schools of the then-large Town of Alfred. This was the usual procedure for 15 to 20 years.

—Correspondent

HEBRON, PA.—The annual community Christmas was held in the church December 19. The program featured a play, "Merry Clausmas," authored by a 17-year-old girl, which stressed the danger of underemphasizing the true meaning of Christmas, and a candle-lighting service, "The Everlasting Light." In a filmstrip, "Stories About Our Christmas Carols," the congregation participated in the singing. Pastor Saunders opened the program with the reading of the Christmas story from the Bible, and concluded it with prayer.

The boys' senior high Sabbath School class distributed the gifts from underneath the tree. The 16 pairs of mittens from the "mitten tree" were given to the school nurse for distribution to needy children. Contributions were also given to the Northern Tier Children's Home, Maple View Rest Home, and the Salvation Army.

On Christmas day, Rachel Kenyon

presented the senior high class with a lovely framed picture of Christ.

January 8, the church held its annual business meeting and oyster dinner at the Community Hall. Pastor Saunders presented an excellent report. Treasurer Kathryn Thompson reported that both gifts to the church and offerings were greater in 1965 than the previous two years.

Among those chosen to serve in 1966 were: pastor, Herbert E. Saunders; moderator, Burton Hemphill; vice-moderator, Keith Kenyon; clerk, Mrs. Evelyn Hauber; treasurer, Mrs. Kathryn Thompson.

The WSS presented a large-print Bible to the men's department of the Maple View Rest Home. They had previously given one to the women's department. The WSS assumes the responsibility of mailing the special issues of the **Sabbath Recorders**.

Recently, Pastor Saunders gave an interesting series of sermons on little-known Bible characters. On Youth Sabbath, Feb. 5, the young people had charge of the very meaningful worship service, which included a special Communion. The Rev. Rex Zwiebel, of Alfred Station, filled our pulpit on Pastoral Exchange Sabbath.

The church is having weekly Bible study, taught by the pastor, and based principally on the biblical portions of the current **Helping Hand** lessons. The studies are held evenings at the various homes. On March 16, we met at the Little Genesee parsonage with Pastor and Mrs. Saunders.

By a small "bee" or two this winter, but mostly by dedicated individuals, the work of painting and renovating the interior of the parsonage, in preparation for renting, has progressed.

In closing, here is a precious promise for these troubled times: "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee" (Isa. 26: 3).

—Correspondent.

---

"Stewardship puts the Golden Rule into business in place of the Rule of Gold."



# The Sabbath Recorder

## SAN DIEGO FELLOWSHIP

San Diego Fellowship meetings of Seventh Day Baptists are held each Sabbath afternoon at 2:30. The meetings are held in a home at 4110 - 44th Street in East San Diego.

On alternate Sabbaths Pastor Mynor Soper of Los Angeles conducts a worship service. We are anxious for the address of anyone in the area who might be interested in these meetings. Also we would like the names and addresses of any service men in the area so that if possible we might minister to them.

Please send names and addresses to:

Pastor Mynor Soper,  
4976 North Figueroa St.,  
Los Angeles, Calif. 90042.

## Marriages

Hibbard - Slaton.—Earl Winslow (Butch) Hibbard of Baltimore, Md. son of Rev. and Mrs. Theodore Hibbard of Hayward, Calif., and Brenda Dianne Slaton, daughter of Mr. and Mrs. Roy Slaton of Fouke, Ark., were united in marriage March 12, 1966, in the Seventh Day Baptist Church in Fouke, by the Rev. Marion C. Van Horn.

## Obituaries

Burdick.—Franklin, locally known as "Linn," was born to Dr. and Mrs. Franklin O. Burdick, at Scott, N. Y., Dec. 10, 1888, one of three children, and died in Community Hospital, Boulder, Colo., Feb. 16, 1966.

At an early age the family came to North Loup, Neb., where he graduated from high school. The family moved to Boulder in 1903, where he attended what was then Burr Business College. On July 3, 1906, he was married to Florence Tower of Denver.

For more than forty years Mr. Burdick was active in public affairs of the county and city of Boulder, at first a member of the fire department, and then appointed by a district judge as chief juvenile officer, in which capacity he served twenty-two years. "Linn" had a keen understanding of young people, and even when on the fire department, gave much free time to their welfare.

For many years Mr. Burdick was an active member of the Boulder Seventh Day Baptist Church where his father, physician-minister, was at one time pastor.

He is survived by his wife of Boulder, and two daughters, Mrs. Wanda Schrader, Craig, Colo., and Miss Floetta Burdick, employed on a government project in Italy. There is also one grandson and one great-grandson.

Farewell services were conducted by the interim pastor of his church, the Rev. Erlo E. Sutton, and burial was in Green Mountain Cemetery, Boulder. —E. E. S.

Green.—Cora Lewis, daughter of the Rev. Robert and Minerva Oshel Lewis, was born at Stonefort, Ill., June 9, 1875, and died Jan. 30, 1966. Most of her life was spent in this vicinity.

She was received into the Seventh Day Baptist Church "upon relation of Christian experience," and was baptized into full fellowship on August 16, 1890, by Elder W. C. Threlkeld.

She was married to Milo D. Green, March 24, 1914, with her father officiating. She and her husband spent some years in Grand Marsh, Wis., and in Battle Creek, Mich., after which they returned to the Stonefort community. Mr. Green died in 1949.

She is survived by one brother, Oliver, who is 93, and a number of nieces, nephews, and other relatives.

She served her church faithfully for many years, as teacher in the Bible school, and as church clerk. For the past three years she had lived with her niece, Mrs. Beulah DeVard, at Marion, Ill. Funeral services were held at the church on February 2, by Pastor Carlos McSparin. Burial was at the Joyner Cemetery.

(Florence Lewis Hancock)

Landrum.—Deacon Jerome H., the son of Jerome B. and Virginia S. Landrum was born near Roseville, Ky., Nov. 9, 1869, and died at Eventide Nursing Home, Longmont, Colo., Feb. 18, 1966.

When he was six years of age the family moved to Colorado. Here he was graduated from Greeley Business College in 1902. He was married on December 24, 1897, to Gatha Robuch. They homesteaded in Colorado, and to them were born seven children. After the death of his first wife, he married Annie Altman, who died in 1957. He is survived by three daughters, of Boulder, and by a son, of Hayward, Calif.

For more than forty years Mr. Landrum was an active member of the Boulder Seventh Day Baptist Church, much of that time as one of its ordained deacons.

Farewell services were conducted by the Rev. Erlo E. Sutton, interim pastor of the Boulder Seventh Day Baptist Church, and burial was in Riverside Cemetery, Sterling, Colo.

—E. E. S.

Moon.—Harvey Pearl, was born in Moon, Wis., March 6, 1903, and died at his home in San Jose, Calif., Feb. 24, 1966.

As a child he came with his family to the San Jose area. He married Flora May Merchant on Sept. 24, 1954.

He was a member of the Seventh Day Baptist Church of Riverside, Calif. As distance and health permitted the Moons took part in Seventh Day Baptist meetings held over the past few years in Oakland (Rasmussens), Hollister, San Jose, and Berkeley.

He is survived by his widow; two sisters, Sadie Dithrow of Santa Cruz, Calif., and Nellie Farmer of Oregon; and two brothers, Volney Adelbert of Monte Vista, Calif., and Irvin A. of San Jose.

Funeral services were conducted in San Jose on Feb. 28 by the Rev. Oscar Burdick. Burial was in the Oak Hill Memorial Park. —O. C. B.



### WHY WEEPEST THOU?

When Jesus appeared to Mary on that resurrection morn He found her weeping by the empty, tomb. Sorrow over the cruel death of her Lord was heightened by the evidence that enemies had desecrated the sepulchre, stealing the body. When she recognized the face and the voice of the risen Lord, her tears gave place to radiance. The same radiance fills our lives as we contemplate the fact that He died for our sins and rose for our justification (Rom. 4: 25).