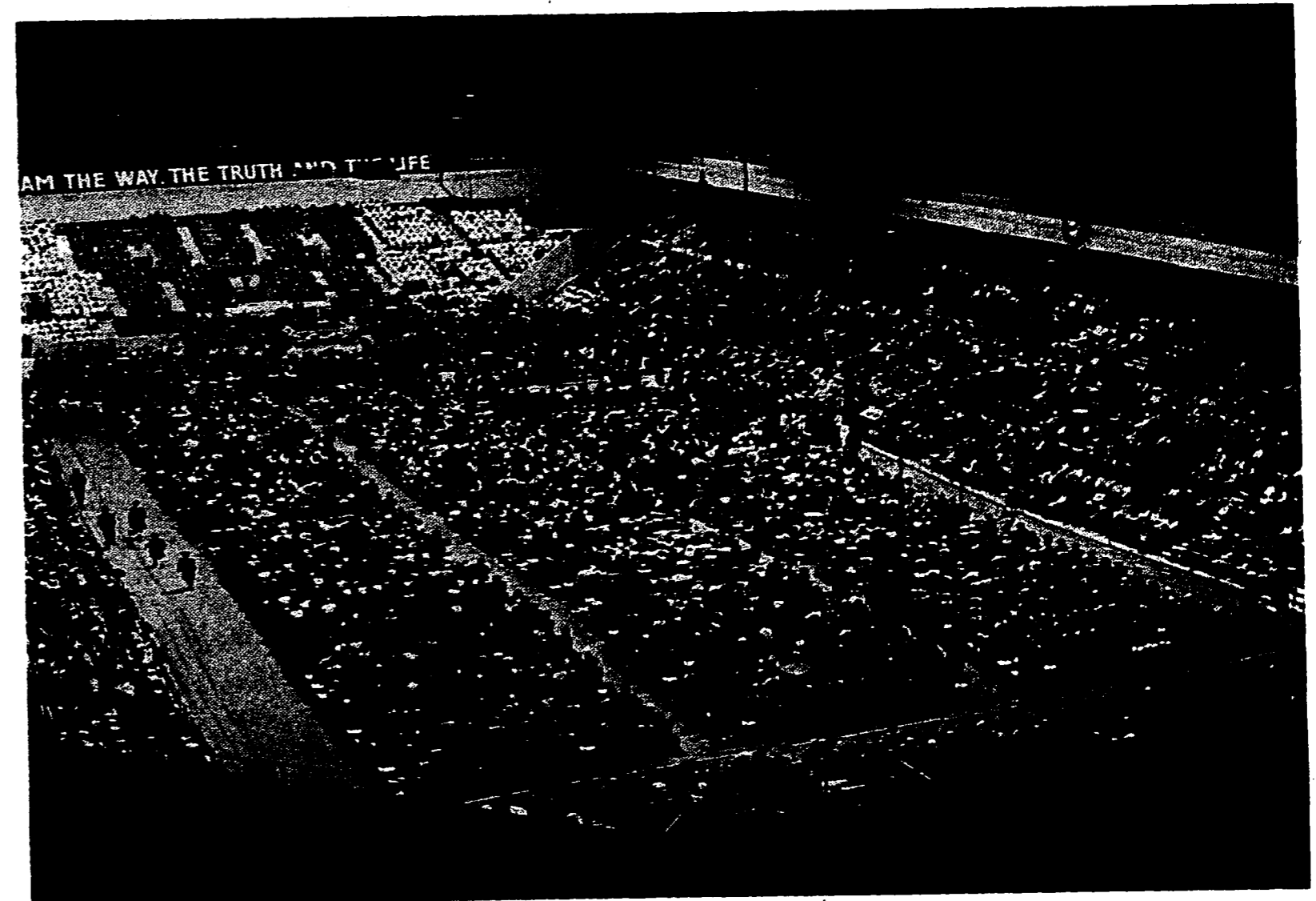


The Sabbath Recorder

OUR WORLD MISSION OWM Budget Receipts for May 1966

	Treasurer's		Boards'	Treasurer's		Boards'
	May	8 months		8 months	May	
Adams Center		\$ 584.50		Memorial Fund..	1,687.90	
Albion	\$ 39.63	303.37	\$ 50.00	Metairie		
Alfred, 1st	886.71	4,143.39		Middle Island ..	30.00	279.00
Alfred, 2nd		1,917.16		Milton		4,935.77
Algiers				Milton Junction	72.00	746.65
Assn. & Groups	335.70	376.90	106.57	New Auburn	21.00	185.55
Battle Creek	485.23	3,614.65	100.00	North Loup	455.00	778.41
Bay Area		290.00		Nortonville	217.00	1,257.31
Berlin	115.00	1,080.61	81.30	Old Stonefort ..	35.00	191.00
Boulder	44.00	293.35	50.00	Paint Rock		150.00
Brookfield 1st ..	62.50	288.50		Pawcatuck	481.05	3,906.42
Brookfield 2nd ..		52.59		Plainfield		3,320.84
Buckeye Fellow- ship		60.00		Putnam County..	10.00	10.00
Buffalo		200.00		Richburg	58.00	882.62
Chicago		717.50		Ritchie	40.00	276.00
Daytona Beach ..	108.33	826.65	25.00	Riverside		4,317.73
Denver	130.05	1,122.54		Roanoke		
DeRuyter	114.00	314.20		Rockville	32.75	440.54
Dodge Center ..	15.00	445.66	100.00	Salem	125.00	875.00
Edinburg				Salemville	22.00	233.42
Farina	7.00	242.40		Schenectady	49.00	112.00
Fouke	75.00	105.00		Shiloh	561.46	4,001.99
Hammond	39.00	69.00		Syracuse	76.25	131.25
Hebron, 1st		437.20		Texarkana	25.00	63.00
Hopkinton, 1st..	458.10	1,857.50		Trustees of Genl. Conf.....		133.25
Hopkinton 2nd..	35.50	96.50		Verona	155.00	903.42
Houston		50.50		Walworth	172.72	544.72
Independence	58.25	646.25	15.00	Washington	190.00	293.00
Individuals	167.00	601.49		Washington, People's	15.00	125.00
Irvington		1,100.00		Waterford	140.60	847.70
Jackson Center ..		500.00		White Cloud	69.29	616.00
Kansas City	65.00	343.28		Yonah Mt.		60.00
Little Genesee ..	140.35	957.50	15.00			
Little Rock	15.00	31.00		Totals	\$6,745.23	\$61,363.81
Los Angeles		2,338.00	15.00	Non-Budget	60.00	\$936.07
Los Angeles, Christ's		110.00		Total		
Lost Creek		470.00		to Disburse	\$6,805.23	
Marlboro	275.00	2,471.13	55.00			



Prayers Answered in London

Many of our churches have been reminded to pray for the saving of souls in London by the use of bulletin covers furnished by the Billy Graham evangelistic organization. Prayers were answered as the attendance exceeded expectations at Earl's Court Exhibition Hall when the Greater London 1966 Crusade got underway. More than 2,000 people came to the altar as inquirers the first four nights. This photo shows Dr. Graham praying for 734 of these people crowding around the platform at the close of an evening salvation message.

MAY DISBURSEMENTS

Board of Christian Education	\$ 507.84
Historical Society	30.06
Ministerial Retirement (Mem. Fund.)	529.15
Ministerial Education	658.52
Missionary Society	2,599.56
Tract Society	789.66
Trustees of Gen. Conf.	33.35
Women's Society	113.57
World Fellowship & Service	69.52
General Conference	1,474.00

Total Disbursements\$6,805.23

SUMMARY

1965-1966 OWM Budget	\$120,554.00
Receipts for 8 months:	
OWM Treasurer's	\$61,363.81
Boards	936.07
	<u>62,299.88</u>
Amount due in 4 months	\$58,254.12
Needed per month	\$14,563.53
Percentage of year elapsed	66.66%
Percentage of budget raised	51.7%

Gordon L. Sanford,
OWM Treasurer.

May 31, 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:

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

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PLAINFIELD, N. J.
Vol. 180, No. 26

June 27, 1966
Whole No. 6,206

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Radio Reaches the World

In the United States it seems to be the aim of every family to have a television set or to move up from black and white to color TV for better entertainment. On the other hand, radio is sweeping the world. The Far East Broadcast Co., one of the pioneers in missionary broadcasting, reports that there are now over 400-million radio receivers throughout the world, an average of 13 for every 100 people. The advent of the inexpensive pocket-size transistor radio has extended the reception of radio programs to almost countless millions who could not previously be reached by any means of mass communication.

This gives an unprecedented opportunity to cover the world with the gospel. To keep fifty-three missionary radio and television stations on the air and to buy time on a considerable percentage of the 12,600 other transmitters takes money. It takes the prayers of Christian people. There have been phenomenal achievements through prayer, but much more needs to be done. People are urged to pray for their own church broadcast if they have one or for their favorite non-denominational gospel program, especially those that reach the unreached in foreign lands.

Task Force on Leisure

What strange names we invent! At first thought, what could be more inconsistent than a "Task Force on Leisure"? This is the designation of a special-purpose compact military unit. It is the term used to describe the enlarged activity of the National Council of Churches which developed out of the chapel ministry in the national parks. It is headed by Warren Ost, the staff member who had charge of enlisting some 2,000 ministers and students to serve in the parks.

If leisure is sightseeing, traveling, recreation and whiling away the time with a fishing pole, why burden with such a title as "Task Force" the commission that seeks to study leisure and prescribe something for the church in relation to it? Manifestly the feeling of church leaders is that larger and larger blocks of leisure create various social problems about which the church must be con-

cerned. Some assert that as job displacement through automation, early retirement, and prospects of guaranteed minimum income gain momentum, the day when a handful of people will do all but a marginal share of the nation's chores is fast coming.

If this is true, then it can be seen how this will spawn many problems. Just think of a few of them. The great increase in highway accidents is related to leisure time. So, too, is the increase in drinking. Church attendance suffers when members have time and money to go everywhere but to church. This affects Protestants more than Catholics because we have stressed loyalty to the local church only and have never instilled the idea of satisfying our worship obligation by attending a "mass" that is universally the same. Maybe we need a \$55,000 project of studying "conservation of natural resources and human environment" or some other aspect of the total social problem. There is difference of opinion as to what the new Task Force should do. An 80-page book reflecting a wide spectrum of views on the subject has just been published.

Some say the commission should study and foster the arts to promote culture in leisure time. Nancy Hawks, Special Studies, Rockefeller Fund, observes:

"We all talk about a culture explosion. Our best estimates of the audience of the performing professional arts is one per cent or less of the population. The composition of this is very small, very high income, and very high education."

Others react like Mrs. George Hill of New York City:

"I'm an active housewife and a mother of four. I wasn't aware that there was this crisis of leisure around. The world was created and there was one day set aside in which we were supposed to rest, which is something that no one I know knows how to do. We simply seem to have lost the knowledge."

Sex cannot give to you its fullest possible satisfaction so long as it comes first in your life.

—I. E. B.

JUNE 27, 1966

Change of Recorder Size

Dear Reader,

When you have a problem, you undoubtedly take it, first of all, to the Lord in prayer. Then you take it also to your most understanding friends. That is what we on the Tract Board and the staff of the **Sabbath Recorder** are doing. You, the subscribers, are our most understanding and helpful friends. You have proved this by your comments in the past and in the present. So we come to you now in deep appreciation for your loyalty.

Our present problem has been building up during the current year. Our costs for printing the **Sabbath Recorder** were evidently not high enough. We are overspending our budget. The Advisory Committee at its June 4 meeting decided that we must take our readers into our confidence and tell them that the **Sabbath Recorder** would have to make a temporary reduction in the total amount of material printed each week to cut down on publication costs. The committee proposes that beginning July 1 we print alternately sixteen- and eight-page issues but not to disturb the much-appreciated weekly regularity of the denominational journal. This will mean condensing some material and omitting some. The eight-page issue will seem pretty thin, but we will try to pack it with valuable brief articles. The articles that really need more space to be meaningful will be held over for the regular 16-page issue the following week. We know you will be understanding.

May we remind you that several times in the recent history of the **Recorder** loyal subscribers have willingly accepted some such temporary adjustment in the number of pages. Alternate eight- and sixteen-page issues were published from October 1951 to April 1954. Since that time the Tract Board has been able to maintain the sixteen-page weekly issue in spite of constantly rising costs.

It is hoped that the arrangement will be quite temporary. Readers can help in several ways. One way is to increase the subscription list by encouraging friends and relatives to subscribe at the \$4 rate. Another is to provide more gift subscrip-

MEMORY TEXT

Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.

—Zephaniah 2: 3.

tions to individuals, libraries, etc. Another possibility is to promote denominational (church) advertising. Still another is to make direct gifts to the magazine or the Recorder Fund, which provides free subscriptions to loyal Seventh Day Baptists who cannot afford to subscribe.

On the other hand, the editor, the committees and the board will do their best to pursue all proper economies in producing an acceptable denominational journal that promotes our cause.

FROM THE MAIL BAG

Ontario, Calif.

"I enclose a check for \$4.00 to cover my subscription for the coming year.

"I find the contents so different from formerly it is hard to get used to it. Also the shiny paper on which it is printed bothers my eyes. I am not finding fault for I would be lost without it. When it does come regularly I read it on Sabbath eves. Of late it has arrived every week."

Dundee, Mich.

"Please send me the Sabbath Recorder and I will mail you a subscription renewal next month as I am at present short of finance. I do enjoy your magazine so much. I do trust that the Sabbath will be accepted by more Christian churches. I am a minister in the Church of God (7th Day)."

Cambridge, Eng.

"As a Sabbathkeeper, could you send me a specimen copy of the Sabbath Recorder and a list of publications you may have for sale. I am especially interested also in the keeping of the Jewish feasts, etc. I am interested in the conversion of the Jews to Christianity, and I feel sure if we go as far as we can without sacrificing anything vital in our relations to the Jews we can do much to convert them."

Welcome to California

Three active churches and several fellowships serve the Pacific Coast Association, and an invitation from all of them is extended to those attending Conference this year.

The Los Angeles church is located at 4976 North Figueroa Street (in the Highland Park area), just off the Pasadena Freeway. Take the Avenue 52 turn-off, go north to North Figueroa, then left for two blocks to Avenue 50, left to the parking lot (about 2½ blocks). Or, just get on North Figueroa and you can't miss it.

Pastor Mynor Soper serves the church. Telephone numbers are: church 256-7847; Pastor Soper 254-9576; and Ben Peil 254-4620.

Prayer services begin the Sabbath at 8 p.m., with Bible study as a part of the service. Sabbath morning services begin at 10:30 a.m. with the worship service followed by Sabbath School, with classes for all ages. There is always a fellowship luncheon after Sabbath School and everyone is invited to participate.

West Coast Seventh Day Baptists are eagerly looking forward to August when delegates begin arriving in California.

If you drive in the southern route (or even with public transportation) to Conference in California, plan to stop in Riverside. The church is located on the corner of Lemon and 14th Streets, just off the Riverside Freeway, west on 14th Street.

For many months plans have been made for Conference, both to attend and to entertain those who arrive before Conference bringing young people to Pre-Con.

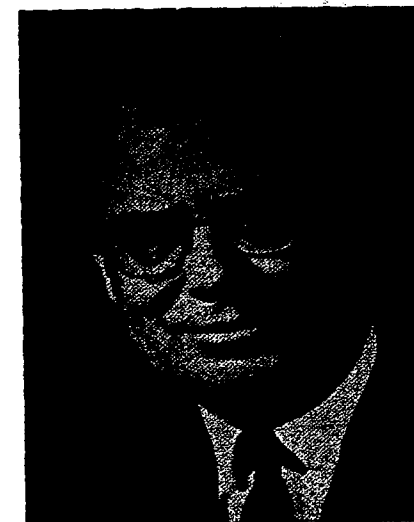
Rev. Rex Burdick is pastor of the Riverside Church, located at 4415 Lemon Street, telephone 686-0545. Parsonage 689-3657.

Rev. and Mrs. Trevah Sutton will serve the church during the summer months. Mr. Sutton will serve as summer associate pastor and Mrs. Sutton will help with the summer camping program. Their address is 3197 Chestnut Street, telephone 684-8627.

This is just a reminder that you are urged to visit the Pacific Coast churches when you come to California!

Prayer service is on Friday evening at 7:30 p.m. Morning worship services on Sabbath begin at 10 a.m. with Sabbath School following.

Baptist Cooperation



Carl W. Tiller and Rev. H. Franklin Paschall, new presidents of the American and Southern Baptist Conventions. Both have been invited to attend our Conference at Redlands.

The American Baptist Convention at Kansas City preceded the Southern Baptist Convention at Detroit in May. This made it possible for the newly elected American Baptist president, Dr. Carl W. Tiller, to be an official representative at Detroit. This is all the more interesting from the point of view of inter-Convention co-operation since Dr. Tiller has been both an American and a Southern Baptist for twenty-four years. He has been a pastor at Washington, D. C., where the churches are dually aligned.

Choosing a president having a relationship to both conventions is not a new thing. Dr. Theodore Adams of Richmond, Va., a former president of the Southern Convention, is pastor of a dually-aligned church. This double relationship indicates a workable co-operation rather than a commitment to uniting the two Baptist bodies. There seems to be little likelihood of such a union in the foreseeable future. However, Dr. Tiller in his official greeting at Detroit said to the Southern Baptists, "We want to extend our hands, farther than we have extended them before in seeking and wel-

coming your co-operation and fellowship."

Dr. Tiller made the proposals that Baptists—American, Southern, and others:

1. "In 1966, the year of the Bible, begin to join together to study the biblical basis of our faith, and particularly to seek insights of the Holy Spirit as we study those things that tend to separate us.
2. "In 1967, in many cities and countries across the land, we have joint rallies—on the first Sunday in February or some other suitable day—where we can worship together and present a common witness to the community.
3. "By 1968, on a wide scale, we seek pulpit exchanges for a day or evangelistic exchanges for a week of preaching."

It may be noted that a pulpit exchange involving perhaps weeks of ministry in another Convention or Conference was one of the proposed areas of co-operation during the period of the Baptist Jubilee Advance. Seventh Day Baptists indicated a willingness to co-operate, but that phase of the co-operative program of the Baptist Advance was not enthusiastically received at the local level and did not materialize. Evidently the new American Baptist president hopes for some of it by 1968.

Commenting on co-operation, Dr. Tiller, a layman, said, "I'm not suggesting that thousands of churches suddenly become dually aligned, but I recommend it for consideration."

Newly elected Southern Baptist president, Dr. H. Franklin Paschall, said, "We can do more in terms of evangelism, in reaching people, and in serving society as we recover the mission of the local church than we can in uniting all bodies at the top."

"If we can co-operate as two denominations without holding each other back, we may be able to do more as separate conventions," he said.

"We need to examine the Biblical basis of our differences," Tiller said. "Coming from a dually-aligned church, I think many of the so-called differences are not really there." —ABNS.

Twenty Reasons

For Keeping Holy in Each Week the Seventh Day Instead of the First Day

(First printed as a tract in 1845, one year after the first edition of the Sabbath Recorder, which also printed it later.)

1. Because the Seventh Day was blessed and sanctified for a Sabbath, by God, immediately after the creation of the world, as a perpetual memorial of that wonderful work, and of His own resting from it; and because there is now as much need for man to remember God's creative work, and to enjoy a weekly rest, as ever there was.

2. Because there is evidence that the Seventh Day was observed from Adam to Moses, by Noah, Jacob, Joseph, and Job. (See Gen. vii. 4, 10; viii. 10, 12; xxix. 27, 28; I. 10; Job. ii. 3.)

3. Because the Seventh Day is a necessary part of the fourth commandment, given at Mount Sinai, graven on stone by the finger of God, and incorporated with the other nine precepts of the Decalogue, which are admitted to be moral in their nature, and perpetually binding. "Remember the Sabbath Day to keep it holy." "The Seventh Day is the Sabbath of the Lord thy God." "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the Seventh Day; wherefore the Lord blessed the Sabbath Day and hallowed it."

4. Because the Old Testament abounds with declarations of God's blessing upon those who keep holy the Seventh Day, and of his vengeance upon those who profane it.

5. Because our Lord Jesus Christ enforced the claims of the law to the fullest extent, saying in regard to the code to which the Seventh Day belonged, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled;" and because He always kept holy the Seventh Day, in this doubtless "leaving us an example that we should follow in His steps."

6. Because the holy women who had attended Jesus Christ at his death and burial, are expressly said to have "rested the Sabbath Day according to the com-

mandment," (Luke xxiii. 56;) and because, though the narrative proceeds immediately to record the appearance of Jesus Christ, on the morning of the first day of the week, neither there nor elsewhere is one word said about a change of the Sabbath, or about the sabbatic observance of the First Day of the Week.

7. Because the Apostles of our Lord constantly kept the Seventh Day, of which there is abundant evidence in the Acts of the Apostles, and it is declared of Paul, that, "as his manner was," he went into the synagogue frequently on the Sabbath Day. (Compare Luke iv. 16 with Acts xvii. 2; see also Acts xiii. 14, 42, 44, and xvi. 13.)

8. Because Jesus Christ, foretelling the destruction of Jerusalem, warned his disciples to pray that their flight might not happen "on the Sabbath Day;" and as that event was to take place almost forty years after the resurrection of our Lord, it appears that the same Sabbath was to be then observed by his disciples.

9. Because there is no other day of the week called by the name of "Sabbath," in all the Holy Scriptures, but the Seventh Day alone; and because, when "the First Day of the Week" is mentioned in the New Testament, it is always clearly distinguished from "the Sabbath."

10. Because not one of those passages which speak of the "First Day of the Week," records an event or transaction peculiar to the Sabbath.

11. Because when God had so carefully committed his law to writing, had repeated his precepts throughout the prophetic books, and had left so many testimonies and examples of the Seventh Day Sabbath on His sacred records, it is most unreasonable to suppose that He would have repealed or changed one single article thereof, without recording it among the words of our Lord Jesus or His Apostles, in the writings of the New Testament.

12. Because the observance of the Moral Law, (without any exception from of the it,) is constantly enjoined, in the writings of the Apostles; and one of them says that "Whosoever shall keep the whole law, and yet offend in one

point, he is guilty of all," quoting at the same time the sixth and seventh commandments. (See Rom. xiii. 9; Gal. v. 14; Eph. vi. 2, 3; and James ii. 8-11.)

13. Because the religious observance of the Seventh Day of the Week as the Sabbath, was constantly practised by the primitive Christians, for three or four hundred years at least; and because, though it gradually fell into disuse, the neglect of the Sabbath was caused only by those corruptions of Christianity, which at length grew up into the grossest idolatry; so that the second commandment was in fact, and the fourth was in effect, abolished by an ignorant, superstitious, and tyrannical priesthood.

14. Because it was only through the superstitious observance of the anniversaries of saints and martyrs, and a multitude of other fasts and feasts, with which the simplicity of revealed religion was encumbered and overwhelmed, that the sabbatic observance of the Seventh Day went out of use; and not (in fact) by any real or pretended command of Christ or His apostles, nor at first by the express authority of any Pope or Council; for it was kept as a strict fast, for ages after it lost every other token of a holy day.

15. Because the leaders of the Reformation never claimed for the First Day the name of the Sabbath, and never enforced the observance of that day by any other authority than that of the Church.

16. Because it is obviously absurd—(and it is an objection often made by irreligious people)—that the observance of the First Day of the Week as the Sabbath, should be grounded on a divine precept which commands the observance, not of the First, but of the Seventh Day.

17. Because, if the fundamental principle of Protestantism be right and true, that "the Bible alone is the religion of Protestants," then the Seventh Day must be the true and only Sabbath of Protestants; for, unless that day of the week be kept, they have no scriptural Sabbath at all.

18. Because the pertinacious observance of the First Day of the Week, in the stead of the Seventh, has actually given occasion of great scandal to the Protes-

tant faith; it has caused the Papists to declare that Protestants admit the authority of human tradition in matters of religion; and it has led to intolerance and persecution.

19. Because the observance of the First Day, and neglect of the Seventh, having been adopted partly in contempt of the Jews, has always laid a burden upon them, and presented an obstacle to their receiving Christianity, which ought to be removed.

20. Because the observance of the Seventh Day obeys God, honors the Protestant Principle, rebukes Papacy, removes stumbling-blocks, and secures for us the presence and blessing of "the Lord of the Sabbath."

Sound Like Our Conference?

The Southern Baptist Convention was evaluated in editorials in a score of state papers. The editors used the following key words to describe it.

"Routine . . . significant . . . untroubled . . . worshipful . . . flat and uninteresting . . . important . . . interim . . . harmonious . . . quiet . . . successful . . . dull and weak . . . good . . . calm and determined . . . issueless . . . smooth . . ."

Some of the comments were as wide-ranging as are the evaluations of a Seventh Day Baptist Conference by the delegates who attend. The following sounds familiar but may not fit our meeting in Redlands. Who can tell?

"The Arkansas Baptist Newsmagazine, described convention actions as 'amazingly routine.' Said the editorial: 'We elected a new president, as everybody knew in advance we would. We voted, without a ripple, the proposed budget . . . We adopted some challenging resolutions, with never a word of debate.'"

SABBATH SCHOOL LESSON

for July 2, 1966

God's Right to Command

Lesson Scripture: Ex. 20: 1-2; Lev. 18: 1-5; Hosea 11: 1, 3, 4a; John 14: 10, 15.

Mission Work in Malawi

During the month of May Pastor Otrain B. Manan of Blantyre, Malawi, was engaged in teaching and preaching with the Seventh Day Baptist churches of the Southwestern and Southeastern Associa-



Children of Rev. Otrain Manan: Joyce, Leandert, and Eunice.

tions. He was accompanied and assisted by Preacher F. Makatanje. It will be recalled that Pastor Manan is the secretary of the Board of Trustees of the Central Africa Conference.

Brother Manan writes, "Dr. Burdick will come this afternoon to take us by car from this place to Namba Seventh Day Baptist Church. On his return to Makapwa Station this evening, he will take with him women from this area" to attend a training course at Makapwa. The Board of Trustees of the Africa Conference had recently "agreed that two or three women be chosen from each pastor's section to come to Makapwa for a week home training course to be held from May 31 to June 7, 1966. These women will be expected to help their fellow-women of their home churches after training."

Other actions taken by the Board of Trustees included the decision to contribute £20 (\$56.40) to the Seventh Day Baptist World Federation; gifts totaling £35 (\$98.00) were voted to Christian organizations: Bible Society, Radio-Voice of the Gospel, Dorothea Mission and Evangelical Association of Malawi, to

assist the delegation of three men to go to Germany to attend a World Evangelical Association.

"Pastor Manan was appointed president of our General Conference for 1967."

The 1966 session of the Central Africa Seventh Day Baptist Conference will be held from August 2-6 at Makapwa. The theme is "Gaining or Losing" based on Matthew 16: 26, "For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Urgent Need in Jamaica

(Quotation from letter dated May 31, 1966, from the Rev. Joe A. Samuels, corr. sec. of the Jamaica Seventh Day Baptist Conference, Inc.)

We have to again express our regret at the decision to withdraw the services of a missionary representative from the church work here as despite our local efforts, we are under great pressure, financially and otherwise. We desire to see the work progress and are at present making plans for full-time employment of our six pastors so that more time can be given to the churches, but there is an urgent need for more funds so as to bring this plan into operation. Let it not be thought that Jamaica is just asking for money all the time; it is not so. The position is simply this, if the work is to survive then there must be a good pastoral basis on which to start. As it is at present unless something can be done to improve the amount of time given to the churches then there is not much to hope for in the future. Pastor Duane Davis could comment on this fact.

We realize that the Missionary Board experiences, too, shortage of personnel and funds, etc. Nevertheless, we would like to share with you all the pastoral situation here and our proposed plan to be implemented this coming August, depending of course, on our success in raising the needed amount of funds to finance it, a total of \$2,172, in addition to the usual allotment for salaries. At our last Conference Board meeting held in March this year it was voted that a

(Continued on page 15)

STATEMENT OF BELIEF

By Herbert E. Saunders

(Given before his ordination, May 21)

In any discussion of one's beliefs it is necessary, I think, for the individual involved to closely evaluate and critically examine his personal relationship to these beliefs. Sometimes it is difficult, for, as Thomas Fuller once observed, "He does not believe that does not live according to his belief." There is great personal evaluation here, for a statement that affirms certain beliefs must be honest, sincere, and forthright. As I begin this personal inquiry into my Christian beliefs, I am immediately faced with the fact that my own personality emerges, and that the opinions which I reflect in this statement will, in the years to come, change as my personality and understanding changes. A person with a searching and critical mind and heart will never be content to find a final and ultimate expression of his beliefs. Indeed, any completion of the search for truth for a meaning in life would result in a stagnation of the mind and heart, and there would be no room for personal growth and greater understanding. It is with this attitude that I offer this statement, knowing that what I say today is not what I would have said five years ago and will not be what I will say five years from now.

God: Father, Son, and Holy Spirit

I am reminded of the words of the person who said: "God created us in His image and to return the compliment, we in turn create God in our image." It is difficult for me to express fully my conviction of the God of the universe. I am limited by my human understanding and my own finite mind to express my conception of God. Consequently, I can only explain my belief in human language which is grossly inadequate. God is so much beyond anything that I know or understand—so much above all that I as a human individual can experience—so much beyond anything that my limited vocabulary could express. It is with this realization that I attempt to explain the reality of God in my life and pray that

as I express myself I may realize more fully the tremendous significance and reality of His presence in the universe.

The first affirmation that I must make in my expression of the nature of God is that God is one. I base my monotheistic conception of God on the fact of a combination of traditional belief and personal experience. That one God, the Almighty, the Holy, and the Lord, planned and executed creation and is today seeing that this creation continues to operate as He created it, seems to me to be the one fact that cannot be denied. There is one God.

Interestingly enough, however, the unity and oneness of God leads me to a belief in God as triune. I will have to admit that the doctrine of the Trinity has always plagued me, and I suppose that it will continue to do so, until that day when we all will have complete understanding. But the problem becomes even more acute when I try to explain my conception of the trinity. There is always the danger of making an affirmation of the doctrine of the trinity into an affirmation of polytheism, and indeed the Christian Church has sometimes been accused of such an action. There is the constant peril of so dividing the personality of God into three persons that no longer is there only one God. Therefore, I have to take the position that the trinity, as I see it, is only the method by which the one God has revealed and is revealing Himself to man. Risking the danger of quoting an often too pious phrase concerning the doctrine of the trinity, I would agree with the man who suggested that God the Father is God for man, God the Son is God with man, and God the Holy Spirit is God in man. It seems to me that God does reveal Himself in three distinct ways—in three distinct personages. The fact that He is still God and is still sovereign is the fact which unites these three personalities in the one God. I think that as far as I am concerned the doctrine of the trinity identifies the modes by which God reveals Himself to His creation.

The affirmation that God is Father comes, not only from the lips of Jesus,

but also from the pen of the Psalmist. I think it reveals the one attribute of God that is basic in any understanding of God—that God is personal. It seems very hard for me to even consider the possibility that God is not personal and certainly not dead. In my experience I have come very close to God—I have come very close to that reality that I know exists beyond what I as a human can comprehend. The beauty of the universe with its color, its symmetry, and its diversified nature gives me reason to believe in a God that personally feels beauty and wishes His creation to feel with Him this beauty. Similarly, the deep emotions of human love, peace of heart and mind, joy and sorrow can only be created by a God who Himself has such emotional qualities and wishes that His creation enter into these emotional responses with Him. If we equate God with only that “first cause” or the “ultimate reality” or the “prime mover” we strip Him of that attribute which I feel makes Him God. It seems to me that if we take away the personal reality of God we are proclaiming our unwillingness to accept His sovereignty over our lives, and are in reality rejecting all that He has done for mankind in Christ. A God who is as personal as a Father will indeed will the best for His creation.

This God who is personal and whom Jesus called Father is also love. This points to the very heart of the message of the New Testament. No affirmation concerning God has been more forcefully proclaimed than that “God is love.” It is the focal point from which the whole message of the Gospel of Jesus Christ is proclaimed. Without the love of God—without the sacrificial giving which God performed for us—the faith which I hold in Him would be meaningless. Because God is love, and because in this great love He sent His Son to reconcile man to Himself, we find the real meaning of our existence on earth. The love of God is a requirement to us for identification—not only with God but with our fellowmen.

The focus of the love of God is found in the second person of the trinity, Jesus

Christ, the Son. “In the Cross of Jesus,” writes Emil Brunner, “two things take place: the Lord God comes into His own, and the Love of God is completely expressed.” Because I am not capable of expressing genuine and lasting love to its fullest, I cannot understand the real meaning of the cross. And yet, because I know that God is love and that it was because of this love that He humbled Himself and gave Himself for the redemption of man, I realize the power and impact that loves holds. In the faith of the cross we experience the reality of the power and sacrifice of genuine and unselfish love. This is the central message of the cross, and thus, because of its identification with the reconciling work of God in Christ, is one of the central themes in the nature of God.

Jesus Christ was somehow both God and man. It is through Jesus that man is led to God and is reconciled to Him. Emil Brunner again writes:

“Who is He? He is the Revealer, the Reconciler, the Redeemer, the Lord, the Liberator, the One who brings in the Kingdom of God. He is the One in whom God becomes present, Immanuel, God with us. ‘God was in Christ, reconciling the world unto Himself.’ He is the active, personal Presence of God, the personal God at work, the Word of God become Person, and the Act of God become Man. In Him God deals with us as the Mediator. Or, as John puts it so simply; It is He in whom the Father shows us who He is. ‘He that hath seen Me hath seen the Father.’”

In some mysterious way that I cannot understand, Jesus represents the fullness of God. One of my professors explained it by drawing a line down the middle of the blackboard and writing the word “creator” on one side and the word “created” on the other. The line represents a demarcation point between the creator, God, and the created which includes man. Members of the created order can never cross that line, but God, because He has created all things, reserves the right to cross that line into the experience of the created. This He did in Christ. God humbled Himself to cross that line of demarcation which separated Him from sinful man and offered man the opportunity to be recon-

ciled to Him. This I believe. “God was in Christ, reconciling the world to Himself.”

In like manner, it is only as God works within the lives of men that the Holy Spirit of the one God is affirmed. The Holy Spirit is the other personal revelation of God to man. The Holy Spirit, I believe, is that immanent part of the Godhead, through which God reveals Himself to human individuals through a spirit which resides within them. This is the part of God which man can truly experience. “Belief in the Holy Spirit means: this historical revelation of God is the source of the inward personal presence of God, through which we, as individual believers, and as a community, participate in the life-renewing power of God. . . .” But this too, is related to the personage of the Son. For it was only after Jesus was no longer “of this world” that the Holy Spirit of God filled the hearts and lives of Christian individuals. The Spirit of Christ lives on. The presence of the Almighty God, as evident on this earth in the person of Jesus of Nazareth, now becomes evident in the personal experience of human individuals who are “in Christ.” As Emil Brunner again writes: “In so far as Jesus Christ is in us He is so in the way in which the Holy Spirit is within us.” The Holy Spirit is real to me. And I believe the Spirit guides and directs one’s life in the way of Christ.

Yes, I believe that God is one, and yet reveals Himself totally as Father, as the Son who was willing to share in the life of mankind, and as the Holy Spirit, that indwelling revelation of God. Because I believe this, I can do God no greater honor than to say that the only way I can completely express His reality in my life is to say that “God is God.” To me, this affirmation of simple duplication is most profound. I can attempt to give Him attributes and characteristics which are basically human—which represent the ideals that I wish to see in human nature. But, I cannot fully understand the will and mind of God, no matter how hard I try, because God is God and I am only human and cannot reach up toward the Divine and under-

stand His ways. Yes, He reaches down to me and speaks to me in words I can understand. But I am limited, and all that I know is that God is God and man is man, and man can never be God. God comes to man as Father—He speaks to His creation in love and concern. God comes to man as the Son—He gives sinful man the opportunity for reconciliation. And God comes to man as the Holy Spirit—offering guidance and spiritual peace through a knowledge of His will. God is God, and any other expression of His reality from my lips is inadequate.

I do not hesitate to affirm that “I believe in God, the one personal perfect, and eternal Spirit. Creator and Sustainer of the universe, our Father, who manifests a holy, redeeming love toward all men. I believe in Jesus Christ, God manifest in the flesh, our Savior, Teacher and Guide, who draws to himself all men who will come to him in love and trustful obedience. I believe in the Holy Spirit, the indwelling God, the Inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service.”

(To be continued)

“God Is Alive” Messages On Color Television

“God is alive” messages are being broadcast through the National Council of Churches via color television into the homes of 50 million people.

The 20- and 60-second spot announcements deliver their message “Keep in circulation the rumor that God is alive”—in words torn from a magazine, embroidered on a quilt by ladies of different countries and cultures, and scribbled on a scrap of paper inside a bottle washed ashore by the sea.

It is interesting to note that one of the ways of catching attention on the TV spot announcements is a scribbled note in a bottle. For years past (and at the present time) a merchant seaman has been putting tracts in bottles in the seven seas. People around the world are making the discovery that the Sabbath of the living Lord is alive.

Young Adult Pre-Con Retreat

Redlands University - Redlands, Calif.
Aug. 10 - 14, 1966

Eligible Persons: Those 18-35 years of age. (Those 18-20 years may choose Youth Pre-Con.)

Register: 3 - 6 p.m. Wednesday, Aug. 10, at the Commons Building off the Brockton Ave. parking lot.

Retreat ends: Sunday after lunch.

Fee: \$28.50 per person, including insurance. \$18.00 if you live off campus, including insurance.

Bring: Sheets, pillowcases, blankets, towel and other personals. (Blankets, sheets, pillow cases, towel, washcloth may be rented for \$1.25 per week), Bible, Helping Hand, notebook, etc.

Staff: David Clarke, (pastor), director, (10 Church Street, Alfred, N. Y. Albyn Mackintosh, (civil engineer), lecturer on "The Will of God." Mynor Soper (pastor), business manager
Esther Burdick (Camp Fire Girl executive), worship and recreation
Albert Rogers (pastor), music
Janette Rogers (pastor's wife), counselor

Please Pre-register if Possible

Mail Registration to the Director by July 26. Come anyway if you can't pre-register.

Don't miss this opportunity for fellowship with S. D. B. young adults from all over the U. S. A. One of the finest Baptist universities offers its delightful facilities for study, meals, fellowship, rest, and recreation.

The Seventh Day Baptist staff offers excellent challenge to growth in Christian living.

Youth Pre-Con Retreat

Pacific Pines Camp, Crestline, Calif.
August 10 - 15, 1966

Age—15 years or those who have finished the ninth grade through 20. 18-20 year old folk may choose Young Adult Pre-Con.

Sign in—2 p.m. through 4 p.m. August 10 (Wednesday).
Retreat closes—9:15 a.m. August 15 (Monday).

Fee—\$15.00 if you furnish your own transportation from the Camp to Conference. \$16.00 if you want to ride a leased bus. (Note this on registration).

Bring—Blankets, bed linen, toilet articles, Bible, notebook, pen or pencil, proper camp clothing, Sabbath Day clothing, swimsuit, flashlight. Optional—musical instrument, camera.

Staff—Herbert E. Saunders, Director
Kenneth E. Smith, theme lecturer
J. Paul Green Jr., Bible Study leader
Glen Warner, Worship leader
Sherry Kilpatrick, Counselor
Betty Enos, Counselor
Nancy Cruzan, Counselor
C. Rex Burdick, Business Manager

A music leader will be added, and recreation will be directed by Mr. Saunders.

Pre-Registration—Please send in your registration to the director by July 20.

Theme—"Christian Responsibility In a Secular World."

The business manager says: "If the Pre-Con Retreaters would like to be met at a public transportation facility, they should write in advance either to the Los Angeles Church or to the Riverside Church indicating where they would like to be met. They should remain at the information center identified by a badge of some kind so that they can be easily spotted. In turn, the person coming to meet them will also be identified by a badge.

If you arrive in the Los Angeles area and need help call any of these numbers: L. A. Church - 256-7847; Mynor Soper - 254-9576; Ben Peil - 254-4620.

If you arrive in the Riverside area and need help call any of these numbers: Riverside Church - 686-0545; Rex Burdick - 689-3657; Philip Lewis - 688-1941.

To reach camp from San Bernardino (1) take Rt. 18 north from SB; (2) leave Rt. 18 at the Crestline interchange (3)

cross the main highway at Crestline and immediately take the left fork (4) keep to the left all of the way through the Valley of Enchantment (5) then take two sharp turns (left) at Hunt Lane where there are Pacific Pines Camp signs.

Conference on Church and Family

The second North American Conference on Church and Family, in session May 20 - June 3 at McMaster University, nearly unanimously adopted a report to 30 U. S. and 12 Canadian Protestant, Anglican, and Eastern Orthodox communions, urging their agencies to apply money and leadership to problems arising from a sex-saturated Western culture.

A host of troublesome questions swarming in the wake of this century's new-found sexual freedom occupied leaders and delegates for five days during this highly unusual meeting called by the National (U. S.) and Canadian Councils of Churches.

Urban anonymity, breakdown of puritan ethics—with nothing to take their place—and unprecedented reliability of new contraceptive methods call loudly for re-evaluation of religion's traditional stands on family and sexuality.

Part of the statement of the conference, participated in by Catholics and Jews as well as Protestants follows:

"We are convinced that the sexual revolution requires as radical a call to ministry and involvement as the civil rights movement. A Living Church must work toward the development of a true community in which both sexes may contribute creatively to society."

Dr. Gibson Winter, keynote speaker and chairman of the conference, said the time is past when churches could hope to rule the sexual behavior of their members through laws and precepts.

"Rules of the game are needed, but we shall have to seek them as guides and supports for personal responsibility," he said. "Our basic task is to grasp the criteria of personal responsibility in this sphere."

Dr. Sylvanus Duvall of George Williams College in Chicago and his wife, Dr. Evelyn Mills Duvall, consultant in

family life, author and lecturer, called on delegates to "rethink" the relationship between "love and law" in religious approaches to sexuality.

Many people consider the "sex crisis" to be potentially as explosive as the crisis in race relations, they said. "I don't know know anyone who suggests that we can dispense with the law in race relations. Love and the law are the two wheels of a two-wheel cart. If either one is absent, we are going in circles."

Dr. and Mrs. Duvall were co-chairmen of the first Church and Family Conference in 1961.

(The above is from a NCC press release. Frank A. Sharp, director of the American Baptist Press relations, commented in part as follows).

More than a few of the 624 delegates who attended the second North American Conference on Church and Family Life held at McMaster University, Hamilton, Ont., May 30 - June 3, came away puzzled, confused, and uncertain. . . .

The speakers and resource leaders were adept at telling the delegates that the old legalistic norms and absolutes in regard to pre- and extra-marital relations, divorce, homosexuality, etc., are in a state of change, but when asked for new guide lines the reply was that it would take from 50 to 75 years before enough data could be gathered and interpreted to set up new standards of conduct. . . .

The leaders were attempting to present the larger philosophical, theological, sociological, and economic implications of family life while the delegates were greatly troubled about the practical aspects of the breakdown of morals, mores, and family solidarity. The delegates were seeking some usable guide lines which the conference structure made impossible for them to receive. . . . The conference raised more questions than it answered, which should lead to further study and interpretation. A number of denominational meetings held during the sessions at Hamilton were making plans for an intensified program of follow-up. Perhaps these plans will eventually produce some new guide lines for the Christian Church to use in the nurture and care of family life.

Impressions of Nigerian Workers

(Milton Girl Talks with Pastors)

A number of years ago Dr. Wayne Rood visited the Seventh Day Baptist work in Nigeria and reported his impressions at General Conference. Our people have not been able to support the work there with money or personnel during the intervening years. Without the support that might have produced thousands of converts the work has faltered, flickered, and flamed, depending on the initiative and stability of native leadership. Some leaders have fallen by the way, have proved unfaithful, or have changed allegiance to get support from other Sabbath-keeping groups. Other leaders have come forward and have kept in touch with the American Sabbath Tract Society. They have been supplied with a limited amount of English literature and lesson helps.

It is now possible to get impressions of the Nigerian Seventh Day Baptist church leadership from a Peace Corps worker who is serving in Nigeria in the general area of the churches that take our name. Miss Judith Van Horn from Milton, Wis., stationed at Onitsha expressed a willingness to visit the leaders if possible when she had some free time. Then came the overthrow of the government which created travel uncertainties for an American girl, but which she thought would result in much needed reform. Then came the rains that will make travel in the Eastern Region impossible for her for months to come.

However the two principal leaders of churches were anxious to meet Miss Van Horn when they were told of her location. They announced that they would come to see her and tell of their work.

E. Oso of Ahoada

"Thus on Sabbath morning, May 28," Miss Van Horn writes, "Brother E. Osa of Ahoada arrived in Azia and visited with me until he could conveniently get transport back to his station on Monday morning. Needless to say it was a real boost to my spiritual being to have him here and I learned something about his ministry. It was surprising to learn that he has 12 small churches ranging from

10 - 30 miles distant and doesn't own a bicycle. But three 'teachers' (also without bicycle) are helping him keep in touch with all of them. At one time he was supporting 18 groups but due to lack of regular contact and other disappointments, six of them dispersed.

"They do own land and have built a church of raffia and bamboo at Ede. Through their own farming and very small monetary donations from their congregation, Brother Osa and the teachers keep on the move."

Pastor G. Harrison of Umuahia

On June 3 Pastor Harrison, who has church work both in Northern and Southern areas of Nigeria, came to visit Judith Van Horn. She comments on some striking differences in the financial standing of the two men. Pastor Harrison has travel funds, school funds and some friends who in the past have supported him well. He is in the process of building a cement block church and a school compound at Umuire Town but is temporarily held up for lack of funds for completion of the roof. He states that he has 500 bags of cement left for making blocks for the other school buildings. Much of the money for the school came from the former premier of the Eastern Region, it is stated. He told Miss Van Horn of many churches.

The two leaders have not yet met. Each seems to imply that the other does not put forth much effort for a meeting. Pastor Harrison stated that he would try to see Brother Osa in October if not before and hoped that his group could give Osa's group some support.

"How I long that you may be encouraged, and find out more and more how strong are the bonds of Christian love. How I long for you to grow more certain in your knowledge and more sure in your grasp of God himself. May your spiritual experience become richer as you see more and more fully God's great secret, Christ himself! For it is **in him**, and in him alone, that men will find all the treasures of wisdom and knowledge." Colossians 2: 1-3, Phillips.

Keeping Fit to Fight the Devil



Evangelist Billy Graham in the midst of his month-long London Crusade runs 1½ miles in Hyde Park to keep fit for his strenuous campaign. Running mate for the 47-year-old evangelist is 64-year-old Curtis Mitchell, a physical fitness expert from West Hampton, Conn.

The greatest response to the invitation up to June 12 was on June 9, the first youth night of the series. Of the 18,000 capacity crowd in Earl's Court Sports Arena 70 per cent were classed as youth. Of this number 1,234 responded and were counseled after the meeting by personal workers. This was about three times as many professions as were made on the first night. Mr. Graham preached that night on "Youth, Sex and the Bible." He told the thousands of young people that without Christ it is impossible for them to live a pure life with the constant barrage of sex stimulation coming to them from every corner of today's world.

At the invitation Mr. Graham said, "I'm asking you to come" without music for the invitational hymn—a new practice for the evangelist. For the first ten nights—more than 1,200 people walked to the front of the rostrum, sucked away from their rows like iron filings drawn by a magnet.

The odd boy wearing a leather jacket, long curly hair and a pack on his back, two or three girls in short skirts who might have been seen in the King's Road (the fancy area of London where the fast set hangs out) on a Saturday afternoon, middle-aged couples, West Indians

with turbans for headdress, and Nigerians in flowing robes came. There were other girls wearing false eyelashes, jeans, striped shirts, their hair matted or stringy, and their feet in cloth shoes. There were boys with shoulder length hair—dyed and curled, barefoot boys with short black raincoat jackets contrasted to others who were obviously of noble birth.

Christians generally have loved things and organizational structures and have used people to build and protect them. Jesus said we should love people and use (organizational) structures to express that love.

—George Schweitzer,
Prof., U. of Tenn.

MISSIONS — Sec. Everett T. Harris

(Continued from page 8)

letter of request be sent through you to the Missionary Board stating the conditions of the field and how the Conference is planning to remedy these conditions and also kindly requesting the Board to assist us by contributing 50% of the needed amount which would be \$1,086 (the \$600 raise this year included).

We have launched a special Fund-raising Drive, which we hope will help us in raising the other 50% of the needed amount. We are determined to raise this amount and we believe you will be willing to help us with the other half. It is our feeling that once this plan gets into operation more money would be raised locally so that the Missionary Board could commence cutting back after a while, if they so desire. In other words, we are just requesting the "Board" to help us get a start in putting our work here on good footing and after that the "Board" could decide what they will do then. We do ask that this matter be given your very serious, prayerful and sympathetic consideration as this seems to be the crux of the future of the work here. Pastor Duane Davis could share with you his impressions of needs as he saw them while he was here.

Accessions

ALFRED STATION, N. Y.

By Testimony:

Linda Thorngate Cruzan (Mrs. E. Wayne)

By Letter:

E. Wayne Cruzan

NORTH LOUP, NEB.

By Baptism:

James Evan Goodrich

Keith William Severance

Marriages

Blagg - Wagner.—William Jennings Blagg, Jr., son of Mr. and Mrs. William J. Blagg of Little Rock, Ark., and Karen Dianne Wagner, daughter of Mr. and Mrs. Alex Wagner of Texarkana, Ark., were united in marriage in the First Methodist Church of Sheridan, Ark., April 23, 1966, the Rev. Joseph W. Hunter officiating. The couple will reside in Little Rock.

Hoff - Loofboro.—Leroy Hoff, Janesville, Wis., and Susan Loofboro, Milton, Wis., daughter of Mr. and Mrs. Carroll Loofboro, were married in the Milton Seventh Day Baptist Church April 23, 1966. Their pastor, the Rev. Elmo Fitz Randolph, officiated.

Page-Nelson.—Kenneth Page, Johnstown, Wis., and Phyllis Jean Nelson, daughter of Mr. and Mrs. Erlo Nelson, Milton, Wis., were married May 28, 1966, in the Milton Seventh Day Baptist Church. The bride's pastor, the Rev. Elmo Fitz Randolph, officiated.

Obituaries

BABCOCK.—Jessie T., daughter of M. B. C. and Katharine McFarland True, was born in Rome (now Olin), Iowa, July 17, 1865, and died in Omaha, Neb., May 30, 1966.

She came to Nebraska with her family as a girl, attended Doane College, then worked in a printing office and taught school until her marriage to Edwin J. Babcock at North Loup on June 1, 1889. Mr. Babcock was a lawyer who died in 1925.

"Jessie T." joined the North Loup Seventh Day Baptist Church in 1893, where she was an active member until, because of infirmity, she moved to Omaha to live with her daughter in 1954. Most of her life she was a Sabbath School teacher, often writing poetry and directing programs of the church. She helped to organize the North Loup library and several community organizations. In Omaha, she continued her close interest in home church and denominational affairs, reading the Sabbath Recorder regularly until she was nearly 100.

Mr. and Mrs. Babcock had five children. Two sons, Oscar T. and Archie B. preceded her in death. Survivors are a daughter, Katharine Babcock of Omaha, and two sons, Edwin J. of Lincoln, and Arthur S. of Omaha, Neb.;

three grandchildren and thirteen great-grandchildren.

Funeral services were conducted at her home church by her pastor, the Rev. Duane L. Davis, and interment was in North Loup Hillside Cemetery.

—D. L. D.

BRANCH.—Harry E., son of Erastus and Flora Branch, was born at White Cloud, Mich., Aug. 26, 1888, and died in Kalamazoo, Mich., April 17, 1966, following a long illness. Farewell services and burial were in Kalamazoo on April 20.

The son of founders of the White Cloud church, Harry early became a member and active worker in it. For the past several years he and his wife, the former Stella Parker, have lived in Kalamazoo. He is survived by his wife, a son, Rollo of Baldwin, Mich., a daughter, Reva (Mrs. Mark) Freeman of Kalamazoo, three grandchildren, and many other relatives and friends.

—D.A.S.

KENYON.—Deacon Elwin Alexander, son of Henry Gillette and Harriet (Champlin) Kenyon, was born October 14, 1882, at Hopkinton, R. I. and died May 24, 1966, at Cranston, R. I.

He was married March 29, 1911, to Martha Rasmussen. He is survived by his wife; a son, Elwin A. Jr., of Westerly, R. I.; a daughter, Ruth (Mrs. George Mosen) of Bradford, R. I.; a sister, Miss Essie of Deland, Fla.; four grandchildren; and four great-grandchildren.

Funeral services were conducted from the Schilke Funeral home, Westerly, R. I. by the Rev. Harold R. Crandall. Interment was in the Oak Grove Cemetery, Ashaway, R. I.

Mr. Kenyon was employed by the Cottrell Co. previous to his retirement in 1957. He was quiet and unassuming, a man of strong conviction with a great love for God and his church. He was ordained as deacon by the Second Hopkinton Church June 29, 1907, and after joining the Pawcatuck Seventh Day Baptist Church December 2, 1922, was made a member of the Diaconate there, where he served faithfully until his health prevented. He was made Deacon Emeritus on January 9, 1966.

—E. C.

OLSBYE.—Sylvia Bernice, daughter of Frank and Cora Miles, was born near Albion, Wis., April 2, 1893, and died at Milton Junction, Wis., May 7, 1966, following a brief illness.

The first child to be baptized in the Milton Junction Seventh Day Baptist Church, she was a loyal member throughout her life. Moderator of the church for a number of years, she was clerk at the time of her death.

In 1913 Sylvia was married to Clarence Olsbye, who died in 1963. She leaves two daughters, Mrs. Harvey Johnson of Milton, and Mrs. A. C. Ballenger of Racine, Wis.

The funeral service was held at the Milton Junction Seventh Day Baptist Church with her pastor, Albert A. Appel, officiating. Dr. Kenneth E. Smith assisted in the service. Burial was at the Milton Junction Cemetery.

—K. E. S.