

OUR WORLD MISSION

OWM Budget Receipts for December 1965

	Treasurer's		Boards'		Treasurer's		Boards'
	December	3 months			3 months	December	
Adams Center .....		\$ 5.00		Marlboro .....	347.16	912.16	
Albion .....		64.00		Memorial Fund..		488.24	
Alfred, 1st .....	\$ 397.47	1,260.67		Metairie .....		64.00	
Alfred, 2nd .....		871.01		Middle Island .....	25.00		30.00
Algiers .....				Milton .....		1,058.43	
Assoc. & Groups		41.20		Milton Junction	107.08	307.30	
Battle Creek .....	478.88	1,413.96	\$ 40.00	New Auburn .....	15.37	48.47	
Bay Area .....				North Loup .....	10.00	10.00	
Berlin .....		246.91	81.30	Nortonville .....	102.50	449.50	25.00
Boulder .....	27.50	139.35	25.00	Old Stonefort .....	20.00	60.00	
Brookfield, 1st ..		40.00		Paint Rock .....			
Brookfield, 2nd ..	3.00	30.00		Pawcatuck .....	486.30	1,474.17	50.00
Buckeye Fellow- ship .....		35.00		Plainfield .....	743.05	1,611.58	
Buffalo .....	100.00	100.00		Richburg .....	105.50	225.50	
Chicago .....		117.50		Ritchie .....	50.00	91.00	
Daytona Beach ..		190.00		Riverside .....	641.61	1,904.46	
Denver .....	131.15	402.29		Roanoke .....			
De Ruyter .....		18.00		Rockville .....	39.50	232.34	
Dodge Center .....	56.27	283.06		Salem .....	300.00	600.00	
Edinburg .....				Salemville .....	29.13	115.54	
Farina .....	138.00	167.90		Schenectady .....	44.00	44.00	
Fouke .....	10.00	10.00		Shiloh .....	1,112.04	2,101.48	
Hammond .....				Syracuse .....	25.00	25.00	
Hebron, 1st .....	69.60	197.60		Texarkana .....		10.00	
Hopkinton, 1st ..	348.75	348.75		Trustees of			
Hopkinton, 2nd..	10.00	29.00		Gen. Conference			
Houston .....				Verona .....	94.00	244.87	
Independence .....	147.00	244.75		Walworth .....	100.00	150.00	
Individuals .....	35.00	385.00		Washington .....		103.00	
Irvington .....				Washington, People's .....		30.00	
Jackson Center ..	500.00	500.00		Waterford .....	99.95	292.65	
Kansas City .....	47.00	117.00		White Cloud .....	67.60	266.15	
Little Genesee .....	97.85	322.80		Yonah Mt. ....		30.00	
Little Rock .....				Totals .....	\$7,162.98	\$21,205.59	\$251.30
Los Angeles .....		520.00		Non-Budget ..	5.00		
Los Angeles, Christ's .....		110.00		To Disburse ..	\$7,167.98		
Lost Creek .....		45.00					

# The Sabbath Recorder



Rev. Lester G. Osborn — 1894-1966

This prominent Seventh Day Baptist servant of the Lord was called to rest with his hands on his typewriter composing a radio message on that glorious change from death to life. Recently retired, he was still very active. His ministry was characterized by evangelism and an emphasis on the Sabbath. Several of his tracts and Bible studies on that subject have been translated into a number of European and Asiatic languages. "Their works do follow them."

DECEMBER 1965 DISBURSEMENTS:

Board of Christian Education .....	\$ 508.86
Historical Society .....	30.13
Ministerial Retirement (Mem. Fund)	328.62
Ministerial Education .....	659.97
Missionary Society .....	3,063.40
Tract Society .....	791.31
Trustees of General Conference .....	33.42
Women's Society .....	113.97
World Fellowship and Service .....	164.30
General Conference .....	1,474.00
<b>Total Disbursements .....</b>	<b>\$7,167.98</b>

SUMMARY

1965-1966 Budget .....	\$120,554.00
Receipts for 3 months	
OWM Treasurer .....	\$21,210.50
Boards .....	241.30
	<u>21,461.89</u>
Amount due in 9 months .....	\$ 99,092.11
Needed per month .....	\$ 11,010.23
Percentage of budget year elapsed .....	25 %
Percentage of budget raised .....	17.80%

Gordon L. Sanford,  
OWM Treasurer.

December 31, 1965.

# The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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## "Another Gospel Which Is Not Another"

Can we take a good clear look at ourselves and be sure that we are not under biblical rebuke for proclaiming "another gospel: which is not another" (Gal. 1: 6, 7)? To be sure, the identical "Galatian heresy" to which the inspired apostle directed his epistle is not very prevalent today. It does seem, however, that the preoccupation of the Division of Christian Life and Mission of the NCC with the social issues of American life to the virtual exclusion of what the Bible calls the gospel constitutes the neglect of the gospel and calling gospel that which is not gospel. This is not to lay blame on the National Council for merging (and submerging) evangelism in a division that deals primarily with social action. Most of the denominations are doing the same thing either through their own leadership or the leadership of the NCC. It must be remembered that the staff of NCC departments and divisions is recruited from denominationally trained men. They presumably bring their concept of the gospel with them.

The great cry of the day (heard so frequently during the past two or three years) is to make our message relevant. There was reason enough to call for greater emphasis on this, but by the nature of things an emphasis is one-sided. Our current approach to the gospel is in danger of becoming far too one-sided. Correction is needed even as it was in the day when Paul wrote to the Galatians about substituting work for faith as the basis of salvation.

Social action is good, but it is not gospel. The editor of *Watchman Examiner* in a analytical article recently observed, "Evangelism and Christian education a few years ago were being combined and confused to the hurt of both; now it is evangelism and social action." He notes that a look at the chart of the reorganized National Council shows ample staff strength for social action endeavors, but a vacuum at the point of worship and doctrine. Evangelism, according to Jesus and Paul, is effectively communicating the doctrine of the grace of Christ. We must keep our definitions straight if we hope to communicate clearly. The gospel

has to do with salvation. It is universal in its application; it must not be allowed a provincial or national application (though its fruits must be seen in our daily life). Clinton D. Morrison in the scholarly journal *Interpretation* has sounded the danger of this in charging, "Our Christianity is Americanism."

What did Jesus say? "Except ye repent, ye shall all likewise perish" (Luke 13: 3); "He that believeth on me hath everlasting life" (John 6: 47); "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom hast sent" (John 17: 3).

What did Jesus do? He healed the sick, cleansed the lepers, and preached the gospel to the poor. He cried out against entrenched evils in the government and in the church of His day. He championed righteousness and philanthropy. But He did not confuse stewardship, Christian education or social action with evangelism. He, and His apostles after Him, did not confuse the fruits or proofs of repentance with the roots.

Furthermore, it is most interesting to note that when Jesus fed the multitude and showed compassion on all types of unfortunate and afflicted, He usually tried hard to keep the publicity at a low level. He taught His disciples not to sound a trumpet before them when they did similar acts of benevolence. How times have changed, and not for the better. We see all kinds of publicity seekers who do little preaching of the gospel but who feel very badly if their demonstrative acts bordering on civil disobedience are not heralded to the world.

Who sets the pace for the church, the government, the newspaper, or Christ Himself? Mr. Morrison, quoted above, says the church is turning to the world for its direction and "its mission is captive to the public ethic." He concludes that "the church now champions ways of life that do not depend on either revelation or faith for their realization." Let us be among the first, not the last, to discern where we are heading and return from whence we departed to a proper emphasis on the true gospel message, which alone will satisfy the hunger of souls now and in the years to come.

## MEMORY TEXT

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. — John 4: 35.

## Seeing Ourselves?

Sometimes when we see a responsible person's analysis of what makes some other group respond as it does to an inter-church organization we are better able to define our own response. This may be the case in what we read about Baptist neutrality or involvement in the ecumenical movement in the Netherlands.

"I want to make a definite plea for more concern and openness in our Baptist churches, towards other churches and other believers," says Dr. James Reiling, director of the Baptist theological seminary in de Vinkenhof (reported in the next three paragraphs by ABNS).

Dr. Reiling's statement appeared in an article entitled "Ecumenical Neutrality," printed in the Baptist paper *De Christen*. He said that neutrality has characterized the Dutch Baptist position since the withdrawal of the Netherlands Baptist Union from the World Council of Churches in 1963.

It is quite possible, Dr. Reiling explains, that among those Dutch Baptists who supported membership in the World Council of Churches some thought of it as a sort of status symbol by which they hoped their denomination would be more accepted among the large churches of the Netherlands. The concern for recognition is quite human and natural, says Dr. Reiling. "But there is in this the danger that the essential things in our relation to other churches are lost sight of."

But Dr. Reiling finds the "benevolent neutrality" of Dutch Baptists toward the ecumenical movement, since withdrawal from WCC, quite unsatisfactory. The tendency, he says, is to give little further thought to the question, devoting time and interest only to internal organization and activities. "I am bothered about this neutrality," he writes. "It is deeper than

the question of membership in WCC, and it is older than our withdrawal. I am afraid that we are bypassing the call to unity itself, which is a call of the Spirit."

We call attention to what Dr. Reiling says about status seeking, reminding ourselves that the Baptist church in Netherlands is a minority much like Seventh Day Baptists are in this country. We do well to face the questions raised here. Do we seek status? Would a position of neutrality in church union talks among other denominations be our best position? Can we be really interested in unity that goes beyond spiritual unity and contemplates some sort of broad union? Something to discuss.

### Denominational Leaders in the Field

The director of evangelism, Leon Lawton, recently made a trip to attend meetings in New York, to confer in Plainfield and Westerly and meet church representatives en route.

The dean of ministerial training, Victor Skaggs, journeyed to New Orleans January 14 for studies in the Metairie church — a Mission 66 program.

General Secretary Alton Wheeler went to Alfred January 6 for a meeting of the Board of Christian Education and conferences with Western Association pastors, and the following weekend to Rhode Island for Missionary Board and a Seventh Day Baptist World Federation committee meeting the first of the following week.

Conference President Marion C. Van Horn and Mr. Lawton are expected to make a good will tour of a few of the Sabbathkeeping churches in Mexico the last of January and the first part of February.

The executive secretary of the Board of Christian Education, Rex Zwiebel, expects to attend an important week-long meeting of 2,000 Christian educators (NCC Division of Christian Education), at Louisville, Ky., February 11-18.

### Conference Theme Bible Studies

In his president's message on the closing evening of our meetings at Alfred last August the Rev. Marion Van Horn announced the new theme for emphasis during the year and for the program of Conference next August at Redlands, Calif. The theme is, "I have a stewardship." He suggested two substantial Bible books for study during the year. Here is what he said:

"For the first half of our Conference year I suggest that we take up a study of the Gospel of Matthew. For the second half take the book of First Corinthians, this letter of Paul to those people who found themselves weak in their stewardship in many ways. I believe they were weak in the contributing of their money, but I think they were perhaps weaker in other qualities and characteristics of stewardship as they faced their God. Paul gives to them many instructions. I think we might find some there for ourselves."

There is evidence that many pastors and churches have been studying the Gospel of Matthew and having sermon topics chosen from that book. Other churches may not have started the study as soon as they had planned and consider it too late now to start a good study of the first book. If so, there is time to make adequate plans for group or individual study of the other suggested book. The year for Bible study purposes does not need to be divided into equal halves; the first book can be continued longer if interest is keen or the second book can be started early. As we study let us keep in mind what the Lord is saying to us about the total stewardship of life to which our Conference president calls us.

### Computer God

Scientists say there is no danger of the computer taking over the world as long as man knows how to shut off the electric power. But one of the computer jokes runs this way: "Is there a God?" The machine after a brief pause answered, "Now there is."—**Newsweek.**

Speaking at Newport, R. I., the birthplace of American Seventh Day Baptist churches at the five-year pilgrimage, what better topic than

## *Liberty with Conscience*

By Rev. Earl Cruzan

"As free, and not using your liberty for a cloak of maliciousness, but as the servants of God" (1 Peter 2: 16).

An occasion such as this calls for a reference to history, and yet history must have something to say to us today. There was a newfound liberty when the average person began to read and to take an interest in what was happening elsewhere in the world. There is a need to know something of this background as we come to Newport on our 5th year pilgrimage as Seventh Day Baptists.

This newfound liberty was first of all applied in religious matters. As people started reading the Bible and having it read to them, they began to ask its meaning. They were not satisfied to have someone else tell them what they thought it meant; they had to determine if in their understanding it meant the same or something else. There was a great wave of dissatisfaction with the established order. And many didn't ask: Why do we do it thus, but rather, Why don't we do what the Scripture teaches? They looked to the Bible as the Word of God, and with conscience they began to try to live according to their understanding of it.

Liberty is almost synonymous with the forming of the United States of America. This desire for freedom, for the opportunity to exercise the right to think and to act upon the result of thinking is the strongest factor that led not only to the religious colonizing of America, but also to the setting up of a free and independent nation. Life, liberty, and the pursuit of happiness have long been slogans in household usage in this great country. We cherish our liberty, the liberty which is ours as creatures made in the image of God.

We have not always been as eager to grant the same liberty to others that we have desired for ourselves. Thus, in times

past, we have been able to make slaves of some individuals; to use others in such a way in industry that they could never find for themselves time nor energy to improve themselves as individuals. And even in this day in which we live there is still a reluctance to grant to all others the same liberty which we want for ourselves. This is evidenced in many instances when we are confronted by racial differences, but it is not limited to these by any means.

In World War II there were four freedoms pronounced: freedom of speech and expression — everywhere in the world; freedom of every person to worship God in his own way — anywhere in the world; freedom from want — everywhere in the world; and freedom from fear — everywhere in the world.

These freedoms envision a really great society, a great accomplishment on the part of men living together upon the face of the earth. They are still far from being realized.

Liberty is still a great hue and cry, and the liberation of native peoples in many parts of the world is a result of this movement. This is good — yet not all good. It is not all good because not all understand the full significance of liberty. It is no wonder that this is true when those of us who have known the teachings of Christ for many generations do not understand the full significance of liberty.

Liberty cannot truly be known except as we who want liberty for ourselves also want it as much for everyone else. And the greatest indication as to whether we are sincere in this comes in our practice of the Golden Rule. This has been set before man for many years and by many teachers. It reaches its most positive form in the teachings of Jesus Christ: "Do unto others as you would have others do unto you." In Him, it

indicates action, and initiative. Until this is practiced, very little real liberty can be known.

There are two concepts of what liberty means today: one of these is, "Liberty lets me do just what I please." This is liberty with license. Peter is saying in our text that liberty is not to be used as a cloak for maliciousness. "Liberty as a cloak is license. It takes no account of anyone else. I am the center of all concern. And if what I want hurts someone else and I am strong enough to get it, this is what I call liberty, say some. This would do away with a strong civil authority which says: "Wait a minute, what you want is destructive to society as a whole and therefore we can't let you have it." This concept of liberty is that of being unrestricted by any law or compulsion. This is liberty without conscience.

And then there is liberty with conscience. Conscience is that strong factor which insists that right is right, but that wrong is wrong. It is that built-in factor of justice which will often stop us short of license. This is what Peter means when he says that as Christians we are, "as free, and not using your liberty for a cloak of maliciousness, but as the servants of God."

There are those who would immediately say that a servant is not free—he has no liberty. It depends upon the manner of the servitude—whether one is forced into it and cannot avoid it, or whether one follows it because he comprehends the teachings of Jesus: he that serves is he that is greatest in the kingdom of heaven.

This sort of liberty involves a basic understanding of dependency upon others—of a responsibility toward others—it takes into consideration what our action or lack of action will do to other people. And this makes liberty quite a different thing from liberty with license.

I have spoken about the renewed concepts of liberty when people began to read, for with reading they were able to consider thoughts in perspective. They were able to ponder their thoughts

and to consider the validity of them.

The Baptists came out of this renewed liberty and freedom. The concept of baptism an individual decision was quite revolutionary; although there was an earlier time in Christian history when it was well known. This concept was not too well received. This was a break an easy religion—a legal religion that said that by following certain forms and procedures one was a child of God. Some in the established church in England are again making this assertion today, and again it is causing a shaking of the heads as it did in the 1600's. Baptism by immersion also became the conscience of many people—for this plainly was the biblical method. Therefore, they said, it should be practiced.

It was a hard lot in England for those who began to think for themselves and who thought differently from the established order. There was also a continual swinging back and forth according to the religious affiliation of the ruler. And the free church had a much harder time of it than others.

#### Opportunity in America

It was out of this situation that many migrated to another land. America seemed to offer the best opportunities to have liberty with conscience. This was not to be entirely so either, for we know that there was insistence that religious beliefs conform to the leaders even in the colonies.

There were those who read the Ten Commandments and asked themselves about the reality of them. They were used in the litany of the church and the people responded in affirmation of them. The fourth was especially in disuse on the continent. Sunday was a day to go to church, but also a day for games, sports, etc. It was not a sabbath nor did it make any pretense of being one.

As the Commandments were read and affirmed, there were some who saw a sabbath principle. We must have a sabbath, they said. And the efforts of the Puritans was to make a sabbath out of Sunday. Laws were passed and as

(continued on page 13)

#### REV. LESTER G. OSBORN

A tribute read by Rev. Alton L. Wheeler at the Verona, New York, church, January 6, 1966

A monument of human life and worth is unveiled. From the time that he answered the insistent calling of the still, small voice and left his jeweler's bench to enter full-time ministry, Lester G. Osborn dedicated his life to carving a monument of service to others. The fruits of his labors are measured in the ranks of active pastors, chaplains, missionaries,—and their wives; of teachers, doctors, and professors; of dedicated laymen and workers—all of whom felt and responded to his guidance through the years.

And now a career of devoted Christian endeavor comes full circle, for it was in this church, on July 2, 1927, that Lester G. Osborn was ordained to the ministry, and it was to this parish that Pastor Osborn chose to retire when his formal resignation was accepted in May 1965. This career covers so much more than a mere recital of dates and places, important as these are in focusing attention, that is is difficult to place the emphasis needed.

Lester G. Osborn was first licensed to preach by his home church in Riverside, Calif., on May 19, 1923, and immediately embarked on his new venture with resolution and enthusiasm. He assumed his first pastorate in Nile, N. Y., while still a seminary student, and continued his studies after moving to Verona in 1926.

Feeling the challenge to engage in special evangelistic work for the Seventh Day Baptist General Conference, Pastor Osborn returned to Southern California in 1930, and at the end of this duty became the pastor of the Los Angeles Seventh Day Baptist Church. In 1932 he moved to Nortonville, Kan., and it was there that his zeal for young people became most apparent. He is well remembered for leading spiritual inspirations of gospel choruses, and, with his devoted wife of 48 years, directing parties and outings that helped fill a social gap of the times.

In 1940 he moved East again, this time to Shiloh, N. J. It was in this pastorate that he developed a lifelong interest and talent for a radio ministry—a ministry that reached and influenced countless souls. From 1951 until 1957 Pastor Osborn served the Ashaway, R. I., church, and at the same time gave active leadership within the Missionary Society's Board of Managers in Westerly, once again proving his devotion to the gospel ministry in a different application.

Partly because of his interest in the Missionary Board's denominational program, he accepted the call of the church in Schenectady, where he worked until his retirement in May of last year. Retirement was not a way of life for Pastor Osborn, however, as he considered it to be only a word. He transferred his zeal to his new/old surroundings in Oneida and the Verona parish and gave unstintingly of his time, talents, and energy that Christ's name might continue to be glorified.

Pastor Osborn was always greatly interested in the development and program of the entire Seventh Day Baptist denomination, and served four years as a member of the Commission of the General Conference. In 1954 he was elected president of the national body.

His many interests were varied, and he enjoyed life to its fullest extent, but was ever happiest when he was working the hardest for his Master and Savior. At his typewriter when he was taken, Pastor Osborn was preparing a sermon entitled "What a Change." It was prefaced with the words from John 5:24—"Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me... is passed from death to life."



### City Pastor-Evangelist Gives Quarterly Report

In reporting for the quarter ending December 31, Rev. Paul B. Osborn, City Pastor-Evangelist now located at Kansas City, Mo., began his report, "This has been an unusual quarter because of circumstances . . . Of the 92 days in the three months, four were spent attending Mid-Continent Association at North Loup, Neb., and six were spent on a Preaching Mission at New Auburn, Wis. . . . eighteen days were spent in the hospital. This makes four full weeks of inactivity as far as Kansas City is concerned, although the stays in the hospital were semi-productive, with phone calls substituting for pastoral visits, and a limited amount of study being possible."

Pastor Osborn's report continues, "The thirteen worship services at the parsonage had an average attendance of 23. Beginning in November the Friday night Gospel Fellowship Hours were held in different homes, with an average attendance of 22. Four homes besides the parsonage are hosting these. I preached nine times at Kansas City, once at Association, and six at New Auburn, and prepared thirteen and taped twelve of the weekly radio programs. Clifford Bond did the thirteenth, the week before Christmas, and did a wonderful job on such short notice."

"There are 41 pastoral and 39 evangelistic calls listed on my book. On at least two occasions laymen went with me, and laymen have made other calls but they are not reported. According to my records I have called at 12 homes where no one has been in attendance at our services. Some of these have been at their invitation, other times I have been following up the contact list Pastor John Conrod left me."

"The church had an evangelistic booth at the American Royal Livestock and Horse Show at Kansas City October 15-23. (See **Recorder** issue of Nov. 22, 1965, pp. 6 and 7 for details.) Packets of literature have been sent to nine addresses in five states in response to

reply cards sent in . . . A total of 736 pieces of literature were distributed from the church supplies by mail or person, including 124 Special **Sabbath Recorders**.

"Six names have been added to the membership list, Mr. and Mrs. George Sparrow and Pastor and Mrs. Osborn and Phillip and Karen. Membership now is 21; two are non-resident."

"Besides the regular church activities three meetings with the lawyer and/or city officials about our building situation have been held. We still do not have a satisfactory answer to our queries concerning a public meeting hall, and may be forced to rent or build because of zoning and building codes. At present we are meeting in homes, most of the time at the parsonage at the invitation of the pastor and his family."

"Kansas City, spread over four counties in two states, has a population of 1 million plus. It is only because we trust God's guidance and commit our way daily to His purpose that we escape the pressures of frustration in trying to reach so many folks for Christ and His Sabbath truth."

### Christian Mission in the World

(Summary of an address "What Is the Mission of the People of God in a Secular World Civilization?" prepared by Dr. John C. Smith, for the First Assembly of Division of Overseas Ministries, NCC. This article was prepared by request of the Rev. David S. Clarke.)

Dr. van Leeuwen has brought us a view of God's work bringing men to a universality of civilization unknown in prior centuries. Dr. Ron McNeur describes our present situation as scientists working to control everything, with a wall between them and church people in a closed, pious society. From either view, Christians must come fully into the world history with a mission.

Christians must be in the world, sent by Christ (John 17: 18) whether within church life or world life. In the Pakistan-Indian dispute Peace Corps workers got out of trouble zones, but Christians missionaries largely stayed with nationals. Christians are free to act on moral implications of their choices; government

agents must limit themselves largely to diplomatic values.

Christians must be serving in the world, ministering as *Jesus Christ* (Mark 10: 45). They earn the right to share Christian truths and ways not only by immediate response to evident suffering but through long-term service to root out the source of men's suffering.

Christians must be in the world as Christians, expressing in service and presence the direction of God's truth and word of His love by direct Christian witness to:

A. His Christian belief that God is creator and historically active among men, establishing His kingdom among men;

B. His Christian perspective that man's activities are experiments in serving God's ultimate action in making Christ sovereign;

C. His Christian insistence on the dignity and importance of persons in any advances made by civilization;

(Nigerian Peace Corps doctor reports fellow-doctors' advice changed from advising Peace Corps workers to go to government hospitals to advising them to go to Christian hospitals were "something more than skill is there — there is concern." But surely the church must help Africans working in government hospitals to shape bureaucratic institutions by Christian concern for the person.)

D. His Christian faith in God's forgiveness of sin with its life-renewing power for himself and all men.

Still the same are the basic concepts of the mission of the people of God; the changes are occurring in the world. Christians must be in that world, and be there together across denominational lines testing their work by Him alone, seeing Him clearly as "fully God and fully man." Light of the World drawing all men to Himself. He was one with the people, "the man for others" as Dietrich Bonhoeffer says it, but also the man for all time as well.

Commenting on critics of Dag Hammarskjöld's seeming to "take himself for Christ." Max Ascoli (editor of **Reporter** magazine) says: "But is there any other way to be a Christian if not by reliving Christ — is there any other way?"



### Pastor Joseph Tyrrell Deceased

Word came recently from Mrs. Martha Tyrrell that her husband, the Rev. Joseph A. Tyrrell, was "seriously ill." She wrote that they had crossed the Essequibo River to carry on pastoral duties with the Dartmouth Seventh Day Baptist Church on December 20 when he became ill and "came right down as we came home." She added, "Pastor Davis visited us on Sunday (December 26) both himself and Sister Davis and daughter."

A letter from the Rev. Leland Davis received January 10, 1966, informs: "This is to notify you of the death of Rev. Joseph A. Tyrrell which took place at his home in Parika on Sunday morning, January 2. Farewell services were held there on Monday afternoon, January 3, and his body laid to rest in the village cemetery near Peter's Memorial Seventh Day Baptist Church."

"I was asked to take the service at the graveside while a very close friend of the family, an Anglican priest, had the service in the church. The funeral was well attended by members and friends as well as his family, far and near. Not counting those who went by train, Mrs. Davis and I took twelve in the Mission Van from Georgetown. In behalf of the Missionary Society I paid special tribute to Pastor Tyrrell's life and service to Christ through Seventh Day Baptist churches in Guyana."

"About the middle of December he had gone to Dartmouth church for the

Harvest Thanksgiving service, but shortly after returned to Parika where he was confined to his bed. Upon hearing of his sickness, Mr. Davis and I immediately went to see him and to offer our encouragement and prayers. But the Lord quickly and quietly took our brother home to be with Him."

It will be recalled that Pastor Tyrrell is the father of CoWoCo delegate, Jacob N. Tyrrell, who made many friends in this country while attending Conference in Salem, W. Va., in 1963.

### Good News from Burma

Communications from the officials of the Seventh Day Baptist Conference of Burma come regularly to denominational offices at Plainfield, New Jersey.

Lian Ngura of Rangoon writes under date of January 10 that the churches, still few in number, are increasing in membership and that they have lost none. Of particular interest is word about an effort made in a new location in early December. It was at the village of Zomuan about ten miles from Tahan where there is already a church. In this village of 150 thatched bamboo houses, thirty-six people were baptized at one time and there are now 62 good members.

From other sources it was learned that leaders from Rangoon were able to help in this evangelistic effort through funds supplied from England. (The distance is great.) It is also learned that the Anglican minister (Dr. Charles), who assisted in ordaining the first Seventh Day Baptist minister last year, died of a heart attack early in December. Another ordination service is in the planning stages.

The Conference leaders feel very keenly a need for one good church building at Tahan. So far their churches of thatched bamboo do not compare favorably with the permanent buildings of other denominations. Mr. Ngura would like to have the help of the American Conference in this matter. They are anxious also for further help from the Tract Board in publishing Sabbath literature in the Lushai language. (They were helped to the amount of \$200.)

### Adult Study

The first of a hoped for series of studies for adults is almost ready to offer to the people of our denomination. We plan to suggest the textbook called **A Manual for Adults**, by Walter E. Dobler, printed by the United Church Press.

This project is sponsored by the Committee on Higher Education of the Seventh Day Baptist Board of Christian Education, Dr. Burton Crandall, chairman.

The manual has been reviewed by Mrs. J. Nelson Norwood, and she has prepared an introduction and discussion questions. We feel that this study will set the stage for further studies by adults.

After two weeks of studying the current quarter of lessons in the "Helping Hand," it is evident that the editor, the Rev. Don A. Sanford, has done a magnificent piece of work, and the lessons will bear much more study than the one hour a week in Sabbath School.

It is expected by the Committee on Higher Education that we will have a study on "The History of the Christian Church" to offer in the near future.

### Church Camp Leaders

Every year national and area training camps for church camp leaders have been sponsored by the National Council of Churches. An intensive program of such camping has been set up for the summer of 1966. Seventh Day Baptist camp leaders who are interested may contact the Board of Christian Education for information. The Western Association is sending one of its camp directors to the area camp being held in Windsor, N. Y., at Sky Lake Camp. Other associations might follow suit.

As a little child relies  
On a power beyond its own,  
Being neither strong nor wise  
Fears to take a step alone;  
Help us to say — "I have relied on Thee  
Be my Father, Friend and Guide."

— Unknown.

### Accepts New Pastorate

The Rev. Earl Cruzan of Westerly, R. I., announced to the congregation of the Pawcatuck Seventh Day Baptist Church on Sabbath, January 15, that he had accepted a call from the Milton, Wis., church and would expect to undertake his new duties there in July. Mr. Cruzan became pastor at Westerly in 1959, the year following his presidency of the General Conference. During his Rhode Island pastorate the church built a large educational addition including a well-appointed office for the minister. A pulpit committee, according to the story in the January 17 **Westerly Sun**, has been appointed to find a successor to Mr. Cruzan.

### First Advent, Second Advent

Deploring the vast amount of money spent in the United States each Christmas for gift wrappings (\$180 million) as being hardly in keeping with Christ's instruction for ministering to the needy, the **Review and Herald**, official organ of the Seventh Day Adventist Church, adds a sobering thought: "Just suppose that Christians involved themselves as seriously for the Second Advent as they do in the celebration of the first. Think of the startling changes that would take place in their lives." The writer (vice-president of Conference) later remarks: "Really, the celebration of Christmas is meaningless unless one looks beyond, to the Second Advent... Anyone who disbelieves the Second Advent has no reason to celebrate the first."

### Correction

In the issue of January 3, an error of omission was overlooked during the printing process in the article on page 8 "Notable Church People of Milton Junction, Wis." To get the record straight please enter after the sentence about Edgar Van Horn this one about Erlo Sutton: "The Rev. Erlo E. Sutton resigned as our pastor in 1926 to become field secretary of the Sabbath School Board and editor of the **Helping Hand**." Sorry!

### Table-top Projection

The Tract Board is now able to announce a new service to Sabbath School classes, a completely new set of 15-millimeter filmstrips with a table-top, light-weight projector and screen that could be loaned to some churches. These narrow filmstrips dealing largely with the life of Christ can be projected with a \$2.00 adapter which can be purchased from Church Craft, St. Louis, Mo. 63116. The pictures are excellent and will show equally well on a two-foot or an eight-foot screen. This equipment is the answer to the problem of showing Bible pictures to one class without disturbing other classes in the same room. The cost is low enough so that most churches could afford to have their own equipment and filmstrips. (They are only \$1.50 per subject) instead of \$5-\$10 for the regular size. The Tract Board, however, will offer them free. Look ahead and ask about the subjects you expect to cover in your classes.

### Alfred People Appreciate Christian Leadership Classes

By Rebecca Jaycox

The Christian Life Institute again this year presented Dr. James Branton of Colgate Rochester Divinity School, Rochester, N. Y., as guest lecturer for four successive evenings. His series of lectures on "The Life of Christ" was held at the Wellsville Congregational Church.

Dr. Branton introduced us to King Herod, how he became king and a general idea of what a scheming man he was, slaying those who might harm his career. He also gave us an insight as to what condition the world was in at the time of Jesus' birth. The people were unbelievably poor because of taxes (both religious and royal). Also they were devoutly religious, contributing to many collections. They had no furniture, and their animals were housed in the same windowless dwelling as the family.

The wealthy Pharisees were a conniving sect and held the upper hand in dealing with the "sinners" or people of the land who were totally unclean. Jesus,

the prophet, was called a glutton and wine-bibber by the Pharisees because He associated with these "unclean sinners."

In Luke 15 is the parable of a woman who lost one of her ten coins, took a candle and broom to search for it on her earthen floor. Finding it in the dirt she rejoiced and went out to tell her neighbors the good news. God is like this. He, too, goes into the dirt to find His lost "coins." Heaven rejoices when we are found and raised from the dirt. Then it is our turn to find coins. "The lifting love of God has to have hands and feet and it must be persistent and steadfast."

On the way to Jerusalem, the betrayal and the crucifixion, the disciples bickered among themselves as to who was greatest of the group. Jesus told them, "Whoever is first among you must be slave to all." Also "to be a disciple you must take the cross."

Whenever the spirit of the cross gets into the life of an individual or church it makes all the difference in the world. The cross is crying out to come alive in every generation if only the people are big enough to accept it.

(This series was sponsored by the Allegany County Council of Churches.)

### Next WCC General Secretary?

There have been some difficulties in securing an acceptable person to replace Dr. William A. Visser 't Hooft as general secretary of the World Council, a position he has held since 1948. He was asked to continue on when the first-named replacement was not accepted. It is expected that a decision will be reached at the annual meeting of the Central Committee in Geneva in February.

No name has been officially mentioned for the appointment, but the **Minneapolis Star** said recently that Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church in the USA, a man prominent in NCC affairs and church union talks, was seriously being considered for WCC general secretary position. He was recently strongly endorsed by Britain's fortnightly interdenominational journal, the **New Christian**.

### New Film Takes Up Problem of Making Faith Relevant Under Interesting Title

"The Other Six Days" is a new documentary film about business ethics and Christian living. Interviews were held with students, people on the street, clergymen, businessmen, university professors of business ethics, people from the Better Business Bureau, the attorney general's office, and others. A group of laymen who meet every Friday morning for breakfast to discuss just such topics as this were photographed, unrehearsed, during one of their breakfast discussions. Cleve Roberts, nationally known TV commentator, serves as host.

"The Other Six Days" provokes discussion by presenting such questions as: "Is it possible to live without conflict in both worlds of religion and business at the same time?"; "Does it necessarily follow that being Christian and practicing high standards of ethics in business will bring success?"; "What do you think the church should do about business ethics?"; and many others relating to this complex dilemma that every honest man has to face.

This new film will be released early in 1966 and may be rented in color from Family Films' dealers. Running time is thirty minutes. Rental, \$15.00. A discussion guide and brochure is offered free from Family Films, 5823 Santa Monica Blvd., Hollywood, Calif.

**Coming next week.** There will be a youth emphasis in the issue of January 31 in honor of Youth Week which is observed in most of our churches. Look for a short sermon, "With All Your Mind," contributed by Rev. Ernest K. Bee, and other features of interest to or in appreciation of loyal young people.

**Coming February 14.** The mid-winter special issue (undated) will replace the regular issue of February 14. The articles in it are warm with compassion—the theme that runs through it. Edwin Johnson of Kansas City has edited a good human-interest special issue. Let's distribute it widely and quickly. There is still time to order extra copies if you hurry (\$8.50 per 100, \$1.00 for 10).

### Modern Jericho

The world's lowest winter resort is Jericho in Jordan. It lies 840 feet below sea level. It first became a town about 5000 B.C. Its walls fell down when it was besieged by Israel in the days of Joshua. Mark Antony gave Jericho to Cleopatra. Herod the Great built a winter palace here. Modern Jericho is a city of date palms, orange groves, and hot winter sunshine. Its air-conditioned resort hotel, the Dead Sea Hotel, stands on the shore of the Dead Sea facing a beach. Excursions from Jericho can keep winter visitors busy for many weeks. Nearby are the Qumran Caves, Mt. Temptation, ruins of an elaborate Umayyad Palace, and the excavations of Old Jericho.

### From Water to Wine

Lest anyone think that this miracle at Cana gives him license to splurge in alcohol, it ought to be clear that the dominant feature of that feast was Christ's presence. Anyone who has ever gone where men are trying to live it up without a blessing knows what a pitiful effort it is. It goes without saying that grief needs God's help; gladness needs it, too. The good time that tries to get away with something, to have fun at the expense of fair play and thoughtfulness, never quite comes off. The night out from God—as if we could get along all right without Him—is a crude contradiction.

—David A. Redding in **The Miracles of Christ** (Fleming H. Revell Company).

### Year of the Bible

The 20th century Greek New Testament, to be published by the American Bible Society during its 150th Anniversary in 1966, is the first ever produced by an international committee. More than 100 Greek manuscripts and quotations from early versions in Latin, Coptic, Syriac, Armenian, Georgian, and Gothic were checked by Biblical scholars from Japan, England, Scotland, the Netherlands, and the United States.

The American Bible Society, which will be 150 years old in 1966, celebrated its 100th Anniversary in Washington, D. C., in 1916. President Woodrow

Wilson's message at the ABS centennial is as meaningful today as then. "Those who spread the Scripture are engaged, as it were, in drawing the world together under the spell of one body of literature, which belongs to no one race, to no one civilization, to no one time in the history of the world, but whose appeal is universal. The work of the Bible Societies of the world is the one great non-denominational missionary enterprise."

### SABBATH SCHOOL LESSON

for February 5, 1966

#### Personal Habits

Daily Bible Readings

1. Our Bodies as Temples of the Spirit — 1 Corinthians 6: 9-20.
2. Effects of Strong Drink — Proverbs 23: 29-35.
3. Strong Drink Ruins a Nation — Isaiah 5: 11-24.
4. Daniel Abstains — Daniel 1: 3-16.
5. Jesus Attends a Wedding Feast — John 2: 1-11.
6. Help for the Weak — Romans 14: 1-15: 2.
7. Keep Sane and Sober — 1 Peter 4: 1-8.

### Liberty with Conscience

(continued from page 6)

readily disregarded. Still there was an insistence that a sabbath be observed. This was more so in America where there was an opportunity to enforce this belief on the population. Enough believed it to compel others to observe. And thus many blue laws were written in the statute books of the colonies and the states.

Others reading the same words, were as convinced of the sabbath characteristic which was emphasized by others, but they also saw the discrepancy in the practice and for their conscience they must observe the Sabbath of God. This was without question the seventh day of the week. This was an extremely difficult position to take. They were accused of giving up Christ for Moses, and many other things also. Some were

imprisoned and some were martyred. There is evidence that there were many who so believed. Mrs. Traske was imprisoned in England because she would not hold her school on the seventh day. She died in prison. Liberty with conscience would permit her to do nothing else. Some recanted under pressure.

In 1664 Stephen Mumford came to Newport, R. I. He affiliated with the Baptist church here. He was one who believed in the seventh-day Sabbath, and he shared his beliefs with others. Several were convinced along with him. They continued to fellowship with the Baptist church until four who had accepted the seventh-day Sabbath gave it up. This made it difficult for them to take communion with those whom they thought had apostacized. Yet they did so for a time. There came a time when things reached the place where feelings were stirred. Some refused to take communion because they did not see how they could take communion with those who believe the seventh day was the Sabbath. This led to much debate, and finally in 1671, a small band set up the first Seventh Day Baptist church in America.

These people believed in liberty — liberty with conscience. They tried hard to fellowship with other Baptists, and succeeded for a time.

William Hiscox became their leader. In the discussions which took place within the church before they left we find him saying:

“Let it be taken notice of, by all, this day, that the only difference between you and us is, we plead for the Ten Commandments to be a rule of good living, and to be obeyed in gospel times; you deny them, and say they were never given to be a rule to the Gentiles before or after faith; and, whereas you say we observe days, and years, and seasons, we deny your assertion, for we only observe the seventh-day Sabbath of the Lord our God; as for other sabbaths, new moons, and holy days, we disown them, believing them to be done away by Christ, the substance, having nailed them to his cross as shadows of good things to come; but the seventh day we

find differing from, and was to commemorate a good thing past, i.e., the creation of the world.”

Those who formed the first church were William Hiscox, Samuel Hubbard, Stephen Mumford, Roger Baster and three sisters (Rachel Langworthy, Tacy Hubbard, Mrs. Samuel Hubbard). These joined in covenant as a distinct church.

William Hiscox was a strong leader, and he often went to the mainland (Newport is on an island) to serve the ordinances and to help in other ways in the work of the church. We do not know just how many joined the Newport church in the early years as fire destroyed the early records. It is stated in one account that this way so spread on the mainland that practically the whole of Westerly was convinced of it. For a long time the First Hopkinton church was a branch of the mother church. And we also find that Rockville and Second Hopkinton were branches of the First Hopkinton church until around 1840.

We have a heritage from people who cherished liberty — liberty with conscience. We have this heritage from people who were willing to be different from the main stream because they used their ability to think, and to understand. There were those who, having come to an understanding of God and His truth, have followed this truth. This is a desired characteristic whether it be in regard to the Sabbath or any other truth of God that is revealed to us.

We are the spiritual descendants of these people, but we have lost much of their earnestness. In a day when a sabbath was being stressed, when one might be fined or whipped or otherwise punished for not keeping a sabbath as society deemed it should be kept, it was much easier to keep the Sabbath — to make the seventh day the Sabbath of God. It was difficult to observe a different day; yet sabbath meaning was well known.

It is more difficult to keep Sabbath today when the sabbath idea is nearly lost. Sunday is often a church day, but not sabbath. There have been only a few hundred years when Sunday has had any other significance for Christendom. The history of our beginnings as

a nation are written when this was in force. And it had much to do with us as a nation.

For many people the day on which they go to church is not Sabbath, but Church Day; and I fear this is true of many who go to church on the seventh day also. Sabbath must be considered a cessation from labors if it is Sabbath. It must be a rest day, and a day of worship as Isaiah said: “not seeking thine own pleasure, not doing thine own way — but call the sabbath a delight, holy of the Lord, honorable, and shalt honor God.”

It is not in the following of tradition, nor is it a throwing aside of everything that is not convenient. I would urge that we use our liberty with conscience in the matter of the Sabbath also, and not use it with license.

It is not in the following of tradition, nor is it a throwing aside of everything that is not convenient. I would urge that we use our liberty with conscience in the matter of the Sabbath also, and not use it with license.

Let us be as ready to stand for conviction as were our spiritual forefathers who organized and built this church — who from eight members soon became many — who reached out in sharing their conviction to the mainland, to New London, and many other places.

## NEWS FROM THE CHURCHES

ALFRED, N. Y.—First of all let me extend to you best wishes for the New Year — may prosperity and blessings be abundant in 1966. For us 1966 is the 150th Anniversary of this church's formal founding. (See report of Christian Life Institute by the correspondent elsewhere in this issue.)

DODGE CENTER, MINN.—We started our year of 1966 with our quarterly Communion service and testimony meeting. Rev. Charles Pavey from the Methodist church assisted our diaconate with the Communion.

We miss Pastor Donald Richards and family, but are now looking forward to the new leader and messenger from God, Wayne Babcock, who has accepted

our call and will be with us June 1. Remember us in your prayers as we work together for our Lord.

Don Gray from Milton agreed to supply for us January 29.

Our annual dinner and election of officers was January 2. We had our first heavy snowfall that morning, but approximately 60 turned out. There were very few changes in the list of officers.

On January 8 the Youth Fellowship and Junior C. E. had their meeting and supper hour at the Clare Greene home, after which most of the young folk attended a youth rally at Kasson-Mantorville High School.

Christian Fellowship met with Clare and Ardith Greene. Dennis Lippincott who is with the Air Force now stationed in France, was home on furlough and showed slides during the evening.

—Correspondent.

NORTONVILLE, KAN.—The Sabbath before Thanksgiving was designated as Lord's Acre Sabbath this year. The sermon, special music by the choir, and the altar table which was beautifully decorated, were in keeping with the theme of the day. During an organ meditation special offerings were presented at the altar. The offering this year totaled \$562.

The Christian Endeavor group gathered at our church a week before Christmas on Sabbath night to go caroling to the elderly and shut-in of our community. We have had very favorable comment about the beautiful music and the carolers calling early in the evening so that the music was much enjoyed. The group returned to the church for recreation and seasonal refreshments. Mr. and Mrs. Kent Wheeler are sponsors of the group.

Christmas eve vespers planned by Miss Zella Babcock were cancelled because of an accident in the church family. Fortunately the injuries were not serious.

The choir presented the Christmas story in song during regular worship services on Christmas morning. Rev. John Hodge, our interim pastor, read the appropriate Scriptures. Solos and duets were featured as well as numbers by both the men's and women's choruses. Mrs. Ira Bond is choir director and Miss Zella Babcock, organist.



# The Sabbath Recorder

On January 1 Mr. Hodge brought us a wonderful New Year's Day message "Seeking a Closer Relationship to God in 1966." The Lord's Supper was served to the church family at the close of church services. The annual New Year's church dinner was held following morning services. The bountiful meal and fellowship proved a blessing to all who could attend. Regular quarterly business meeting ended the day's events.

**NORTH LOUP, NEB.** — Our Sabbath School Christmas program was held December 19 with 33 of our youth from 5 to 15 taking part. Committee: Luella Williams, Gladys Christensen, Jeneane Abel, and Phyllis Fuller. The YF groups went caroling after the service. The Young Adults went caroling on Thursday evening.

Christmas eve, the Senior YF led a beautiful candlelighting vesper. It was "A Journey of the Lights of the Christmas Story," and was one of the nicest Christmas services ever attended, as several commented.

December 25 came on Sabbath this year. The choir presented a lovely Christmas cantata, "Love Transcending," directed by Phyllis Clement. As a fitting climax, the service ended with a baptismal service, with Mrs. Rolland (Norma) Davis immersed by the pastor.

These activities helped to make "Christmas for Christ." Carols were also played from the tower, and a manger scene was placed outdoors in front of the church.

— Newsletter.

## Accessions

Alfred Station, N. Y.

By letter:  
Mrs. Douglas H. Davis (Nancy Clicquennoi)  
Mrs. Mae Lewis (Elsie Mae Randolph)  
Miss Ellen Lewis  
Ernest K. Bee, Jr.  
Mrs. Ernest K. Bee, Jr. (Marie Hutson)

## Births

**Bond.**—A son, Craig Alan, born to Mr. and Mrs. Clifford Bond, Kansas City, Kansas, on November 29, 1965.

**Cargill.**—A daughter, Loretta Louise, to Ronald and Shirley (Severance) Cargill, at Ord, Neb., Dec. 20, 1965.

**Flock.**—A daughter, Jolene Renae, to Dean and Phyllis (Christensen) Flock, Lincoln, Neb., on Dec. 30, 1965.

**Saunders.**—A son, Brian Eugene, to Mr. and Mrs. Herbert E. (Barbara Crandall) Saunders, Little Genesee, N. Y., on Dec. 13, 1965.

## Marriages

**Kuehn-Boggan.**—Brian Edwin Kuehn, son of Mr. and Mrs. Howard E. Kuehn of Orange, Conn., and Nancy Jordan Boggan, daughter of the late Mr. Jordan and Mrs. Garmond Butts of Seattle, Wash., were united in marriage Nov. 20, 1965, in Seattle, by the Rev. Luther Pontius, pastor of the Lake Burien Presbyterian Church. (They are living at 3533 S.W. 171 St., Seattle, Washington 98166.)

## Obituaries

**Trim.**—Mrs. Hazel M., of Alfred Station, N. Y., died at Bethesda Hospital, Hornell, Dec. 17, at the age of 75. She was a member of the Alfred Station Seventh Day Baptist Church. Surviving is a brother, Earl Palmiter, Alfred Station. Funeral services were conducted from the Landon Funeral Home, Hornell, by her pastor, the Rev. Ernest Bee. Burial was in the Alfred Rural Cemetery.

**Osborn.**—Rev. Lester G. Osborn, son of the late Glen and Bertha Browne Osborn, was born May 26, 1894, in Milton, Wis., and died Jan. 3, 1966. See extended story elsewhere in this issue.

He was married to Grace Muncy on September 4, 1917, in Berkeley, California.

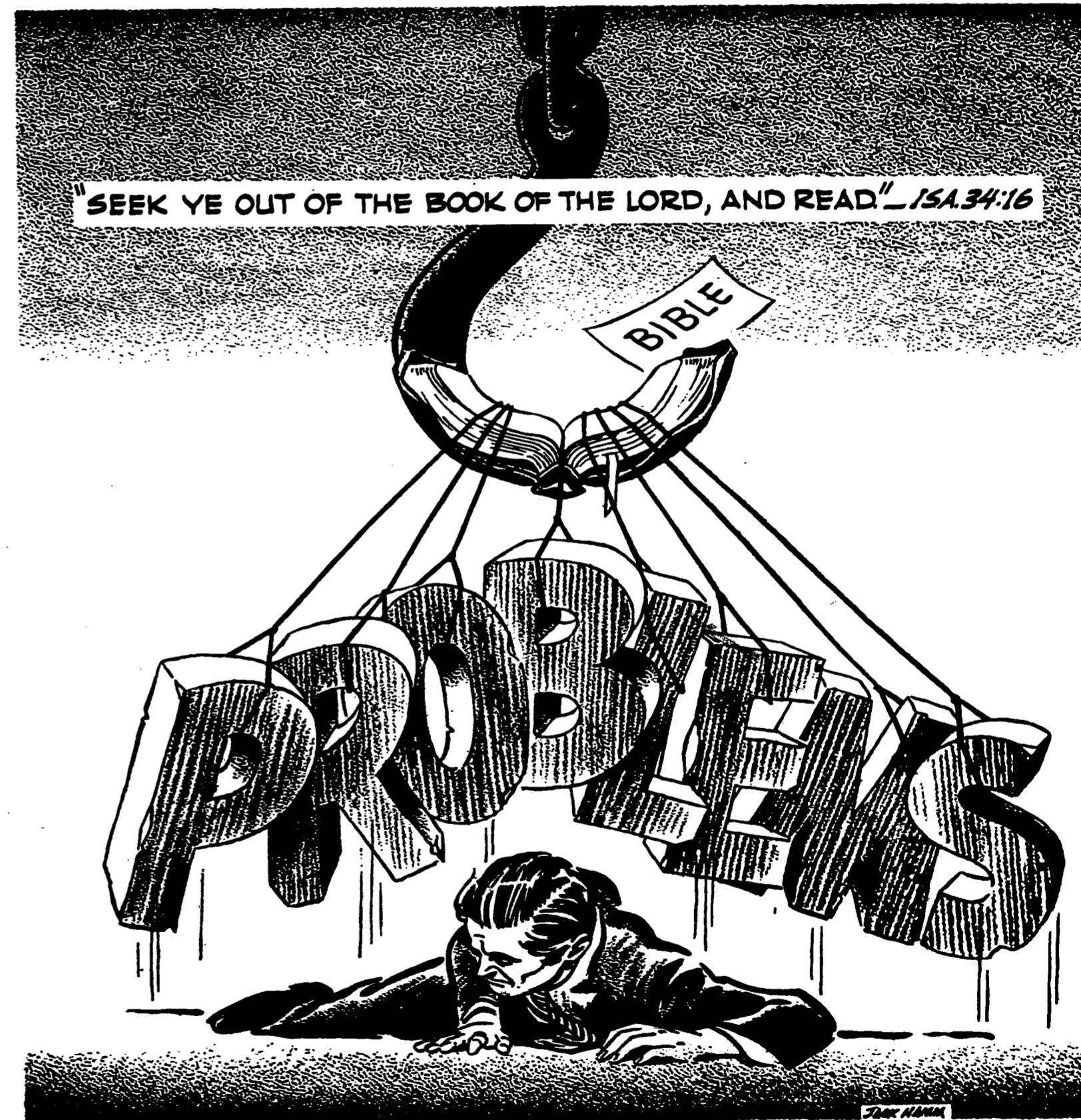
His college and graduate years were spent at the University of California (interrupted by serving in the United States Navy during World War I), Alfred School of Theology, Princeton, and Auburn.

Pastoral services were rendered in Nile and Verona, N. Y.; Los Angeles, Calif., as supply; Nortonville, Kan.; Shiloh, N. J.; Ashaway, R. I.; and Schenectady, N. Y. He also did evangelistic work in Southern California during the early years of his ministry.

Upon retirement in May 1965, he moved to Oneida, N. Y., where he served as supply pastor to the Verona Seventh Day Baptist Church.

Surviving are his wife; three sons: Loren G. of Pawcatuck, Conn.; Kent E. of La Puente, Calif.; and the Rev. Paul B. of Kansas City, Mo.; one daughter, Mrs. Olin C. (Marilyn) Davis of Oneida, N. Y.; one sister, Mrs. Gleason M. Curtis of Riverside, Calif.; 12 grandchildren and several nieces and nephews.

Funeral services were conducted in the Verona Seventh Day Baptist Church with interment at the New Union Cemetery, Verona. The Rev. Alton L. Wheeler officiated, assisted by the Rev. Donald E. Richards. — A. L. W.



Many and almost crushing are the problems of life besetting youth as well as adults. Countless thousands have experienced a lifting of them through turning in faith to the Word of God.