

The Sabbath Recorder

April 9 with the New Auburn Evangelical United Brethren Church, joint World Day of Prayer services with the New Auburn churches, the winter Youth Retreat to be held in Milton, planning sessions for our Community Bible School, Bible School and church camp.

We would appreciate your continued prayer with and for us as we continue our efforts to "be about our Father's business."

—Correspondent.

Accessions

SECOND BROOKFIELD, N. Y.

By Baptism:

Mrs. James (Linda) Palmer
Orland Weidman

WASHINGTON, D. C.

By Baptism:

Barbara Dixon

Obituaries

THORNGATE.—Ernest E., was born Sept 15, 1902, at Laurel, Nebr., and died July 22, 1967, in the Lakeview General Hospital, Battle Creek, Mich. He had been in failing health for some time but only seriously ill for three weeks.

At the age of two he was adopted from the Nebraska Children's Home Society by Herbert and Eva (Mattison) Thorngate of North Loup, Nebr. When he was nineteen years old he was baptized and joined the North Loup Seventh Day Baptist Church. Later the family moved to Battle Creek. There he served as a trustee from 1954-1957 and in later years as head usher. For a number of years he operated his own automobile repair business.

On Dec. 22, 1924, he was married to Leona G. Davis, who survives. Others surviving him are: three sons, A. Keith, Battle Creek, Dale D. of the United States Army, Ft. Bragg, N. C., and Wendell L., Kalamazoo, Mich.; a sister Mrs. Lee (Vesta) Farley, Redlands, Calif.; and eight grandchildren.

Farewell services were conducted by his pastor, the Rev. Eugene Fatato, Battle Creek, with interment in Floral Lawn Memorial Gardens.

—E. N. F.

SULLIVAN.—Helen Mae, daughter of Charles B. and Lula Carpenter Ellis, was born in Stephentown, N. Y., Nov. 19, 1906, and died in Poughkeepsie, N. Y., Dec. 30, 1967.

A retired school teacher, Mrs. Sullivan was a member of the Berlin Seventh Day Baptist Church, joining by letter May 6, 1936. She remained active in all the church affairs. She also served in the capacity of trustee for many years.

She was married twice. Her first husband was Elmer M. Stuart, and her second husband was Charles Sullivan.

She is survived by: one son, Elmer M. Stuart, Jr., of Stephentown; a granddaughter, Carol, and a grandson, Alan; a brother, Delmar B. Ellis, also of Stephentown.

The funeral services were conducted in Stephentown by the Rev. Leland Davis of the Schenectady Seventh Day Baptist Church in the absence of her own pastor. Burial was in the Cemetery of the Evergreens, New Lebanon, N. Y.

—P. L. M.

WINGATE.—Ray Winthrop, was born Oct. 26, 1886 in Lawrence, Mass., and died Feb. 14, 1968 at Hornell, N. Y.

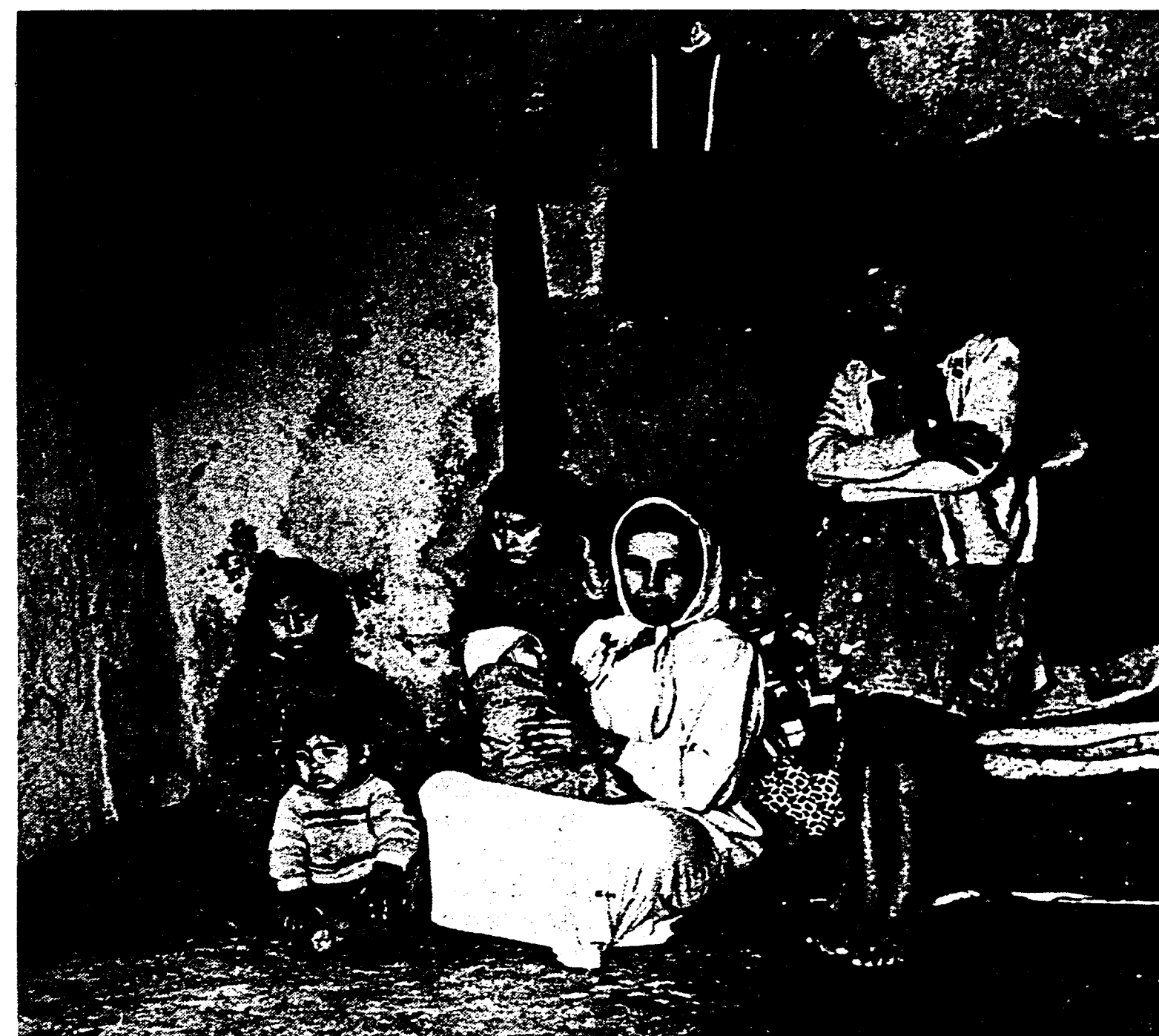
Mr. Wingate came to Alfred University as Professor of Music in 1912. A graduate of the New England Conservatory of Music, he also studied at Eastman School of Music and the Royal College in London. After 25 years as music department chairman, he was appointed carillonneur for the Boothe C. Davis Memorial Carillon at Alfred. In 1941 the University bestowed the honorary Doctor of Music degree. Active in the Guild of Carillonneurs, he performed on many U. S. and European instruments and was guild president in 1947-48.

Dr. Wingate was organist and choir director of his church, (Alfred Seventh Day Baptist) for almost a quarter century.

His wife, Margaret Merrill Wingate, died in 1964. Their daughter, Mrs. Daniel (Margaret) Rase of Alfred; two grandchildren; a sister, Mrs. Milton Brown of DeLand, Fla.; and nieces and nephews survive.

A memorial service was conducted Feb. 16, 1968 in his church with Dr. Melvin LeMon, present University music department chairman and church organist, at the console. Pastor David Clarke presided. Burial was in Alfred Rural Cemetery.

—D. S. C.



One Great Hour of Sharing

Church World Service, the relief arm of the National Council of Churches sponsors each year in March what is called "One Great Hour of Sharing." The culmination of this nation-wide appeal for the needy of the world comes this year on March 24. Perhaps never have there been so many displaced people dependent on what others can do to feed, clothe and house them. Christian people are urged to give in community-wide programs across denominational and all other lines. The milk of human kindness must flow freely. Church World Service is one of the channels.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

Member of the Associated Church Press

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Terms of Subscription

Per Year\$4.00 Single Copies10 cents

Special rates for students, retired Seventh Day Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

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Christian Attitudes Toward Peace in Vietnam

The General Board of the National Council of Churches meeting in San Diego, Calif., February 17-22, passed a six-point resolution on Vietnam on the last day of its meeting. While many of the other resolutions and policy statements adopted were the result of long processes of adoption from lower levels of NCC structure this resolution was current, taking into consideration the military events of the past few weeks. The resolution, calling for a cessation of bombing of North Vietnam and making other proposals for peace, is worthy of study, but is perhaps too political and military in nature for full quotation or debate in a journal of this nature. We do take the liberty to reproduce the sixth point, which is directed to the churches.

We appeal to our churches to continue and augment study and debate concerning the U. S. involvement in Vietnam and to resist hardening of attitudes. Especially in this election year, we ask the churches to increase activity in respect of these matters to the end that both officials of our Government and candidates by hearing from voters who will have participated in such study and debate will be aware of the voice of Christian conscience concerning these fateful issues.

Looking Toward College Graduation

National College Day is one of the many observances of the church year. Under the sponsorship of the Department of Higher Education, NCC, April 28 is designated to call attention to the unique contribution that Christian colleges have made and are making to life in the United States. What Seventh Day Baptists have done in fostering higher education in Christian colleges is a matter of record, but fostering high principled, Bible oriented, education must be more than a record; it must be continued in every student generation. The celebration of National College Day will doubtless be spearheaded by colleges and departments.

Our college students are now in the last semester of their year. Many are approaching graduation and making plans for what lies ahead in employment, fur-

ther study, and service of one kind or other. The *Sabbath Recorder* would like to publish the names of all prospective graduates, partly to honor them, but more particularly to enlist the whole denomination in prayer for them that they may have a bright and deeply satisfying service. It is possible that much can be done by friends in the home church or other churches to make the future bright with church-connected service—if they know.

Last spring the *Sabbath Recorder* tried to get stories of graduates from pastors, from colleges, from friends and relatives. Students themselves are the primary source of information about hopes for the future. Let us begin now to gather these stories. What do our graduates hope to do? Are they aware of possible opportunities near one of our churches? Send us information, as detailed as possible, so that we can say something about nearly all of our graduates. Our periodical cannot act as a vocational committee but our readers take pleasure in honoring achievement and encouraging greater service.

Honor Due to Students

When students make the Dean's List at college it is news. When there are a number of our friends who achieve this distinction, we like to give them the honor that is due.

The academic dean at Salem College, Dr. Melvin G. Nida, has furnished the names of five Seventh Day Baptist students who attained an average of 3.50 or better during the first semester and are therefore on the Dean's List. They are: Susan Davis Bond, daughter of Rev. and Mrs. S. Kenneth Davis of Westerly, R. I., Ronald Davis, son of Rev. and Mrs. Leland E. Davis of Schenectady, N. Y., Martha Rasmussen, daughter of Theona R. Andersen of Johnstown, Nebr., Clara Richardson, daughter of Mr. and Mrs. William Richardson of Shiloh, N. J., and Douglas Wheeler, son of Rev. and Mrs. Alton L. Wheeler of Plainfield, N. J.

Salem College has twenty Seventh Day Baptist students this semester.

MARCH 11, 1968

Shipwreck

By Harold W. Fife*

In the terse factual language in which much of the Bible is written and which is in such contrast to the colorful exaggerations we too often use, we read, "Jehoshaphat made ships . . . to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber" (1 Kings 22:48). Here we have record of a king's keen disappointment. Like his great great grandfather, Solomon, Jehoshaphat built a deep-sea navy to travel as far as Ophir (probably Yeman) to get gold. But the plan failed, the ships wrecked, and all the toil, planning, training, and expense came to nothing. Two important lessons are for us.

Firstly, it teaches the dangers of compromise. Jehoshaphat was a good, godly king, but in this naval project he joined wicked Ahaziah, ensuring disaster. God will not own such plans. The unequal yoke in marriage, the shady deal in business, the carnal maneuvering sometimes seen even in church affairs, the sacrifice of vital Christian doctrines for the sake of a "common front," and similar compromises all end in shipwreck. There is gold to be had by the child of God, but it is the gold of obedience, and this comes to the surrendered will, not to the strong alliance. It appears these ships were wrecked where they were built; a mercy, for better that compromise be broken at the beginning than flounder on the journey.

The second precious lesson: one shipwreck need not ruin a life. The scriptural record of Jehoshaphat tells us candidly of this mistake, but also speaks of his godliness (II Chron. 20:30-32). We need not dwell on our errors but, by confession and renewing, may profit by them (I John 1:8,9). The shipwreck of an ill-conceived plan may be bitterly disappointing, but it need not shadow the whole of life.

* Harold Fife is Minister-at-Large for Far Eastern Gospel Crusade. This article appeared in "Task," a new prayer request folder for March-April.

President's Column

To Know Him

The Master Workman of Humanity

Rev. Loyal Hurley collaborated with Bernice Brewer (now Chapman) and Ethlyn Copeland in 1939 to create a chorus for Pacific Pines Camp youth. It has earned a rightful place among the significant and beautiful experiences of Seventh Day Baptist youth. "To Know Him" comes into lives with a youthful appeal related to the 1968 theme, "Yoked in Mission":

"To know Him and what He doth require:
To know Him is all my heart's desire;
To know Him will set my soul on fire;
To know Him and make Him known."

We suggest that some youth groups who may have lost sight of this chorus look it up for use. It's found just before the Rally Song in the paperback SDB hymnal, *We Glorify Thy Name*, American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061.

For youth and all Seventh Day Baptists we encourage the use of "O Master Workman of the Race" for a development of the Conference theme, "Yoked in Mission—Facing Frontiers with Faith." As those who have been invited by Christ to take the yoke He designs, and to bear it with other Christians, we find much inspiration in this hymn. You will note that the meter is "C.M.D." (common meter, double) and undoubtedly your hymnal's metrical index shows several usable tunes. Why not ask your choir director and pastor to try using these words to such tunes as "Forest Green" or "Ellacombe" or others of the dozen C.M.D. tunes in many hymnals?

A college professor friend of mine persuasively upheld the position that the greatest sin before God or man is willful ignorance. His life in community and family warmly declares a desire to know what God is doing among men, and to intelligently operate. "To Know Him"—the "Master Workman of the Race" becomes a means for avoiding sin against God, a method of doing God's good. "Learn of Me" is part of Jesus' invitation.

MEMORY TEXT

For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Psalm 149:4.

The will must also be exerted if we are to "take His yoke." Faith represents confidence in Christ's design of the yoke, and assurance of His presence in pulling the world's loads.

General Secretary Alton Wheeler will represent Seventh Day Baptists at Uppsala Assembly of the World Council in July. Have you considered using "All Things New," the Bible study book prepared for background of that assembly's study of "Conversion"? We heartily urge your consideration! Know Christ better as "Master Workman" — Redeemer!

Man in a Technological World

Not all speakers at the three-day National Consultation on Technology and Human Values in Chicago last May held that "on its present course, humanity is doomed to extinction," which is the view of socio-economist Robert Theobald, but none was very optimistic about our future, either. Almost 150 leaders from the fields of science, industry, government, labor and the churches attended this first such national consultation called by the National Council of Churches to study the effects of technology on human values.

Speaking on "Brain Technology and Psychocivilization," Dr. Jose M. R. Delgado, Spanish-born professor at the Yale University School of Medicine, called for "the exploration of man's inner space" which he called as important as the exploration of outer space. And in the view of Dr. Donald N. Michael of the Center for Research on Utilization of Scientific Knowledge at the University of Michigan: "The need to develop new social institutions is far more critical than inventing new weapons, faster computers, supersonic transports or any other form of technological hardware."

—Religious Newsweekly

THE SABBATH RECORDER

The Ramparts We Watch

(A Sabbath morning message at the Alfred church)

By Dr. Burton B. Crandall

Before considering a few of the ramparts Christian patriots should watch perhaps it might be well briefly to reverse the phrase and consider for a moment those who *watch* on the ramparts. We need more watchmen than ever before since there is so much more to watch and the scene is changing at a faster pace. Consider for instance the number of nations which have emerged on the world scene since World War II. Although small they have assumed more importance than at any previous time in world history—through their representation in the United Nations as well as the interest of the United States as the result of various types of foreign aid granted them. And we realize that virtually any happening in the world concerns us and may embroil us. As has been oft-repeated, because of our stature and status—for good or bad—we are a major member of the world neighborhood and to a marked degree "our brother's keeper"—whether we like it or not. So we are literally forced into a consciousness of world affairs, and experience has shown that participation on a preventative basis is to be preferred to entry at a time of crisis.

But as Rev. Ralph Sockman has said, "It is not enough merely to multiply watchmen: much depends on the character of those who watch. Irresponsible watchmen are worse than none, for they deceive us with misinformation. Emotional watchmen are a menace, for they excite us without cause. Prejudiced watchmen are a peril, for they distort dangers and arouse our fears in wrong directions. And false prophets cry, "Peace, peace," when there is no peace or "War, war," when there is no cause. In a society honeycombed with fears and buzzing with propagandists, the "Watchmen, what of the night?" should be supplemented with the cry "Night, what of the watchmen?"

There are many ramparts we should watch—the home, the school, our youth, our pleasures and perhaps, most of all, ourselves. I will mention only three.

Through the centuries the *church* has provided watchmen, from the ministry and from the laity. In our own history the colonial pulpits contributed their part in securing independence, and in recent years both ministerial and lay groups have worked in presenting and developing principles of peace.

Our belief that the church should stand against the state presents one of the most crucial ramparts we must watch during the coming decades. We saw a decision (in part at least) on this point in the last election. One of our most basic concepts as Christians has been our belief that church and state should be separate. Christ stated this in his admonition, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

The Christian martyrs throughout the ages have gone to their deaths crying "We must obey God rather than man."

"We as Christian patriots must join in asserting at church and school, at work and play, in the legislative halls and at the ballot box, the sovereignty of God in relation to the sovereignty of the state. True it is that we have relinquished many social welfare activities—perhaps to too great an extent—to the state. The report on the Religious Liberty Conference of Baptists in the *Sabbath Recorder* stated that:

(1) It was generally agreed that in all cooperative church-government relationships neither party should sacrifice its own objectives, principles and independence.

(2) An almost unanimous view was expressed in the conference that "both individual Christians and churches should minister to human need." The differences arose in how this was to be done.

(3) The conference was not aimed to be legislative but to explore the areas of agreement and disagreement in an effort to find means of clarifying our duties and privileges as Christians, and with the hope for more meaningful involvement in this important part of a Christian's life.

(4) "The motivation of welfare is rooted in the Christian's relation to God. God's purposes are realized through the Christian's response in love, to human need."

"The basic motive is a characteristically Christian quality. It is not contingent upon one's estimate of the deserts of the needy, but solely upon his condition of need. The satisfactory realization of one's helpfulness to the needy person, however, does depend upon a responsive participation."

The Conference concluded that, "Christians cannot assume direct responsibility for meeting all human need, but they must develop specific structures for meeting some. Christians do not meet human need in order to validate their personal Christian experience but rather because this is a normal expression of Christian concern. Christians must be willing to join with others in the church, the denomination and the community to identify, validate, and meet the welfare needs of mid-twentieth century man."

Another area of national life which is every Christian's job, is the protection of the sanctity and worth of the individual. Christian patriots — individually and through the church—must speak out and work for the basic human values when they are being trampled on, or to work in a more positive way to preserve these rights and keep them from being lost. One favorable outcome of these racial outbursts has been a speeding up as well as an inauguration of training programs for the unemployed and the creation of opportunities for work. Many of these could have been started before the outbreaks of violence if there had been a Christian alertness to the developing trouble. Industry is doing much but must do a great deal more in this area. The church may well suggest areas of difficulty to industry and ask for their co-

operation. Several corporations, for instance, have ministers on their boards of directors for this very purpose.

The church itself is not equipped to give expert advice on economic, political or social issues. But it can point out in unmistakable terms where our internal defenses are weak. It also can sponsor forums for discussion of public policy similar to the Wellsville meeting on the Constitution held before the elections. It is our combined opinion as members of the church, which in the final analysis is the voice of the church, and we exert our influence wherever we are. This reverence for the sanctity and worth of the individual begins at the breakfast table and continues throughout the day.

One of the most important current problems concerns that section of our ramparts dealing with the liberty of our citizens. The desire to be free is basic to all peoples. Don't you remember when you were given a set of keys to the family car? Or when you went to college? Or when you started your own home?

Everywhere in personal and social life the elemental struggles of human nature can be interpreted as endeavors after liberty and freedom. Yet something is the matter in all this. There is a catch somewhere. Multitudes of families gain the liberty of affluence and make misery out of it; many youths gain the liberty of self-expression only to wreck themselves on it; plenty of nations have won their sovereign statehood and have found neither happiness within nor peace without. "Give me liberty or give me death," yes! But why do we so often get both? We win liberty and then work our own death by means of it. Liberty was born a twin—liberty and loyalty were born together. Liberty is to be free from something—loyalty is to be mastered by something. Paul was a preacher of freedom and liberty. His message to the church at Corinth pointed out that the whole world was theirs—things present and things to come. But this promise is followed by and predicated on the succeeding verses that state "ye are Christ's and Christ is God's." They must accept loyalty to God to receive the freedom he proclaimed. We

(Continued on page 12)

Liberty Necessary for Guidance

By Glen Warner

Resume of a sermon to people preparing to organize a Seventh Day Baptist church.

This is a day when it is fashionable to be critical of the church. We often see it dismissed with such tired phrases as "irrelevant" and "old hat." Perhaps the most common criticism is that it is bound by tradition. I would like to suggest that one of the reasons we become bound by tradition is that we forget to think. When asked what was wrong with men today, Albert Schweitzer answered, "they simply do not think." Perhaps it is time to think about some of the old principles which are typical of Seventh Day Baptists.

I am referring especially to the well-known phrase, "Seventh Day Baptists cherish liberty of thought as an essential condition for the guidance of the holy spirit. Therefore they have no binding creed to which members must subscribe." (If there is any principle which will bind us together in this Seattle Area Seventh Day Baptist Church, it is freedom of each individual to hold his own point of view in matters of faith and conduct.)

The Scripture in connection with these thoughts is the familiar temptation story of Jesus. This story profoundly illustrates the humanity of the Master. It represents a kind of a valley in His life, between the two high points of His baptism by John, and His beginning to preach along the dusty roads of Capernaum. According to Hebrews 4:15, Jesus as our High Priest understands the temptations that you and I know so well, because He was tempted in every way that we are, yet continued without sin. Had He been strictly God when being tempted, there would be little inspiration for us in His finding the power to resist and stay firm. If as a man, however, Jesus could find a way to withstand all the temptations directed at Him, then that is a fact worth remembering. We do have the power of choice, that is the beginning of our thinking about liberty of thought.

Liberty of thought implies the possibility of temptation, not the least of which is laziness, or failing to think about

what we say we believe. A long and illustrious history could be cited of Seventh Day Baptists who have suffered temptation and persecution but remained firm in their belief in liberty of thought. We might think of the Stennetts, the Bampfields, and of course John James. We could think of Stephen Mumford and Abel Noble. We could mention governors and friends of kings as evidence that true liberty of conscience is a direct contributing factor to success in life. The one who not only professes this liberty of thought but lives it out in his life and actions is the one who develops a strength of purpose and the ability to make decisions. This is the man who becomes a man of character. This is the woman who becomes a source of strength to those around her.

In this day and time, when there is so much reaction against the lack of individuality, I think our faith has a lesson to teach us. Liberty of thought will help produce true individuality, because it will produce strength of character and personal integrity. The need for discovery of the individual self is as real as our needs for air and water. The great truth is that we do not have to become fools to discover it. Jesus said, "the kingdom of God is within you." When we can find it there and live as men and women of character and integrity, then we are experiencing this liberty of thought.

In the wilderness Jesus was facing the temptations to bring in the kingdom of God quickly. They were the temptations of a good man. From the top of the temple the devil said, "If you are God's son, throw yourself down to the ground, for the Scripture says God will give orders to his angels about you. They will hold you with their hands, so that you will not even hurt your feet on the stones." I believe that Jesus was at a point of decision here, He had to make a choice. It was a simple choice with far-reaching implications. Don't we all have to face up to the loneliness of decision sometimes? Yes we do. Another mark of true individuality is this: the Christian who lives a life of character and integrity knows that he must make decisions on his best

judgment, and that these decisions will reflect both his faith in God, and his God-given right of freedom of thought.

It seems that because we want so much to do the right thing, sometimes we ask the Lord to make our decisions for us. This He will not do, even though, like Jacob, we wrestle with Him. Jacob's wrestling did not earn him a new name, but it did prove that he cared. We may wrestle with God in prayer because we do not always know what to do. If so, we demonstrate that we care, and are aware of the importance of our freedom to choose.

The final mark of our individuality is what we do after the act of choice. We live out the implications of that choice, and we believe God. We trust Him. He will not take away that great gift of choice He gave us in the beginning, but He will be near us. Regardless of our decision, if we trust Him, we will know He is with us. This, after all, is what counts. When we can say, "this is my decision, God helping me; it is the best that I know," then it seems to me we have faith, and this is what God honors above all else.

There is a little known section in the Apocrypha, Ecclesiasticus 2:1-6, which seems to appropriate here:

"My son, if thou come to serve the Lord,
Prepare thy soul for temptation
Set thy heart aright, and constantly endure,
And make not haste in time of trouble.

Cleave unto him, and depart not away,
That thou mayest be increased at thy last end.

Whatsoever is brought upon thee take cheerfully,
And be patient when thou art changed to a low estate.

For gold is tried in the fire,
And acceptable men in the furnace of adversity.

Believe in him, and he will help thee;
Order thy way aright, and trust in him."

SABBATH SCHOOL LESSON

for March 23, 1968

A LIVING RELATIONSHIP

Lesson Scripture: John 15:1-12.

YOUTH . . .

A Boastful Christian

It is most interesting to know that I have the honour and privilege to be writing up this devotional form which was given to me by the curator of the Mill Yard Seventh Day Baptist Church.

A day or two ago he read your explicit information to us, after which I was convinced to take this form from him.

Probably you may be one of the curious persons to ask me, "What do you know about God; why do you have to send in this form?"

I will answer you in the English language and say that I do not know much about God, but He has reformed my life approximately nine years ago from a skeptic to a Christian; therefore in Him do I boast every day.

O how I like the famous passage which the Psalmist uttered with his lips. "He sent redemption unto his people: He hath commanded his covenant for ever: holy and reverend is his name" (Psa. 111:9).

From the time of George Washington down to the time of Lyndon Johnson. the U. S. A. has thirty-six great men who ruled those states. The majority died; nevertheless the Almighty lives and governs the world.

And finally, I cannot tell what He has for me in the future. That is all uncertain. However, my peculiar ambition is to be a vessel of honour fit to be used for His service.

And I must add, in all we do, let us have faith that right is might and in that faith, let us dare to do our duty as we understand it.

—W. A. Dewar,
London, England.

See then that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit. Ephes. 5:15-18.

MISSIONS—Sec. Everett T. Harris

Christianity in Red China Today

By Ian Thomson

(This is a reprint of Associated Church Press, "used by permission of the Church Times (London) and the author.")

August 8, 1966 marks a decisive stage, at the official level, in the attitude of "new" China to the subject of religion.

On that day was adopted the "Decision of the Central Committee of the Chinese Communist Party concerning the Great Proletarian Cultural Revolution," the sixteen points of which are the charter, so to speak, of the present revolution in China. The policy, strategy and momentum of the ideological upsurge that engulfs China today need to be understood in the light of the contents of this document. Its principles and ideas are already the lifeblood of many millions of young Chinese, and the "Quotations of Chairman Mao" are the textual extracts that vindicate and vitalize the policies unfolded in the sixteen points.

Visitors to China before the summer of 1966 may have experienced the tremors of "socialist reconstruction," but not the earthquake of the great proletarian revolution. When a quarter of the world's human population is so caught up, it is folly not to try to grasp the significance of what is happening—both for good and for understanding.

Secret Worship?

It has been reliably estimated that a few decades ago China had a total Christian population approaching six millions. The church was rapidly establishing itself, was indigenous, with its own leadership, seminaries, literature, organization zeal and following. At its fourth serious attempt in history it seemed at last that the gospel of Christ had been accepted by a sufficient corpus of the people of China to ensure its continuance and spread as an integral part of the life of the nation.

Institutionally this is so no longer. Christianity, along with all other religious philosophies and faiths, is being ridiculed,

suffocated, and driven underground. This is not to say that there may not be many thousands, even hundreds of thousands, who remain believers and worshipers in the secret of their own hearts, but the survival-value of traditional Christianity is rooted invisibly in the mind and spirit of Christians individually and in private fellowship together. The witness is no longer in public worship and outward observance. Catacombs do not have to be places; they can be a state of mind.

Meeting Challenge

The third paragraph of the opening section of the "Decision" of August 8, 1966, reads as follows:

Although the bourgeoisie has been overthrown, it is still trying to use the old ideas, culture, customs and habits of the exploiting classes to corrupt the masses, capture their minds and endeavor to stage a comeback. The proletariat must do the exact opposite: it must meet head-on every challenge of the bourgeoisie in the ideological field, and use the new ideas, culture, customs and habits of the proletariat to change the mental outlook of the whole of society.

This may read like some innocuous generalization to a Westerner, but to the Red Guards and revolutionary rebels of China in 1967 it is a declaration of purpose. Interpreted ideologically, it means that all trace of thought and practice out of line with Marxism-Leninism and Chairman Mao must be eliminated. This means, for the Cultural Revolution, that anything that has not moved with the political changes since 1949 is to be regarded as "old" ideas, "old" culture, "old" customs and "old" habits.

Into these categories fall Confucianism, Buddhism, Christianity, and Islamism. Thus all temples, shrines, monasteries, and churches suffer the same fate, irrespective of their heritage, beauty, contribution in the past, or even the loyalty of their adherents to the national effort and progress. As in Russia half a century ago it is, among many other things, an attempt to obliterate religion.

A few illustrations may help.

In five major cities I have recently visited—Peking, Shanghai, Tainan, Harbin and

Hangchow—I saw a number of churches. Most were closed. One or two were being used as schools—as, for example, in Tsinan. In nearly every case they looked as though they had been locked for months, a deserted look, yet untouched except for “big character posters” on the door or entrance.

Some looked in excellent condition, as though they could be reopened tomorrow, though bereft at the moment. Many still stand as symbols of an age of faith and fellowship that was.

Some have disappeared—as, for example, one that stood in a great square in Harbin until the Cultural Revolution broke out. It has been totally dismantled, and where it stood is now a very tall square tower used to relay news and propaganda from 6:30 a.m. till 11 p.m., just outside the hotel. No need to set the alarm here. The relay is utterly punctual at 6:30 a.m. with the song “East is Red” on the very spot where one probably heard “Thy kingdom come” or “Glorious things.”

Some Orthodox churches stand conspicuously large, well-sited and distinctive. Guides and interpreters tended to be evasive if one asked if they were open and if one could attend. Sometimes they said, “Yes, but only for Chinese.” It proved impossible to get to church to worship, as one expected.

Cemeteries and graves are disappearing—even in the countryside. One used to see them on roadsides and hillsides. They are now regarded as wasteful of space, superfluous, and reflecting untruth. Cremation is being encouraged. Ashes can be kept in urns at home, if so desired. Conversation often gave one an easy opening and I would ask: “Do you believe in life after death?” There was instant scorn every time. “We are concerned with life on earth. There is no after-life.”

One afternoon I was walking down a mountain near Tsinan with a guide-interpreter. I mentioned how much I had enjoyed the stillness and the beauty of the view from the old Buddhist monastery we had just visited. “It is a monastery no more. It belongs to the people,” she

said. This was very true; hundreds were enjoying it.

I wonder what contribution Buddhism had shown us from Universal Truth, I asked, “None,” she declared. “Only Chairman Mao understands Universal Truth.” Could not the Buddhist philosophy have taught us something about inner peace, or the principle of non-violence? “Certainly not. Revolution is our aim and purpose.” The mountain was not as still as it had been.

Surely, I suggested, is not Love fundamental to Universal Truth, the love of God for men, and man for man. I had asked for it, and I got it.

“I Hate Bosses”

“When I first went to school and was very young, I believed in universal love. But I have learned better. There is no such thing. For instance, I hate . . .” (I could tell what was coming. It is always the same formula.) “I hate the Top Party Person in authority taking the capitalist road. I hate all bosses, land-owners and reactionaries.”

The “Top Party Person” is, of course, Liu Shao-chi, the President of China, who stands over against Chairman Mao in the minds of hundreds of millions of Chinese. He is the chief target for attack, and symbolic of all resistance.

“But do you not believe in trying to think well of a person even if you do not see eye to eye with him, and even if you think there is something wrong in his nature or outlook?” This was impossible. To hate the sin and love the sinner was Western deviationism (casuistry in Chinese is probably a complicated character.)

So we agreed to differ: Christians could go on believing in a change of heart if they had to, but China had other means of realizing the same end—quicker and more telling. I could believe that. We were back to politics at every stage in the conversation. This was typical of many a conversation. It was something that we were able to discuss so freely, even at meetings arranged with Red Guards.

(To be continued)

“When I Make Up My Jewels”

By C. T. White

And they shall be mine saith the Lord of hosts in that day when I make up my jewels (Mal. 3:17).

Some have told me that the tenth chapter of Acts says that God is no respecter of persons. Do you really think that this means God does not have a special people to do some important work?

All through the ages God has picked some special believers from all types of life to do an important work. Does this mean that certain folks are holier than others? Of course it doesn't. As a matter of fact, these special folks who are called for some important work can see themselves more clearly and realize that they come so short. I think of Jonah and men like Martin Luther who saw the light and went forward with the truth as it was revealed. Many times they must have been discouraged and felt that the whole world was against them. I cannot think that Martin Luther thought he was holier than others when being called a heretic by his former church members.

Day by day I think of His believers around the globe taking their stand for the Sabbath. Yes, the time seems to be near for Him to make up His jewels. If you want to be sure that you are one of these jewels give yourself entirely to the Lord Jesus and make Him your personal Savior praying for strength day by day to live in full obedience to His will. This means that you will ever try to live the pure, clean, life that you know He wants you to live. It means that you will seek to keep His commandments, that is all ten of them. It means that you will put no other gods above Him; and never bow down to or kiss an idol of any kind; you will never take His name in vain; you will keep His true Sabbath of the Bible as His holy day; you will honor your father and mother; you will never kill or commit adultery, or take anything that does not belong to you, or tell lies and gossip, or covet your neighbor's goods.

The best way to put this is as Jesus did: “Love the Lord your God with all

your heart and soul and mind and strength, and your neighbor as yourself.”

This means that your heart will be changed and it will show the fruits of the Spirit. Your heart will overflow with love of God and thy neighbor who may not see things as you do.

Dear friend, will you be marked as one of those jewels and let God mark you as one of His own?

Commercial Missionary Film Fails

The American Baptist Convention has made an unsuccessful effort for seven years, spending \$110,000 in the process, to produce a commercially suitable film about the life of Adoniram Judson, who sailed to India in 1812 as a missionary.

Fred Essex, the convention's director of radio and television, said several major motion picture studios had been approached, but each had turned it down at the time. Financial reasons were mainly given for declining.

A trip around the world was made to find a suitable filming location, finally setting on a site in Thailand. A screen play has been written.

The film, if produced, would have played in commercial motion picture houses, rather than being designed only for use within churches. Essex said the varied obstacles to the filming included (1) previous commitment by film producers to plots with an Oriental setting, (2) the Vietnam war, which prevented the use of a Thailand location, (3) the fact that recent motion pictures with a religious subject have not been commercially profitable, and (4) absence of a financial commitment by the Baptist group itself toward the filming.

Judson, who left Boston, Massachusetts, as a Congregationalist, spent the long voyage by ship in Bible study. Both he and his wife, who accompanied him, became convinced of the Baptist position on baptism. Having to sever their original means of support in America, they turned to Baptists for funds and became the first US Baptist missionaries to serve abroad.

—EBPS.

N. Y. State Council Renews Fight To Raise Legal Drinking Age

Pledging renewed efforts to raise the legal drinking age in the state from 18 to 21, as in neighboring states, the New York State Council of Churches has also sharpened several of its positions on other issues in its 1968 Statement of Legislative Principles, issued recently.

Legislative changes it would like to see in the state's penal law include repeal of statutes which make deviant sexual practices between consenting adults criminal. It also calls for revision of the Criminal Code to provide for releasing without bail those accused of misdemeanors or minor offenses, unless the public safety would be endangered, and the granting of amnesty, after a reasonable period, to first offenders as a "once-in-a-lifetime privilege" for those with no further criminal convictions.

For the first time, the council has called for legislation to halt the sale of pornographic materials and decried the "encroachment" of the purveyors of them, especially among young people. It also revised the wording of its 1967 statement on narcotics to include non-narcotics such as barbiturates, amphetamines and hallucinogens and urges increased hospital and rehabilitation facilities for addicts.

The statement renews its call for the abolishment of capital punishment and urges amendment of the abortion laws to cover cases where the child might be born deformed or where the pregnancy resulted from rape or incest.

Expressing "gratification" over the 1966 "forward step" in revising the state's divorce laws, which formerly recognized only adultery, the council also backs expanded family planning programs and recommends that the Family Courts have jurisdiction over all marital status proceedings as well as cases of delinquent minors.

The council has added calls for gun control and truth-in-lending laws while reiterating its perennial appeals for legislation to prohibit gambling (extended

this year by strong criticism of the state's new lottery bill which it wants repealed); more curbs on the sale of alcohol and liquor advertising; and other curbs on the sale of cigarettes, including abolishing vending machines accessible to youth.

— The Religious Newsweekly

The Ramparts We Watch

(Continued from page 6)

cannot separate the two—to have all things we must accept loyalty to God.

Liberty is a personal matter, but it is freedom within bounds—physical, ethical and moral. The free-falling parachutist is bound by the laws of gravity, and must open his parachute or perish; the speeding motorist who defies the laws of centrifugal force on a curve pays the penalty. Our failure to recognize the rights of others has nurtured social revolt down through the ages. Democracy stresses the liberty of its citizens, dictatorship stresses the loyalty and minimizes the freedom of its citizens. We must be reminded as a nation again and again of the statement of President Kennedy. "Ask not what your country can do for you, but what you can do for your country." Thus our liberty becomes subservient to our loyalty.

Democracy naturally does emphasize privilege and right, and we who are democracy's children have it to thank for priceless gifts of open doors and freed opportunities. But such a story of privilege, right, and opportunity is only half of democracy and that half was not the one which created it in the first place. It took loyalty to create it. John Adams, the founding father, wrote in a letter: "Prosperity! you will never know how much it cost the present generation to preserve your freedom! I hope you will make a good use of it. If you do not, I shall repent it in heaven that I ever took half the pains to preserve it."

Quoting from a sermon by Dr. Fosdick on liberty: "Turn now to see this principle of liberty lighted up when it is illustrated in the realm of religion itself, for religious freedom is one of the major tenets of our faith, and nowhere is liberty

more commonly interpreted in negative terms. We are not compelled to be Methodists or Baptists, Presbyterians or Episcopalians, Protestants or Catholics: we are free. Freedom of worship—what a boon it is and how incredible it once seemed to our forefathers who lacked it. If only, they prayed, we could have liberty to worship God according to the dictates of our own consciences. And now freedom of worship is the possession of millions of Americans—who never worship. Talk to them about religious liberty and they say they would die for it. All things are ours, they say; we are free from all restrictions in religion. *But* the second half of the text is dropped out—"religious liberty" without "religious loyalty"!

Finally, we come home to our own personal emotional lives. Such a plea for loyal self-commitment to Christ and what He stands for as we are making, sounds to some dour, demanding; it costs sacrifice, they think. It means giving up things they want to do, and disciplining life in subjection to an inner fidelity. They dislike the prospect. They want freedom in its loose and natural sense—that is joy, they say. But we had better face the fact that it is not joy. Looseness of life is not happiness. "The man without a country," the man with nothing he is devoted to and lives for, has never been a symbol of anything but wretchedness. It is our loyalties that make life emotionally worth living.

Here is the strange paradox of all rich and fulfilled living. We do want to be free from eternal restraints, from moral and political dictators and tyrants, but when we ask why we want to be free, we run straight into a paradoxical answer: we crave liberty so that we may find loyalty, may freely give ourselves to something that masters us, saying to it, I belong to you: you shall organize my life, shall save me from aimlessness and give direction and meaning to my days.

So, wanting to be mastered now, finding life vain, futile, aimless unless it is given to something, we seek our supreme loyalty. But when we ask why we want thus to be loyal, we face the paradox

again. We want to be mastered so that we can be free, so that whatever is best in us can flower out, emancipated and fulfilled, life saved from anarchy to integration, from aimlessness to purposefulness and meaning.

This strange paradox, that we want freedom in order to choose our loyalty, and want loyalty in order to be free, is true of every one of us, for here is the very definition of freedom: liberty is the substitution of inner voluntary loyalty for outward constraint. Or to put this idea in the words of St. Augustine who stated this basic condition on which alone this kind of life can successfully be lived, "Love God, and do as you please." This is the heart of Christianity.

NEWS FROM THE CHURCHES

ASHAWAY, R. I.— A publication from our oldest extant church shows that the congregation is vibrant with life. Its activities emphasize the spiritual. During the Week of Prayer (Jan. 7-13) daily services led by laymen were held at the church at 6:30 p.m. It is further reported that at least twenty people read the Bible through in 1967.

The young people of the church are encouraged with C.E. meetings and other activities, and the older members are not forgotten. At the homecoming services those with the longest membership were honored. There were two with over seventy years, ten between sixty and sixty-nine years on the rolls, and twelve between fifty and fifty-nine years.

The pastor's report was commented on by the church clerk in these words: "Pastor Wheeler's report was especially encouraging. Through baptisms and letters sixteen new members were added to our church—the largest number of accessions of any church in the denomination during 1967."

NORTH LOUP, NEBR.— Our annual Lord's Acre turkey supper November 12 drew a crowd of about 500. We enjoyed fellowship with neighboring townspeople and country folks. Though not quite

completed, the new church entrance was used for the first time.

On Nov. 18, Sabbathkeepers from Arthur, Nebr., joined us for worship services and a fellowship dinner. Following the afternoon devotions led by Mrs. Bonnie Keown, Dale Stine, a local businessman, showed slides of the "People to People" European tour of which he was a member.

The Union Thanksgiving Service was held at our church Wednesday evening. An offering was taken for the local hospital ministry. The worship service was followed by a social hour.

Universal Bible Day was observed Dec. 9, and a special offering taken for the American Bible Society.

The annual Lord's Acre ingathering sale of produce, needlework and baked goods was held Sunday, Dec. 10. Those in charge of all Lord's Acre activities during the year are Cecil Severance, Mrs. Bonnie Keown, Mrs. Jim Scott, Mr. and Mrs. Victor King and Mr. and Mrs. Arden Davis.

Christmas activities began with the Sabbath School program December 17. This was a "Centennial Christmas" as well as observing the Nativity of Christ. Centennial costumes were worn. Red stocking gifts from the children and the offering from adults were given to our dedicated service workers, Harold King and Peggy Williams.

The Junior and Senior Youth Fellowship groups went caroling, then returned to the church for a social time and refreshments.

The Sabbath Eve Christmas Candlelight Communion Service was held in a very effective way with carols, Scripture and special music. The vesper service on Christmas Eve led by the young people concluded the Christmas services. We trust the spirit of Christmas will abide with us throughout the year.

Our annual New Year's dinner was held on Sunday, Dec. 31. In spite of 25 below zero weather that morning about 100 attended. As usual meals were taken to shut-ins.

At the quarterly business meeting Jan. 7, those present voted to participate in the Baptist Crusade of the Americas.

A junior Bible club "Soldiers for Christ" has been organized. The members meet every Thursday afternoon following junior choir practice.

Eight of our officers and teachers attended the Central Nebraska Sunday School Convention held in Grand Island Feb. 14 and 15. The workshops were educational and inspirational and those attending felt it was time well spent. A follow-up was held the next Sabbath afternoon when the group and others met for a discussion period.

A "soup supper" was sponsored by Dr. Grace Missionary Society Feb. 18, with proceeds going toward the floor covering for the new addition.

Building improvements are continuing, many of them with volunteer labor. The old stairway to the basement has been removed, making a new corner available for a needed classroom. The room formerly used by the choir is being designated as a study for Pastor Davis.

—Correspondent.

Paint Rock Pastors

The clerk of the Paint Rock, Ala., church wants *Sabbath Recorder* readers to know that in reporting the pastoral leadership of the church she neglected to say that Paul V. Beebe was the duly elected pastor for the summer vacation period of 1967. He is now living at Mount Berry, Ga., and is assistant pastor of the Paint Rock church by action taken in August 1966. His father Clifford Beebe has been serving the church as pastor during the winter months 1967-68.

Paul Beebe hopes to help strengthen the ties between lone-Sabbathkeepers and small groups in a tri-state area and their home churches as he has time and opportunity. He is employed as assistant poultry supervisor at Berry College. He writes that the college has 13,200 layers—which means quite a lot of work.

The *Baptist World* recently requested information about Paul Beebe to accompany an article clipped from the *Sabbath Recorder*, which they were considering for reprint in that widely circulated periodical edited by C. E. Bryant at the Baptist Building, Washington, D. C.

OUR WORLD MISSION

OWM Budget Receipts for February, 1968

	Treasurer's		Boards'	
	February	5 mos.	5 mos.	
Adams Center ..	\$ 345.00			
Albion	24.77	352.52		
Alfred	859.62	2,188.27		
Alfred Station ..	165.25	1,360.10		
Algiers				
Assn & Groups ..		320.43	\$355.70	
Battle Creek	249.83	1,964.48	60.00	
Bay Area		125.00		
Berlin	113.00	638.39		
Boulder	126.01	342.01	25.00	
Brookfield, 1st ..		412.25		
Brookfield 2nd..		120.25		
Buffalo		215.00		
Chicago		397.50		
Daytona Beach..	210.00	665.25		
Denver	197.54	946.47		
DeRuyter	45.00	172.00		
Dodge Center ..	233.25	528.37		
Edinburg				
Farina	250.00	274.03		
Fouke	30.00	55.00		
Hammond		32.26		
Hebron	60.00	310.25		
Hopkinton, 1st..	205.00	1,060.85		
Hopkinton, 2nd..	12.00	51.20	150.00	
Houston		94.89		
Independence ..	37.40	299.15	15.00	
Individuals	77.00	416.00		
Irvington		611.50		
Jackson Center ..		500.00		
Kansas City	40.00	175.00		
Little Genesee ..	112.00	628.65	15.00	
Little Rock	23.50	91.25		
Los Angeles	350.00	1,715.00	30.00	
Los Angeles, Christ's				
Lost Creek	166.00	721.61		
Marlboro	379.01	1,649.73		
Memorial Fund..				
Metairie				
Middle Island ..	54.00	264.00		
Milton	1,557.60	3,560.67	75.00	
Milton Junction ..	53.20	397.35	15.00	
New Auburn	23.80	161.00		
North Loup		800.00	69.18	
Nortonville	203.50	610.43	50.00	
Old Stonefort ..	23.00	118.00		
Paint Rock	75.00	175.00		
Pawcatuck	499.43	2,620.15	67.20	
Plainfield	228.93	1,288.87		
Putnam County..				
Richburg	79.00	359.56		
Ritchie	58.50	193.50		
Riverside	498.28	2,066.71		
Roanoke		6.00		
Rockville	20.00	90.86		
Salem	120.75	624.91		
Salemville	40.00	211.09	6.00	
Schenectady		93.53		
Shiloh	1,292.18	3,181.08		
Syracuse		20.00		
Texarkana				
Trustees of Gen. Conf.				
Verona	138.52	646.18		
Walworth	85.00	441.50		
Washington		165.00		
Washington, People's	15.00	90.00		
Waterford	83.81	525.51		
White Cloud	30.61	201.88		
Yonah Mt.				
Total	\$9,146.29	\$38,692.44	\$933.08	
Non-Budget	129.15			
Total to Disburse	\$9,275.44			

FEBRUARY DISBURSEMENTS

Board of Christian Education	\$ 790.48
Historical Society	8.14
Ministerial Retirement (Mem. Fund) ..	552.02
Ministerial Education	772.17
Missionary Society	3,867.41
Tract Society	1,244.85
Trustees of Gen. Conf.	44.74
Women's Society	157.28
World Fellowship & Service	158.35
General Conference	1,590.00
SDB World Federation	90.00
Total	\$9,275.44

SUMMARY

1967-1968 Budget	\$126,603.00
Receipts for 5 months:	
OWM Treasurer	\$38,692.44
Boards	933.08
	<u>39,625.52</u>
Amount due in 7 months	\$ 86,977.48
Needed per month	12,425.35
Percentage of year elapsed	41.67%
Percentage of Budget raised	31.3%

Gordon L. Sanford
OWM Treasurer

February 29, 1968

The Sabbath Recorder

Marriages

Burdick - Smitley.— Roger M. Burdick of Milton, Wis., and Margaret Lowther Smitley of Milton, were united in marriage in the George Ellis Memorial Chapel of the Milton Seventh Day Baptist Church Feb. 16, 1968, with the Rev. Earl Cruzan officiating.

Randall - Payne.— Gary L. Randall, son of Mr. and Mrs. Roscoe Randall of Mapleton, Minn., and Miriam Dee Payne, daughter of Mr. and Mrs. Donald Payne of Claremont, Minn., were united in marriage Feb. 24, 1968, in the First Baptist church in Mankato, Minn., with the pastor of the bride, Wayne Babcock, of the Dodge Center Seventh Day Baptist Church, officiating.

Van Horn - Oakey.— David Van Horn, son of L. M. Van Horn, of Milton, Wis., and Carol Marie Oakey, daughter of Mr. & Mrs. Charles W. Oakey of Madison, Wis., were united in marriage in the Westminster Presbyterian Church of Madison Feb. 27, 1968, with the Rev. Richard E. Prichard officiating.

Births

Cruzan.— A daughter, Amy, to Wayne and Linda (Thorngate) Cruzan of Alfred, N. Y., Feb. 3, 1968.

Obituaries

LAWSON.— Grace D., daughter of Rev. and Mrs. W. L. Davis, was born Sept. 8, 1901, at Jackson Center, O., and died at Clarksburg, W. Va., Jan. 9, 1968.

Mrs. Lawson was connected with the Salemville, Pa., Seventh Day Baptist Church when her father was its pastor. Later she became a member of East Clarksburg Baptist Church of which she was organist for fourteen years. She was a graduate of the Normal School of Salem College.

Surviving are: her husband, J. C. Lawson of Waltham, Mass.; three daughters, Mrs. Jean Gore of Logan, W. Va., Mrs. Kitty Rollins of Clarksburg, and Mrs. Mary Ann Hudson of Springboro, O.; one son W. Earl Lawson of Farmingham, Mass.; one sister Mrs. Jacob Ebersole of New Enterprise, Pa.; and thirteen grandchildren.

Funeral services were held at Clarksburg, with burial in the Bridgeport cemetery.

—Mrs. Albert Blough, Salemville, Pa.

MAXSON.—Fern Barber, daughter of Charles W. and Louisa Davis Barber, was born May 8, 1889, at North Loup, Nebr., and died Feb. 16, 1968, at Ord, Nebr.

All of her life was spent in the North Loup community, except for one term at Milton College, Wis. She accepted Christ and became a member of the North Loup Seventh Day Baptist Church on June 9, 1900. She continued faithful to her Lord, finding many ways of quiet service through the years, including her poems, music, children's work, and frequent contributions to the SABBATH RECORDER and SABBATH VISITOR.

On April 9, 1919, she was united in marriage to George S. Maxson who died in 1954.

Survivors include her two children, George S. Maxson, Jr., of North Loup, and Mrs. Warren (Marion) Brannon of Freeville, N. Y., a brother, Dell F. Barber of North Loup, and four grandchildren.

Memorial services were conducted by her pastor, Duane L. Davis, and the choir at her home church. Interment was in the Hillside Cemetery of North Loup.

—D. L. D.

WILLIAMS.—Bertha Alice Rood, eldest daughter of Charles and Rosa Furrow Rood, was born at North Loup, Nebr., Sept. 13, 1876 and died at Ord, Nebr., Feb. 27, 1968.

Her parents were North Loup pioneers. She centered all her life around the church her family founded, accepting Christ and becoming a member of the North Loup Seventh Day Baptist Church, July 4, 1891. On March 14, 1899, she married Henry A. Williams at North Loup. In 1901, they went to help found a colony of Seventh Day Baptists at Gentry, Ark., and were charter members of that church, then returned to North Loup in 1910, where they remained. She was a faithful Christian to the end. Mr. Williams died in 1961, and a daughter, Mrs. Cecil (Beth) Severance, in 1960.

Survivors are: two sons, Melvin of North Loup, and LeRoss of Kearney, Nebr.; a brother, Byron J. Rood of Milton, Wis.; three sisters, Mrs. Esther Nelson of Whitewater, Wis.; Miss Elsie Rood of Milton, Wis., and Mrs. Charles (Eunice) Harman of Beaver City, Nebr.; 14 grandchildren and 16 great-grandchildren.

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

—D. L. D.



Ministering to Men in the Field

Somewhere in Vietnam there are servicemen camped in the tall grass of the lowlands or in protected hilly areas. Not everyone approves the mission on which they are sent, but it is comforting to know that there are chaplains sent to our sons and brothers on a mission of ministering to their spiritual needs whether Protestant (top) or Catholic (bottom). Where our men are, there must the church be.