

The Sabbath Recorder

Obituaries

AYARS.—William, son of George and Alice Jeggers Ayars, was born in Bridgeton, N. J. March 8, 1899, and died of a heart attack in the Bridgeton Hospital, Jan. 11, 1968.

Mr. Ayars was a locomotive engineer with the Central Railroad of New Jersey for 50 years, working out of the Bridgeton terminal. He was a member of the Seventh Day Baptist Church of Shiloh, Brotherhood of Railroad Engineers and Brearly Lodge No. 2.

Surviving are: his wife Mary Curley Ayars; a daughter, Mrs. Owen Probasco, Shiloh; three sons, George W., Bridgeton, William J., Jr., Macon, Ga., and Lt. Commander James E. Ayars, Naval Air Service, Hanover, Mass.; nine grandchildren; an aunt, Mrs. Mae Russell, and nieces and nephews.

Funeral services were held on Sunday, Jan. 14, from the Seventh Day Baptist Church of Shiloh with the pastor, the Rev. Charles H. Bond, officiating. Burial was in the Overlook Cemetery, Bridgeton.

—C. H. B.

BOSS.—Daniel W. was born in Bronson, Ohio, Dec. 19, 1875, and died at Gerber Memorial Hospital, Dec. 23, 1967.

He came to White Cloud at age five with his parents. On April 30, 1898, he married Olive A. Branch of White Cloud. To them were born three children, one son, Newman, preceding him in death. He is survived by a daughter, Mrs. Blanche Gallagher of Ionia; a son, Lemuel of Kalamazoo; a brother, Ralph of Holton; two sisters, Mrs. Goldie Meacham, Lansing, and Mrs. Susan Anible, Howell, all in Michigan.

Mrs. Boss was a charter member of the White Cloud Seventh Day Baptist Church and served many years as its treasurer and many more as deacon.

Funeral services were held December 26 at the White Cloud church, conducted by his former pastor, Rev. Orville W. Babcock.

—O.W.B.

MAXSON.—Minnie E., daughter of David H. and Susan Gaston Jones was born in Doddridge County, W. Va., 83 years ago and died Dec. 10, 1967 at the home of a daughter in Parkersburg, W. Va.

On July 3, 1905, at Hollbrook, she was married to Elva Maxson, who died in 1953. She joined the Ritchie Seventh Day Baptist Church

in 1910. Mrs. Maxson maintained a deep interest in the church until her death although plagued by ill health for several years.

Survivors include seven daughters: Mrs. Eva Shepler of West Union, Mrs. Elsie Bonnell of Berea, Mrs. Iris Flesher of Oxford, Mrs. Gertrude Howell of Mt. Clare, Mrs. Pearl Meeks, Parkersburg, all of W. Va., Miss Winifred Maxson and Mrs. Grace Eckman, both of Baltimore, Md.; four sons, Glen Maxson of West Union, Carleton of Parkersburg, John of Waverly and W. E. Maxson of Davis; one sister, Mrs. Elsie Price of Coudersport, Pa.; 38 grandchildren, 71 great-grandchildren and six great-great-grandchildren.

She was preceded in death by one daughter, five brothers and two sisters.

Funeral services were held at the Seventh Day Baptist Church with Pastor Leslie Welch officiating. Burial was made in Pine Grove Cemetery at Berea.

—L. A. W.

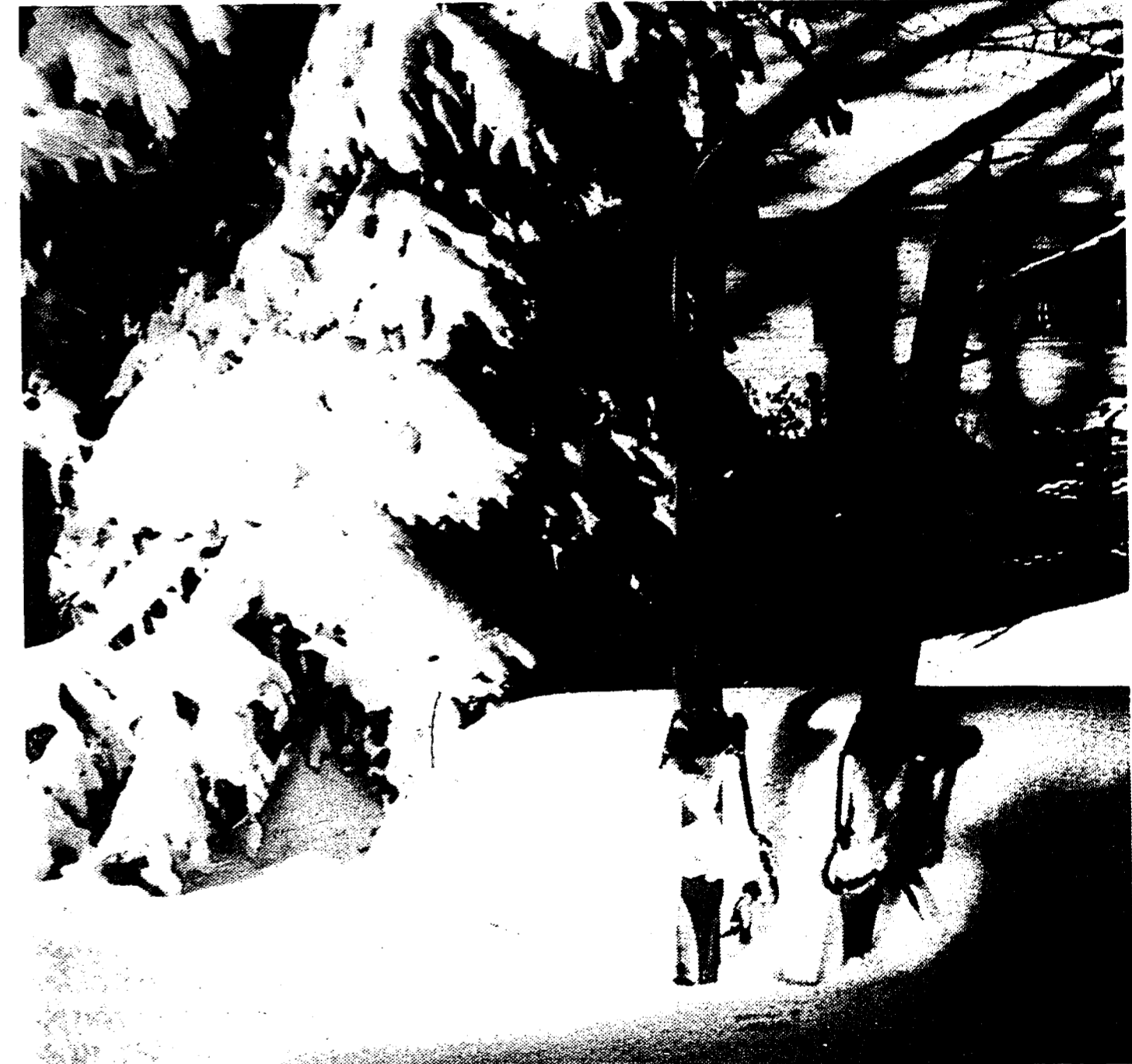
WILLIAMS.—Estella Jeanette Fuller, eldest daughter of Menzo and Lizzie (Huffman) Fuller, was born at Milton, Wis., Dec. 7, 1885, and died at Ord, Nebr., Jan. 10, 1968.

She was a niece of Rev. J. L. Huffman, founder of Salem College. When she was seven, the family moved to South Dakota. She was baptized and became a member of the Smith, S. D., Seventh Day Baptist Church when she was eleven. After nine years, they moved to Gentry, Ark. It was there on September 30, 1906, she was married to Bart L. Williams, by Rev. James H. Hurley. They came to North Loup, Nebr., immediately, where they have since made their home. She joined the North Loup church by letter from Gentry April 22, 1916.

Surviving are her husband and 11 children: sons Vernon, Harold, Udell, Elwyn of North Loup; Horace of Greeley, Nebr., Lester of Grand Island, Nebr., and Carol of Ord, Nebr.; and daughters Ella (Mrs. Aubrey) Davis, North Loup; Audree (Mrs. Clair) Bunce, of Battle Creek, Mich., Delpha (Mrs. Alvin) Smith, Aurora, Nebr., and Grace (Mrs. Harwood) Rice of North Loup. There are 36 grandchildren and 38 great-grandchildren.

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

—D. L. D.



Snow — Its Beauty and Challenge

"Wash me, and I shall be whiter than snow," is part of David's prayer in Psalm 51, the penitential psalm. The beauty of snow, which has inspired many other poets, is in its whiteness, its symbolism of purity, its covering of earth's ugly blemishes and evidences of death, its protection and enriching quality (sometimes called the poor man's fertilizer). What can be whiter than snow? The soul that is "washed in the blood of the Lamb."

Snow presents a challenge to the child with a sled, to youth who are learning to do cross-country skiing, and to those who seriously compete in the winter Olympics. Snow, indeed, presents a great challenge to those who wish to do what God at creation intended man to do with the earth—"subdue it"—till its soil, climb its mountains, glide sure-footed over its snow.

The Sabbath Recorder

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Phenomenal Growth

Wouldn't it be wonderful if giving to Christian missions and other aspects of the Lord's work could experience the phenomenal growth that the U. S. income tax has had? Most of us can't remember all the way back to 1913 when the federal government was authorized to levy an income tax. Congressional leaders at that time predicted that the tax would never go as high as 10 percent. That first year it averaged 82 cents per capita and totaled only \$80 million. How it has grown! Instead of \$80 million the individual tax now totals \$85.5 billion. (We must not forget the figure to the right of the decimal, for it is more than six times that first year's yield.)

It is interesting to note that the American people are able to pay the present taxes and to live comfortably on their take-home pay. The resistance to the President's proposed 10 percent surtax is surprisingly weak. He keeps telling us we can afford both bombs and butter, a war in Vietnam and a war on poverty.

How is it with Christian giving? It, too, has grown in dollars. If we didn't have the tax figures for comparison we might be a little smug and pat ourselves on the back. We should not be too vigorous in that kind of arm exercise for our voluntary giving to religious work has nowhere near kept pace with our involuntary giving to Uncle Sam (which, incidentally, is not quite involuntary since our duly elected Congressmen act according to the wishes of their constituents).

Back in 1913 we did not yet have a unified denominational budget. Each board and agency had its own budget. There was an attempt to group the various budgets together to arrive at a total, but each church was apportioned a certain amount to each board and the General Conference. The total proposed for the following year to be collected from the churches was \$19,300. Of this the Conference was to get \$1,500. According to the minutes in the *Yearbook*, Conference was in debt, perhaps partly because of a previous publishing venture, *Seventh Day Baptists in Europe and America*.

We now need from our churches toward our denominational budget about ten times as much as in 1913, if I inter-

pret the figures correctly. The work has grown, the economy has grown, but the number of people in the churches has not.

We come back to the point suggested above that we are not giving in proportion to what we are paying to the federal government. I don't know whether President Johnson is right that we can maintain a fantastic growth in expenditures for war or peace (whichever you call it) in Vietnam and the antipoverty program at home. I am sure, however, that in spite of taxes we can afford to tithe. If all of us were doing that (as all of us have to pay taxes), our denominational treasury would be overflowing when our OWM budget is only \$126,600.

"The Skies Sent Out a Sound"

It was one of those winter days, the like of which we have seen many since the holidays. The sky was completely overcast. Visibility at ground level was good; I could see as far as necessary as I rode my wheel to the office. The ground was bare after the late January thaw, but the air was cool. It is quite customary to see airliners and some military planes over Plainfield, for it is within the wider landing pattern for metropolitan airfields.

The relatively low ceiling made this day different. There was the loud roar of a large plane directly overhead and apparently flying at lower-than-usual altitude. The sound seemed magnified by the water content of the solid cloud cover. I looked carefully, but not once did a gray shape appear or the glint of sun on a wing. The noise came; it continued; it abated. I could follow its course, and could sense the presence of a plane load of people, but it all had to come by hearing rather than sight. It gave me a strange feeling of knowing something outside the normal means of perception.

There is a verse in the Psalms that came to me with new meaning as I meditated on this simple, not so uncommon experience. The writer (Asaph) may have been describing a rainstorm when he sang of his trust in God and included

the words, "The clouds poured out water: the skies sent out a sound" (Psa. 77:17). But to me the skies sent out a sound on that dark, winter day that gave me a sense of well-being and of closeness to things unseen. None of the people in that plane could see the ground below them and probably few realized how close they were to people who were aware of their presence. They could not know that someone wheeling along below was thinking about them. I had confidence that they, just above the clouds, were in the safe hands of an experienced pilot who could bring them down at the right moment to a landing place prepared for them. They too, must have trust in the pilot and in all the modern aids to flying.

Sometimes the unseen is even more real than the seen. What fools we would be to say that when the skies send out a sound there is no unseen God in heaven whose voice is heard on earth. If the sound of man can pierce the clouds, how much more can God make His presence known to our trusting hearts.

Full Employment

There are various views expressed as to what this country needs most. We are well-embarked on a President-led cruise toward a social state by means of the "Great Society" program—although some have noted the absence of that term in the recent State of the Union message. George Meany, president of AFL-CIO, in one of his almost daily news releases to the religious and secular press, lauds the President for the measures he has proposed for the expansion of employment opportunities. Everybody should be for better job opportunities. Mr. Meany, however, goes on to advocate something with which some would take issue. He says:

We must not, however, lose sight of the fact that the nation's real goal must be full employment. To insure that we reach this goal, America must adopt the inescapable proposition that the government must be the employer of last resort. Until we pass legislation providing for at least a million public service jobs, the basic problem of the chronic unemployment and poverty, not only in our cities, but our rural areas as well, will not be effectively solved.

The constant increase of the Federal payroll may decrease unemployment, but some of us are not convinced that it spells efficiency, initiative, good citizenship, or a great society in the ethical sense of that term. The spokesman for AFL-CIO would have the President move to create complete employment by hiring all the normally unemployable, or so he seems to say. In such a dreamland there would be a rude awakening. One might predict that in that awakening we would find that we had lost what we sought for—a noble country, a great society. We would have sold our birthright for a mess of pottage.

We live in an imperfect society. The sooner we realize that sin abounds (who could deny it?), the sooner we will take the biblical course of correcting the real ills of society. When the prophet Isaiah was called, he saw the Lord "high and lifted up" and was led to cry, "I am a man of unclean lips and I dwell in the midst of a people of unclean lips." He and the people needed cleansing. The Christian gospel is a message for producing a better society by producing better men—not just more government jobs for men without motive. It is true today just as when it was spoken in Bible times, "The sow that was washed (has returned) to her wallowing in the mire" (2 Pet. 2:22).

When all the people learn to pray, "Create a clean heart in me," then we can hope for a truly great society with equal opportunity for all. That day has not yet dawned. As to job opportunities—there is a great shortage of laborers in the Christian harvest field. Our Lord calls us to be yoked with Him in mission. I am afraid that my end of the yoke is down. Do you feel the same?

We are shamed by the zeal of men like Mr. Meany who profess great dedication to a small cause. We have such a great cause and apparently less zeal. The AFL-CIO leader's last sentence in a telegram to President Johnson was, "We are dedicated to solving that problem (unemployment) and we will not rest until it is solved."

President's Column

Roots of the '68 Theme

Fifteen years ago the Seventh Day Baptist Conference theme was "Yoked for Life in Christ," developed by the Rev. Elmo F. Randolph as president. His emphasis on the yoke of Christ very helpfully complemented the suggestions of Dr. Elton Trueblood in his book, *Alternative to Futility*, in which he had urged a renewed range of full commitment to God and fellowman. The 1968 Conference program owes much to both Mr. Randolph and Mr. Trueblood. If we are to "Face Frontiers with Faith" in '68 and "strengthen churches and associations" we need intimate and dedicated association with Christ in His load-bearing among all men. The disciplines of the Yokefellows movement are much needed, but they must not be institutionalized.

Harlem Attorney William Stringfellow, involved in costly Christian service, has written a book, *Free in Obedience*, which expands the meanings of "Hebrews" as Christians confront a highly institutionalized life with Christ's freedom. Out of a study of this book, and others of Mr. Stringfellow's, I have better appreciated the call of Jesus to "Come, take My yoke upon you, and learn of Me." It is important for us to know that Christ as High Priest, as "Hebrews" asserts from many angles, has the authority to put the yoke upon us. But instead He invites us to learn of Him, to volunteer in His work, to commit ourselves to His goals, to join Him in spirit as well as work. Jesus offers to design a yoke fitted for us to carry a Christ-like load in redemptive work in our world. He implies that we may have accepted other yokes, and certainly, to those to whom He spoke, various "yokes of bondage" were vivid personal realities as well as national memories.

Some of us are yoked to institutions, images, habits of thought and action, social pressures, religious observances, rules, or ideologies, and are thus prevented from taking on Christ's yoke. Yokes harness all our energies, and only one can be worn at a time.

When we recommend the study of the book of Hebrews we hope you discover anew the purpose of Christ in designing a yoke for us, the authority of Christ to yoke us in his work of reconciliation in the world, and the power of Christ's yoke to energize those who carry the world's burdens.

—David S. Clarke.

New York State Churches Organize

As Seventh Day Baptist State Council

Of the three Associations—Eastern, Central, and Western—presently representing New York State Seventh Day Baptist churches, two include churches outside of the state. Since there was no organization or group of organizations representing just the New York State churches, Seventh Day Baptist men working with the State Council of Churches, could not be officially recognized by that body.

Recognizing a need for a new organization, one delegate from each of twelve churches in the state met in De Ruyter on May 21, 1967 to elect temporary officers. A resolution that New York State churches organize into a statewide body known as the Seventh Day Baptist State Council (N.Y.S.) was drawn up and sent to each church for ratification. After two-thirds of the churches (10) ratified this resolution, a tentative constitution was drawn up by a three-man committee and sent to each church for study.

On November 19, 1967, delegates from twelve churches met at the Church Center, Syracuse—a new building owned by the State Council of Churches, with offices leased to a number of denominations including Seventh Day Baptists. The constitution, considered item by item, was revised and sent back to the churches for ratification.

On January 28, 1968, delegates from the eleven churches which had ratified the constitution met at the Church Center to declare the Seventh Day Baptist State Council (N.Y.S.) duly constituted, to elect officers, and to petition the State Council of Churches for membership.

Officers elected to serve until the annual meeting in September, 1968, are:

President—Rev. Ernest K. Bee, Jr., of Alfred Station

Vice-President—Rev. Ralph Hays of Adams Center

Secretary—Miss Ruth Ellis of Berlin

Treasurer—Mr. Wayne Burdick of Syracuse

Rev. Paul L. Maxson of Berlin and Rev. David Clarke of Alfred were elected delegates to the New York State Council Assembly of February 8 and 9, 1968.

Delegates were elected to three Program Divisions of the State Council as follows:

To the Program Division of Christian Education, Rev. Rex Zwiebel of Alfred Station and Mr. John Reynolds of Little Genesee; to the Program Division of Life and Work, Rev. Leon Lawton and Rev. Paul Maxson; to the Program Division of Church Planning and Mission, Rev. Donald Richards of Verona and Rev. Charles Swing of De Ruyter.

Mr. Reynolds, Rev. Leon Lawton and Rev. Donald Richards were elected to the Executive Committee as three delegates at large.

Temporary financial arrangements were set up to pay State Council dues and to finance attendance of our delegates to the State Council Assembly meetings. More permanent arrangements will be made by the Executive Committee before the September meeting.

The purpose of the new Seventh Day Baptist State Council is not to destroy the present associations, but to supplement them, to facilitate the witness of Seventh Day Baptists in New York State, to make pronouncements on social questions as agreed on by a majority, and to elect and send delegates to the State Council of Churches.

Out Into the Community

Growing hostility toward Christianity demands that the time has come for the church to move outside its four walls into the city, was the warning sounded by G. Willis Bennett, professor of Christian ethics at Southern Baptist Theological Seminary, Louisville, Ky.

Can Seventh Day Baptists Grow?



Yes, We Can!

By Glen Warner

Seattle Fellowship
Plans Organizing
a New Church

At a meeting held by common consent by the Seattle Fellowship of Seventh Day Baptists on January 27, 1968, the following resolution was adopted. "The Sabbathkeeping Christians in the Seattle area, believe the time has come to organize a church known as the Seattle Area Seventh Day Baptist Church, and we proceed to organize one."

This resolution represents a definite "yes" to the question, "Can Seventh Day Baptists grow?" It seems good to take a look at some of the contributing factors to this decision to organize. Not every factor can be included here, but these seem the most outstanding.

1. A deep desire on the part of the members of the Pacific Coast Association to grow. For the 66 years of its formal existence, the Association has sought ways to increase its evangelization of the West Coast. Several men have been hired to work as corresponding secretaries, with partial support by the Missionary Society. Various plans have been tried, various sorts of programs promoted, many committees have met to find a way to extend the witness of the denomination. This deep desire has been shared by many, and prayed for, for several years. It is impossible to indicate any single individuals who are solely responsible for the present program.

2. A deep sense of being called by God to work in a specific place. Research was done over the Association, and a few places were suggested as being good possibilities for future growth. What makes an area a good possibility? There may be differing opinions here, but my impressions are these.

A. An area for good growth, must already have some Seventh Day Baptists in it who are interested in seeing a new church begun. It seems so certain to me that if it had not been for a faithful few already in the Seattle area who were willing to pull the load alone at first, there would have been little chance for a new church to start, and stay started. It is this faithfulness, when coupled with the Association's desire to grow, which produces the first encouraging signs.

B. This priceless faithfulness seems to be based on the experiences had in already established Seventh Day Baptist churches. So often I hear fond recollections of life in the church "back home" or comments about the goodness or warmth of pastor so-and-so and how it is missed. When we are forced to move because of occupation or some other reason, we have to start over with the best we remember of the past. Very often that best is exemplified in the "church back home." I might add, that I often hear the comment, "If you had called on me when I moved here five years ago, I would certainly have joined with you. Now I have joined another church." We most certainly have a responsibility to those who have to move away from our established churches.

C. The third aspect of working in a specific chosen area is that of cooperation among the interested persons. As was well put the other day, "A new church is fraught with extremes, yet must live and not fear extremes. Perfect love casts out fear." It takes a real spirit of Christian love and concern to start out fresh. Just as we remember pleasant things about the church back home, so we remember aspects that we are determined not to have in the new church. This may result in crossed purposes. If the new group is to find success, it must first find purposes that are held in common. It often seems like a marriage to me—the new church. Differences are essential to vitality, but there must be at least one great common purpose. Again and again, the new church needs to be brought back into line with this purpose. Like saying "yes to the light" instead of "no to the

darkness," we must walk the razor's edge of granting freedom of individual thought, and at the same time affirm those things we hold in common.

3. The third great, and most important factor that has to be mentioned, is that of trust in God. I do not know all that this means, but I do know that unless a group is able to say, "Lord, this is your work, and not ours alone," they are laboring in vain. Scripture that supports this, and has proven of tremendous help, is in 1 Corinthians 3, "The foundation is laid already, and no one can lay another, for it is Jesus Christ himself." Without the freedom that results from believing this, a new group is doomed to building a little monument to themselves. We must see the church as an instrument—perhaps a disposable instrument if God can find a better way to work through and with us. Both young and aged can find a uniting tie here. Youth knows that the church cannot desert society, and the aged know that the church must serve the Lord. "Unless the Lord builds the house, they labor in vain who build it." It is this humbling truth which daily gives us the courage and enthusiasm to go on.

Malawi Prospects Are Good

According to Missionary

By L. M. Maltby

When the well-attended quarterly meeting of the Seventh Day Baptist Missionary Board was called to order Sunday afternoon, January 28, the president, Loren G. Osborn, announced that a little later there would be visitors coming in, the Rev. and Mrs. Robert Barr from Blantyre, Malawi. They are at the head of the Likubula Bible Institute which has accepted Seventh Day Baptist students. They had been in Westery once before, and were well-known to Secretary E. T. Harris and the Rev. Paul Burdick who became acquainted with them in Malawi.

Mr. Barr entered into the discussion of the board meeting when it centered on Malawi. He was able to shed additional light on some of the situations that were not too well understood by board members who had not been there. When the Africa Interests Committee report was

MEMORY TEXT

The man answered and said unto them, . . . Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth. John 9:30a, 31.

under consideration Mr. Barr was asked to speak about the Bible Institute, our students, and the work of our missionaries as he had observed them. The school is still small, with quarters for only about sixteen students. All of them live at the school. Last year there were only two Seventh Day Baptist students. Now three more have been accepted. They seem to be doing well.

The fellow-missionary had nothing but praise for our missionaries and said that David Pearson had the full respect of the people. In his new location at Blantyre, Mr. Pearson is in a position to accomplish many things that could not be easily done from Makawa.

Questioned about Malawi's economy and stability, the veteran missionary had reassuring words. Foreign investors are willing to risk large amounts of capital, he noted. One of the biggest ventures is a large sugar refinery. There is progress in agriculture, with some exports possible. Hydroelectric development on two big rivers is going to do much for the country. The standard of living is slowly rising. He cautioned about increasing too rapidly the wages paid to nationals, which by our standards are extremely low. Questioned about Dr. Banda's diplomatic relations with South Africa (strongly criticized by some) he affirmed that it was necessary in order to assure the well-being of the thousands of Malawi citizens working in South Africa.

At the close of the board meeting, Mr. and Mrs. Barr showed an interesting set of slides to acquaint those, who could remain, with the buildings, student body, and faculty of the school with which they are connected. All were impressed with the good outlook for pastoral training and for the new phase of Seventh Day Baptist work centering in the capital city of Malawi.

MARKET MEETINGS

By the Rev. David C. Pearson

Director of Christian Education and Evangelism
Blantyre, Malawi

A Christmas letter from Mrs. Maureen Murray, wife of the late Jim Murray, a missionary who died during the past year, expressed concern that a gospel witness be given at Ndirande Market. Working near the market she is reminded of the spiritual needs of those who buy and sell at this lively center of activity.

Traveling to and from our services held regularly at a private home in the outskirts of Ndirande, one of Blantyre's townships, we were having occasion to pass this same market.

One Sabbath last fall we sought permission to conduct our first meeting there. This was granted and a place provided near a canteen conveniently situated. The overhang of the roof afforded just enough shade to keep reasonably cool if one sat close enough to the building.

After a few meetings the burly market master, a former Seventh Day Baptist, asked if our meetings could be put on a regular basis. This has now been done, and you are invited to join us at 9:30 Sabbath mornings.

Reed mats have been erected for our benefit, greatly increasing the amount of shade. A bench, table, and chairs are provided for those taking part in the service. Accordion and trombone are sometimes used to accompany the singing, and act effectively in drawing the crowd.

Our meeting was about to begin one Sabbath when a member of the Young Pioneers prevented us. Although this seemed very strange, it was soon learned that our meeting would interfere with the work of the Pioneers. Their work was finished in about twenty minutes, and our patience was amply rewarded when we were permitted to carry out our witness for Christ.

At Christmas time the Bible Society provided us with attractive Scripture portions in keeping with the season. This was done free of charge to us. It was with

immense satisfaction that the writer assisted in distributing these to waiting and outstretched hands. They were received with great eagerness, as many stepped forward to receive their copies.

On a recent Sabbath, Pastor Manan was preaching when it started to rain. It appeared to the human mind that God's rain was going to interfere with God's message. The majority of persons in our area of the market took shelter under a large, centrally located shed. The market master encouraged us to do the same. The act of sending rain made for a larger and more attentive audience: thus God's rain increased the effectiveness of His message.

The market is not the easiest place to preach the Christian message. Both rain and sun can annoy, as can wind and dust. Distractions of various kinds abound, but the message is God's message which must be preached. It is an urgent message with God's Son, who seeks to save sinful men, at its core.

This message of eternal salvation is to be joyfully proclaimed by laity and clergy alike as opportunity is afforded, whether in cathedral or log cabin, in a tent, under a tree, or perchance even the market places of the world, "where cross the crowded ways of life," and man meets, man to man.

**American Protestants
and World Affairs**

(Reprinted from Volume I, Number 16, of *International Issues*, December 8, 1967, with permission of the author, Alfred O. Hero, Jr. executive secretary, the World Peace Foundation. This summary is derived from a study of attitudes of religious groups in America as revealed by national surveys of representative samples of the adult population since the mid-30's, to be published in book form in 1969.)

Protestants of the 1960's are the most conservative of the three major religious groups in America on most aspects of world affairs.

Jews have long been sharply better informed and considerably more liberal than Protestants about virtually all aspects of international affairs. Whereas majorities of Jews would either increase foreign economic aid or, at least, keep

it at prevailing levels, majorities of Protestants of the mid-60's would reduce or terminate it. Although most Jews would continue such assistance to nonaligned countries and to Yugoslavia and Poland, most Protestants would cut it sharply or stop it. Only 14% of Protestants in 1966 would continue assistance to countries which do not support major foreign policies of the U. S., "such as in Vietnam." More than half the Jewish adults in America would cut tariffs and increase imports, while most Protestants have consistently opposed such trade liberalization. Most of the former would liberalize trade with the U.S.S.R. and Eastern Europe and admit mainland China to the U.N., while well over half of the latter oppose both.

American Catholics, until a decade ago less well educated than white Protestants, have until recently been less well informed on world developments. They have, however, long been more favorably disposed to racial desegregation, social welfare programs, transfer of wealth from haves to have nots, and other liberal or charitable domestic programs than Protestants. They did not differ significantly from Protestants on most international issues of the initial post-war decade, such as emergency help to Europe, the Marshall Plan, and the U.N.

However, by the mid-60's Catholics were distinctly more liberal than Protestants, especially than Protestant whites, on most foreign policy questions other than national defense and collective security (on which the two major Christian groups were indistinguishable). Catholics of the mid-60's were not nearly as liberal as Jews, nor as atheists and agnostics, on either international or domestic issues, and they thought more nearly like Protestants than like Jews. Nevertheless, even when such factors as geographical region, race, education, income, occupation, and age are held constant, Protestants of the 1960's have been consistently less supportive than Catholics of foreign economic aid, technical assistance, the Peace Corps, sending food to mainland China if it requested such relief, membership of

China in the U.N., and even liberalization of U.S. relations with Communist Europe.

Within Protestantism, fundamentalists, literalists, and other theological conservatives have been less apt to approve of foreign aid, liberalization of relations with the Soviet Union and its allies, entry of Communist China into the U.N., etc., than more theologically liberal, or "social gospel" inclined persons. Thus, members of the unaffiliated sects (Southern Baptists and Missouri Synod Lutherans) have been more conservative on most aspects of foreign policy than Methodists, Presbyterians, and Episcopalians; Quakers, Unitarians, Universalists, and other non-Trinitarians have been the most liberal of all. Negro Protestants favor international cooperation more than their white co-religionists in the mid-60's—Northern white Protestants more than Southern ones, and better educated Protestants more than less well educated ones.

Church attendance or other indications of church involvement have no connection with international thinking among Protestants. Those who attend church regularly have been no more favorable to de-escalation of the bombing of North Vietnam, development assistance, or liberalized trade than nominal Protestants. Most Protestants perceive little or no relationship between their supposed Christian commitments and such world questions. The evidence seems overwhelming that Protestant churches have had very little impact on the attitudes and values of even their more active rank-and-file members on world affairs.

Thousands Find Christ at Expo '67

Sermons from Science at Expo '67 attracted 840,538 persons to the pavilion; drew 261,308 persons to the Conference Room; counseled 26,700 individuals; recorded 4,454 first time decisions—a remarkable mission for the Lord! The mission is not quite complete, lacking \$95,000 of meeting financial obligations.—Christian Life Convention, 123 W. 57th St., New York City.

Population Explosion

"The solution of the population explosion must come from a more responsible attitude to the sacred privilege of passing on new life. . . . Obviously, the present rapid increase of population cannot be allowed to go on indefinitely, and it is completely naive in the new circumstances of lessened mortality rates to expect nature unaided to redress the balance." The Rev. Arthur McCormack of the Mill Hill Fathers, quoted in *Information Service*.

"The American Association of Theological Schools has just released statistics on the fall enrollment picture in American and Canadian theological schools. Because of the changing membership in the AATS, figures must be used with care, but the picture indicates that 1967 enrollment is up 3.87 percent over last year. In this statistic is a declining percentage of Bachelor of Divinity students and a rapidly rising percentage of MA and PhD (or their equivalents) students. The full report can be obtained from AATS, 534 Third National Building, Dayton, Ohio 45402."—News Notes from the Department of Higher Education, NCCC.

Church Etiquette

(This article was printed in the "Ladies Aid Newsletter" of the Battle Creek Seventh Day Baptist Church, and was selected from the *Enquirer News* of December 2, 1967.)

1. *Come!* Never miss church unless it is absolutely necessary. George Washington's minister said, "No company ever kept him from church."

2. *Come early!* Rushing into church at the last minute is not conducive to your best worship.

3. *Come with your entire family!* The church service is not a convention to which the family should merely send a delegate.

4. *Take your place* toward the front of the church; leave the rear seats for those who come late.

5. *Be devout!* The church is not a theater or a place of amusement. You come

to worship God, not to whisper, lounge or sleep. God deserves our utmost reverence.

6. *Be thoughtful* of the comfort of others! Never make a haystack of yourself at the end of the row and expect others to crawl over you to reach their seats.

7. *Help strangers* to find and follow the service! If they have no book, share your's with them. Sing! Join in the worship! Don't just sit and absorb and not give of yourself.

8. *Always remember* that strangers are the guests of every church member! Treat them with the courtesy you would give to anyone who should be visiting in your home.

9. *Give a good offering* to God! God loves a cheerful giver. Freely you have received.

10. *Never rush for the door* after the benediction as though the church was on fire. Speak and be spoken to; be congenial.

11. *Never stay away from church* because the church is not perfect! How lonesome you would be in a perfect church.

12. *Remember at all times* you are in a house dedicated to God and the worship of Him.

YOUTH . . .

Ask, Seek, Knock!

"Ask and it will be given you; seek and you will find; knock, and it will be opened to you" (Matt. 7:7, R.S.V.).

I asked for forgiveness and I was forgiven. I asked for God's love and love I did receive. I searched for a better way of life and, through Christ, a better way of life I found. I hunted for the spiritual truth and the Bible showed me the truth. I knocked on the door of Eternal Life and the door of heaven was opened to me. I was hungry and I knocked on the door of Fulfillment and the door was opened and I was fed.

The words of the Lord are true and I will follow Him forever!

—Harold King.

L. Harrison North



L. Harrison North, servant of Christ, has completed his years of labor among us. On December 4, 1882, he was born to Andrew and Etta Harrison North near St. Peter, Minnesota. Later the family moved to Dodge Center. His education was at Milton College, Milton, Wis., where he graduated in 1908. His undergraduate activities included orchestra and glee club, indicating his lifelong interest in good music.

On June 29, 1910, he was united in marriage with Josephine G. Post who died May 9, 1931. To this union were born six children, two of whom preceded him in death.

On June 17, 1935, he was united in marriage with Anna Crofoot who survives him. Other survivors include four children: Etta (Mrs. John V. O'Connor), Charles H., Violet (Mrs. Malcolm J. Rickerson), and David A.; 11 grandchildren; one brother, Ray C. North; and nieces and nephews.

Mr. North died January 29, 1968 at the Edison Lodge Convalescent Home. Funeral services, conducted by his pastor, the Rev. Herbert E. Saunders, were held at the Seventh Day Baptist Church of Christ at Plainfield and interment was in Hillside Cemetery.

"Harry," as he was known to a host of friends, spent most of the active years of his adult life in the service of the churches. Soon after college graduation he entered the printing business and became the manager and treasurer of the Davis Printing Company of Milton. He continued there until 1920. He moved in 1924 to Plainfield, N. J., and made his home there for the remainder of his life. He became the manager of the publishing house of the American Sabbath Tract Society, and continued in that position successfully until 1960 when he retired.

During his later years he remained active in the Tract Society and as an ad-

viser to the publishing house. His wealth of experience, his meticulous attention to detail, and his unassuming manner made him a favorite counselor, regularly consulted by the younger men who surrounded him.

His other services to the denomination were many. For seventeen years he served as a trustee of General Conference and for a number of years held position as chairman or treasurer of the trustees. This office gave him responsibility for the maintenance of the Seventh Day Baptist Building. For thirty-seven years he served as a trustee of the Seventh Day Baptist Memorial Fund, and for much of that time he was an officer of the board. He continued to serve in this capacity during his retirement and was in the Memorial Fund offices regularly until incapacitated a few weeks before his death. He served on various committees of the General Conference including thirty-four years as chairman of the Committee on Ministerial Retirement. His services in this capacity were recognized by a standing ovation at the 1967 sessions of the General Conference.

The local church received its share of his time and labor. For 38 years he was a trustee of the church, and he served ably as its treasurer for 33 years. He was a member of various committees of the church and gave freely of his time and energy for its welfare. His regular participation in meetings for worship, study, prayer, and business was an inspiration to the whole congregation, and his support of the pastor was significant in the life of the church.

In L. Harrison North, Seventh Day Baptists have had a devoted, faithful, and able servant. His quiet strength provided strength for others, and his willingness to be of service took burdens from the shoulders of others. He will be greatly missed.

—H. E. S., V. W. S.

If at all possible in the church or Sabbath School, when you ask a person to do a job, give him the time limit of that particular job and release him when the limit comes.

Dan Poling's Death

Dr. Daniel A. Poling, 83, a past president of the International Society of Christian Endeavor and honorary president of the World's Christian Endeavor Union, died February 7 in Philadelphia where he had come the day before for an engagement.

For over half a century he was an outstanding church leader and a dynamic figure in American life. He logged over two million air miles in worldwide travel and had served several presidents of the United States on commissions and special assignments.

At the time of his death, Dr. Poling was editor-in-chief of *The Christian Endeavor World*. In 1925 Dr. Poling was elected president of the International Society of Christian Endeavor; he served until 1949. On the death of Dr. Francis E. Clark, founder of the movement, in 1927, he became president also of the World's Union.

He served pastorates at Marble Collegiate Church in New York City and at Baptist Temple in Philadelphia, where he was also chaplain of the Chapel of Four Chaplains. This is an inter-faith memorial to the four young clergymen of three faiths who lost their lives in the sinking of the U.S.S. *Dorchester* in 1943. His son, Rev. Clark V. Poling, was one of these chaplains.

Dr. Poling had two earned and 14 honorary degrees. He was the author of more than 25 books, including four novels. His book reviews, numbering more than 300 annually, are widely quoted.

Leaders of the International Society presented Dr. Poling with a plaque on the occasion of his 80th birthday expressing appreciation to him in these words, "Friend, confidant, counselor, inspirer, leader—with affection, appreciation, and admiration, for his untiring efforts for Christ and the Church through Christian Endeavor around the world, so wonderfully expressed in his life, his service, his gifts to the movement." At the bottom of the plaque was the scriptural quotation, ". . . always abounding in the work of the Lord . . ."

1967 CROP REPORT

CROP, the public Hunger Appeal of Church World Service, in 1967 achieved its highest total since the post-war peak of 1948. National CROP Director Albert W. Farmer has recently announced that the preliminary total of 1967 is \$2,349,351, an increase of some \$100,000 over the 1966 total.

"Through Church World Service programs overseas, CROP has been able to help the churches to serve six million persons in 40 countries during 1967," Mr. Farmer said.

CROP is usually thought of as the program of enlisting farmers to set aside acreage or a portion of their yield to feed the hungry—gifts of grain. This emphasis is still part of it but what the private farmers give of the total is only a small portion. A few agricultural states do quite a little, but the bulk of the resources comes from canvasses for cash, money raising program, gifts from industry and large companies. Four major seed companies in 1967 gave 4½ million packets of vegetable seeds to CROP, shipped to marginal farmers in 15 countries. Industrial gifts totalled \$873,538 and canvasses in 24 states yielded \$1,475,831.

During 1967, CROP resources were utilized in a larger way than ever before to attack root causes of hunger. \$7,500 was made available to a Family Planning Center in Taiwan. \$9,000 initiated a Pilot rat extermination project in Haiti. \$10,000 was used to establish rice banks in Thailand so that farmers might be able to grow more and avoid excessive interest rates. \$12,500 was assigned to an agricultural development project in Botswana. \$6,000 went to a cooperative cattle breeding project in the Congo. CROP funds have purchased fertilizer, hybrid seed, and well drilling and irrigation equipment. CROP tools have included rotary tillers, hand sprayers, and shovels with specially welded "lips" for bare-footed farmers.

There is a wide difference among the states in the amount of support given in the way of food and money.

Bible Reading Guide for 1968

MARCH

<i>Mark</i>	<i>Mark</i>
1 — 7: 1-23	17 — 14:22-42
2 — 7:24-37	18 — 14:43-65
	19 — 14:66-15:5
<i>Mark</i>	20 — 15: 6-32
3 — 8: 1-26	21 — 15:33-47
4 — 8:27-9:1	22 — 16: 1-20
5 — 9: 2-29	<i>Luke</i>
6 — 9:30-50	23 — 1: 1-25
7 — 10: 1-16	
8 — 10:17-34	<i>Luke</i>
9 — 10:35-52	24 — 1:26-56
	25 — 1:57-80
<i>Mark</i>	26 — 2: 1-20
10 — 11: 1-19	27 — 2:21-40
11 — 11:20-33	28 — 2:41-52
12 — 12: 1-27	29 — 3: 1-20
13 — 12:28-44	30 — 3:21-38
14 — 13: 1-23	
15 — 13:24-37	<i>Luke</i>
16 — 14: 1-21	31 — 4: 1-15

Read the passage through. Then read over these suggested questions and seek answers from that passage. You might wish to keep a loose-leaf notebook with your daily notes on each passage.

BIBLE PASSAGE STUDY

Book: _____ Chapter: _____ Verses: _____

Who are the people involved? Key verse to me: _____

What does the passage say? _____

Application for my life: _____

A thought to share with others today: _____

Notes: (Things I don't understand, warnings, etc.) _____

SABBATH SCHOOL LESSON

for March 2, 1968

ETERNAL LIFE FOR MORTAL MAN

Lesson Scripture: John 11:20-27, 38-44.

FEBRUARY 19, 1968

Sabbath Essay Contest

In preparation for Sabbath Rally Day and to encourage young people to firm up their Sabbath convictions the American Sabbath Tract Society through its Sabbath Promotion Committee is sponsoring an essay contest with some attractive prizes.

Contest Rules and Prizes

1. Each young adult from 18 to 35 is invited to write an essay of 500 words or less on the theme: "Why I Keep the Keystone Commandment."

2. Essays are to be typed double-space and sent no later than April 30, 1968 to John A. Conrod, Sabbath Promotion chairman, R. D. 3, Bridgeton, N. J. 08302.

3. Essays are to be judged by Miss Florence Bowden, Mrs. Theresa Parvin, and John A. Conrod on composition, persuasiveness, and Biblical content.

4. Prizes will be awarded to two age categories: 18 to 24, and 25 to 35, winners to have their choice of one of the following:

- Three-year subscription to the *Sabbath Recorder*.
- One-year membership in the *National Geographic*.
- The book: *Everyday Life in Bible Times*.

Finding Time for Committees

Does your church have difficulty in finding enough free evenings in the week to hold all the committee meetings that seem necessary for the ongoing work of the church? Quite likely this is so. So many of our people work every day or have evening engagements, leaving little time for church planning. Is there any solution to this problem? There may be one solution that is now being tried in one church and might fit a few other churches.

The new pastor at Plainfield has three busy ministers in his congregation, ministers who are fully employed in denominational work and are not free to hold committee meetings at the more normal times. Pastor Saunders proposed that the

four ministers consider themselves an unofficial committee concerned with the overall outreach of the church. They are busy during the day, and he needs evenings for pastoral work. He suggested that these men meet at seven o'clock one morning each week. They have coffee and doughnuts or a light breakfast as they consider outreach work for an hour and a half. The plan seems to be working out well and not encroaching very much on their other duties. —Editor.

ECHOES OF C. E. DAY

One of the greatest services which anyone can render to Christ within the church is to counsel or sponsor a youth group. The challenge of service is ever before us. God has saved us for a purpose, that He might use us (Ephesians 2:10). The measure of our love and devotion to Christ is our willingness to serve Him wholeheartedly and sacrificially.

Handbook for Counselors (Sponsors)

NEWS FROM THE CHURCHES

WESTERLY, R. I. — The traditional candlelight service was revived after a year's lapse, and was met with a warm reception. Christmas music was enjoyed at all services of the church and the regular choir was augmented by members of the Ashaway choir and the trumpeting of Robert Wheeler. During the Christmas season, special music was rendered by Mrs. Donald Lewis on the cello, Mrs. William Hayes on the flute, and Mrs. Kenneth Davis at the organ.

An enthusiastic Junior Choir, under the direction of Mrs. Denison Barber, entertained for the Sabbath School party. This was followed by the coming of Santa Claus and gait for all. We must add that our "white gifts" were not forgotten amidst the fun and frolic.

The Christmas tea and bazaar were again a huge success, netting over \$1,000. This reflects a year of happy work days together on Tuesdays and at one's own leisure at home. The greatest efforts were put forth on the apron and quilt tables, and on the miscellaneous handicraft table.

We have made a reputation through the years for the outstanding Christmas

tea of the local area, and we aim to maintain that reputation. Mrs. Selden Young's appliqued aprons and beautiful quilts have found their way into many homes in other states. We will certainly miss the tremendous talents of Mrs. William Barber who has been the driving force behind the successful handicraft table.

There is a small but energetic youth group meeting on Thursday evenings at the home of the sponsors, Mr. and Mrs. James Barber. This group has managed a very successful dime-a-dip supper, and most recently a spaghetti and meatball dinner. They are hoping to make some trips to some of our other churches in the east in the very near future.

—Correspondent.

SECOND HOPKINTON.—Visitors from Westerly and Ashaway worshiped with us January 6, the first Sabbath that our new pastor, Clifford Bond, his wife Carol, and two darling children, were at Second Hopkinton. Attendance at both church and Sabbath School is good, and last Sabbath (January 26) several new visitors from the community were with us.

The Christmas program was a recent highlight as Connie Coon returned for the holidays and gathered in the children (and parents as well) who do not usually attend, or who have been "backsliding." Connie led the program of songs, recitations, and also the Christmas story from the Bible. A "Christmas cake" was used to symbolize various aspects of the meaning of Christmas. Gifts and cake were enjoyed after the worship service.

During the year and a half since Rev. Neal Mills left to serve in Jamaica, Rev. Edgar Wheeler has been our supply pastor, not only preaching helpful sermons, but visiting our sick and counseling those in the community who showed an interest in our church. We are grateful for his leadership. We also thank all throughout the denomination for their prayers and their help which are adding new strength to our witness in Hopkinton. And now that Rockville and Hopkinton share a new pastor to give us full-time support, we believe our church will grow spiritually and numerically.

—Correspondent.

OUR WORLD MISSION

OWM Budget Receipts for January, 1968

	Treasurer's		Boards'	Treasurer's		Boards'
	January	4 mos	4 mos.	January	4 mos	4 mos.
Adams Center ..		345.00		Metairie		
Albion	\$ 172.01	327.75		Middle Island ..	60.00	210.00
Alfred		1,328.65		Milton	778.63	2,003.07
Alfred Station ..	176.75	1,194.85		Milton Junction ..	80.00	344.15
Algiers				New Auburn	13.80	137.20
Assn. & Groups ..	60.00	320.43	\$355.70	North Loup	200.00	800.00
Battle Creek	1,028.10	1,714.65	30.00	Nortonville		406.93
Bay Area	125.00	125.00		Old Stonefort ..	25.00	95.00
Berlin	140.68	525.39		Paint Rock	55.00	100.00
Boulder		216.00		Pawcatuck	499.43	2,120.72
Brookfield, 1st ..	150.00	412.25		Plainfield	227.89	1,059.94
Brookfield, 2nd..	61.00	120.25		Putnam County..		
Buffalo		215.00		Richburg	83.00	280.56
Chicago	12.50	397.50		Ritchie	15.00	135.00
Daytona Beach..		455.25		Riverside	498.31	1,568.43
Denver	262.83	748.93		Roanoke		6.00
DeRuyter	96.00	127.00		Rockville		70.86
Dodge Center ..	108.14	295.12		Salem		504.16
Edinburg				Salemville	40.00	171.09
Farina		24.03		Schenectady	14.50	93.53
Fouke		25.00		Shiloh	1,076.98	1,888.90
Hammond	19.26	32.26		Syracuse	20.00	20.00
Hebron	76.00	250.25		Texarkana		
Hopkinton, 1st..	514.00	855.85		Trustees of		
Hopkinton, 2nd..	7.50	39.20	150.00	Gen. Conf. ..		
Houston	94.89	94.89		Verona		507.66
Independence ..	53.75	261.75	15.00	Walworth	72.50	356.50
Individuals	25.00	339.00		Washington	40.00	165.00
Irvington		611.50		Washington,		
Jackson Center..		500.00		People's	15.00	75.00
Kansas City	25.00	135.00		Waterford	124.50	441.70
Little Genesee ..	114.00	516.65	10.00	White Cloud	44.50	171.27
Little Rock	19.00	67.75		Yonah Mt.		
Los Angeles	350.00	1,365.00	30.00			
Los Angeles,				Totals	\$8,184.72	\$29,546.15
Christ's				Non-Budget	90.50	\$843.08
Lost Creek	220.61	555.61				
Marlboro	288.66	1,270.72		Total		
Memorial Fund..				to Disburse ..	\$8,275.22	

JANUARY DISBURSEMENTS

Board of Christian Education	3	558.18
Historical Society		5.74
Ministerial Retirement (Mem. Fund) ..		845.09
Ministerial Education		545.26
Missionary Society	3,489.34	
Tract Society		883.26
Trustees of Gen. Conf.		31.60
Women's Society		206.06
World Fellowship & Service		110.69
General Conference	1,590.00	
S.D.B. World Federation		10.00
Total Disbursements		\$8,275.22

S U M M A R Y

1967-1968 Budget	\$126,603.00
Receipts for 4 months:	
OWM Treasurer	\$29,546.15
Boards	843.08
	30,389.23
Amount due in 8 months	\$ 96,213.77
Needed per month	12,026.72
Percentage of year elapsed	33 1/3%
Percentage of Budget raised	24%

Gordon L. Sanford
OWM Treasurer

January 31, 1968

The Sabbath Recorder

Marriages

Coble - Robinette.—Alan Coble of Tracy, Calif., and Mildred Robinette, daughter of Mrs. Sue Dimond of New Enterprise, Pa., were united in marriage in a candlelight double ring ceremony Nov. 10, 1967 at Reno, Nev.

Driver - Austin.—Sp 4 James Leonard Driver, son of Mr. and Mrs. James W. Driver of Saugus, Calif., and Cheryl Lynn Austin, daughter of Lt. Col. and Mrs. Wm. R. Austin, of Furth, Bavaria, Germany were married at Furth on Jan. 19, 1968.

Births

Barber.—A son, Paul Maxson, to Denison and Eunice (Maxson) Barber of Westerly, R. I., on Jan. 30, 1968.

Harris.—A daughter, Tacy Ann, to Everett T. and Barbara (Warren) Harris, Jr., of Wakefield, R. I., by adoption, born Jan. 15, 1968.

Obituaries

NORTH.—L. Harrison, son of Andrew and Etta Harrison North, was born at St. Peter, Minn., Dec. 4, 1882, and died at Plainfield, N. J., Jan. 29, 1968.

(Because of this layman's unusual service to the denomination a more extended obituary and tribute appear elsewhere in this issue.)

PARKER.—Edward J., was born May 28, 1895, and died at Somerset Hospital, Somerville, N. J., on January 25, 1968.

He was a native of Jersey City, N. J., and lived in Plainfield, N. J., for thirty-three years before moving to North Branch, N. J., in 1958. He retired in 1963 as a sales engineer. He served in the Army Air Corps during World War I and was an associate member of the Seventh Day Baptist Church of Plainfield.

Surviving are: his second wife, Mrs. Ruth Hunting Parker; and by his first marriage three sons, James E. of North Plainfield, Warren A. of Edison and Air Force Capt. Eben H, stationed in Rome, N. Y.; a daughter, Mrs. Marion P. Walker of Winston-Salem, N. C., and 10 grandchildren.

Funeral services were held at the Memorial Funeral Home in Plainfield with Pastor Herbert E. Saunders officiating. Burial was in Hillside Cemetery in Plainfield.

—H. E. S.

SMITH.—Donald A., son of Kenneth E. and Edith Whitford Smith was born Nov. 16, 1930, in Stonington, Conn., and died Jan. 8, 1968, at the Westerly Hospital, Westerly, R. I., following a six-week illness.

He attended the Pawcatuck Seventh Day Baptist Church from early childhood, was baptized and became a member April 24, 1943, continuing in membership until the time of his death.

He is survived by his wife, Elizabeth (Clifford) Smith, and his mother, both of Pawcatuck; a brother, the Rev. Kenneth E. of Milton, Wis.; and two sisters: Shirley (Mrs. Charles Husselbee) of Sharon, Mass., and Barbara (Mrs. Harold Ashcraft) of Fairmont, W. Va.

Funeral services were conducted by his pastor at the Harvey Buckler Funeral Home and interment was in the River Bend Cemetery in Westerly, R. I.

—S. K. D.

WILLIAMS.— Mrs. John W. (Millicent), daughter of Mr. and Mrs. Daniel (Florence Clark) Stuke, was born Jan. 29, 1896, in Preston, N. Y., and was fatally wounded by a bullet as she slept in her home Dec. 9, 1967.

Mrs. Williams was educated at Alfred University and afterwards taught school in the communities of Preston, Verona, Blossvale and Rathbunville, all in central New York.

On Sept. 4, 1921, she was married to John Williams. The couple made their home in the Oneida area.

She accepted Christ and became a member of the Verona Seventh Day Baptist Church. She continued to serve her Lord through the years as Sabbath School teacher, member of Ladies Aid, and in carrying other responsibilities cheerfully accepted. She was active in community organizations including PTA, Vesta Chapter, OES, and Home Bureau.

Surviving are two daughters, Mrs. Herbert (Dorothy) Catlin, Sherrill, and Mrs. Garth (Mayola) Warner, Oneida Castle; a son, Chaplain Lt. David J. Williams, who is serving in Vietnam; ten grandchildren, two nephews and a niece.

Funeral services were conducted by her pastor from the Verona Seventh Day Baptist Church. Interment was in New Union Cemetery, Verona Mills.

—D. E. R.



Youth Sabbath at Lost Creek. See story on page 10.