

The Sabbath Recorder

Accessions

NEW AUBURN, WIS.

By Baptism:

Debbie Moss

PLAINFIELD, N. J.

By Letter:

Albert W. Withrow

Rev. Albert N. Rogers

Mrs. Albert N. (Janette) Rogers

Marriages

North - Pederson.— David Rodney North of New Auburn, Wis., son of Rodney and LuVerna North, and Connie Lou Pederson of New Auburn, daughter of Loyal and Genevieve Pederson, were married Dec. 28, 1968, in the New Auburn Seventh Day Baptist Church by their pastor, the Rev. Edward Sutton.

Births

Ayars.— A daughter, Kathleen Mary, to Lt. Cdr. James and Christine (Davis) Ayars of Hanover, Mass., formerly of Shiloh, N. J., on Jan. 22, 1969.

Crandall.— Jesse Christopher, to David and Henrietta Crandall of Narragansett, R. I., on Nov. 13, 1968.

Crandall.— Nathan Davis, to Brandon and Grace Crandall of Milton on Jan. 8, 1969.

Curtis.— A daughter, Nina Ann, to Thomas R. and Rosalie Curtis of Manville, N. J., on Dec. 3, 1968.

Hamann.— Lynn Elizabeth, to Howard and Laura (Sayre) Hamann of Neenah, Wis., on Jan. 14, 1969.

North.— A daughter, Tammy Jean, was born to James and Karen North of New Auburn on Jan. 25, 1969.

Obituaries

BABCOCK.— Muriel Rogers, daughter of Dr. Albert C. and Esie Langworthy Rogers, was born Oct. 25, 1877, in Brookfield, N. Y., and died Jan. 14, 1969, after a long illness.

Mrs. Babcock studied at the Brookfield Academy and Alfred University, after which she spent some months in travel in Europe.

On March 31, 1903, she was married to Dr. Ralph W. Babcock. They lived at Great Neck, N. Y., where their three sons, Alfred P., Roger S., and Ralph Jr., were reared. Always a gracious

hostess, she was an officer of several community organizations. Dr. Babcock died Oct. 5, 1942.

Having been a member of the Brookfield and New York Seventh Day Baptist Churches, she joined the Plainfield church in 1957 and made her home in that city. She was a member of the Seventh Day Baptist Historical Society, and served for many years as historian of the Rogers reunion.

Memorial services were held at the Plainfield Seventh Day Baptist Church on Sunday, Jan. 26, conducted by the Rev. Herbert E. Saunders, pastor, and the Rev. Albert N. Rogers, president of the Seventh Day Baptist Historical Society, who was Mrs. Babcock's nephew. Following cremation, according to her wishes, the ashes will be deposited in Brookfield Rural Cemetery. —H. E. S.

DUNLAP.— Velma June Bond Stutler, daughter of Joshua S. and Mary Davis Bond was born near Berea, W. Va., June 1, 1892, and died Jan. 13, 1969, in Detroit, Mich.

Surviving her are a son, Wilbur A. Stutler of Towson, Maryland, and a daughter, Mrs. Rex E. (Jaunita) Zwiebel of Alfred Station, N. Y.; two sisters, Ruby Ford, Follansbee, W. Va., and Vada Dotson, Salem W. Va. Services were held in the Perry Funeral Home, Detroit, Mich., and burial was made in the Methodist Cemetery in Taylor, Mich. —R. E. Z.

KOLVOORD.— Mrs. Arah Kinney, daughter of Benjamin and Lillie Davis Kinney, was born March 14, 1891, at Salem, W. Va., and died January 10, 1969, in Riverside, Calif.

She spent her early years in Salem where she made her decision to be a Christian and where she later graduated from Salem College.

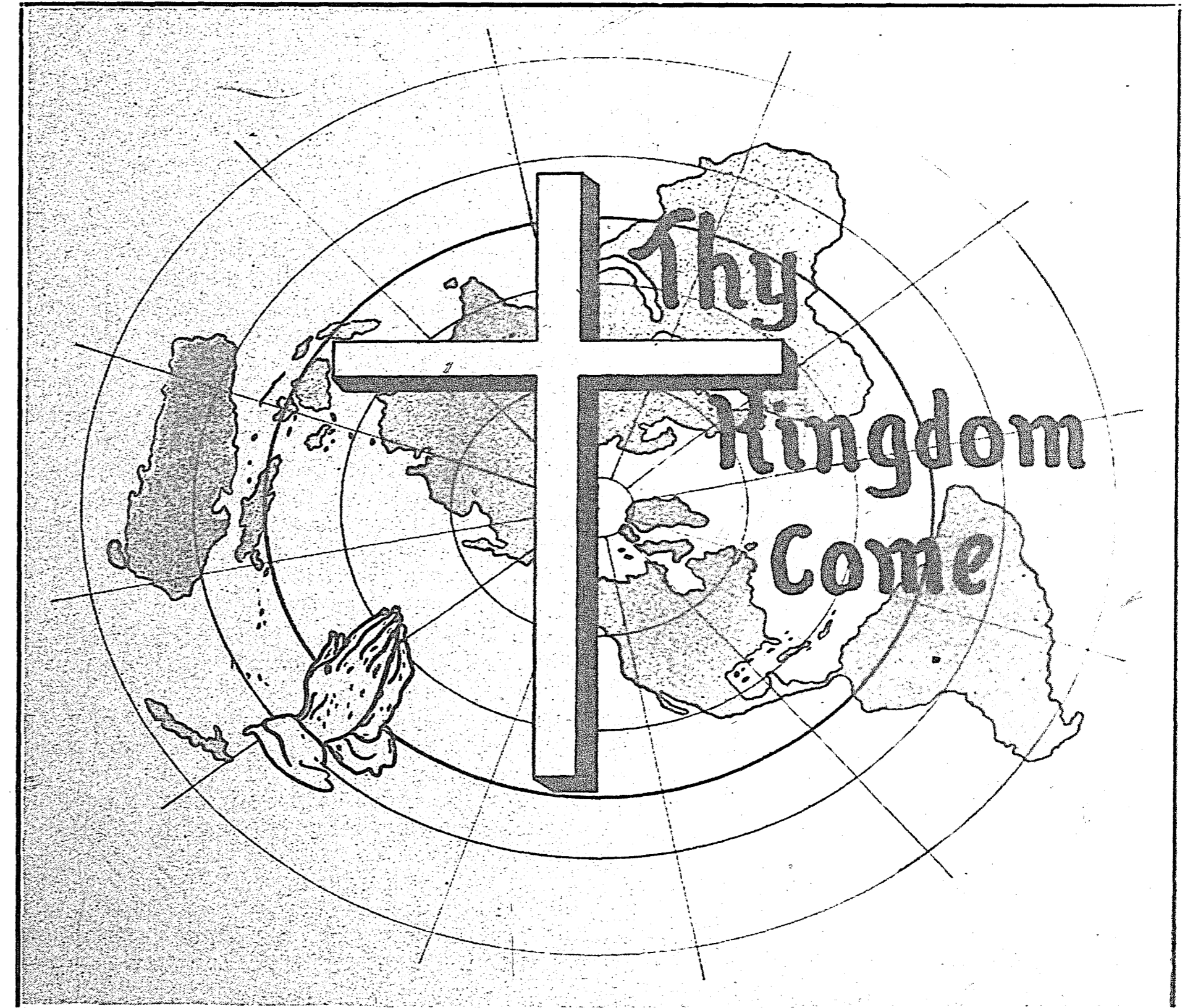
On November 2, 1921, she was married to Ben Kolvoord. They made their home in Battle Creek, Mich., moving to Riverside in 1945.

Throughout her life she has rendered consistent Christian service to her church, notably in the area of music. She was also active in the Braille Club.

Besides her husband, she is survived by two sons, Elbert Jones and Donald Kolvoord, and a daughter, Christine, (Mrs. Donald) Watkins. There are also several grandchildren and great-grandchildren.

Private graveside services were conducted by her pastor, the Rev. C. Rex Burdick, at the Montecito Memorial Cemetery near Riverside.

—C. R. B.



The most all-inclusive phrase of the prayer given to His disciples by the Lord Jesus is "Thy kingdom come." It puts the disciple of every age into the very heart of the gospel program for this wide world. It pledges man to do all within his power for all peoples and humbly calls for all the power of the Holy Spirit to regenerate human hearts so that God's will may be done on earth. Let us all pray!

—C. R. B.

The Sabbath Recorder

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REV. LEON M. MALTBY, Editor

Contributing Editors:

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

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PLAINFIELD, N. J. March 17, 1969
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What Is Worship?

Worship is something that seems to evade accurate description in spite of the many books written about it with a view to helping people engage in worship at the appointed times. Sometimes we can come at true meanings better by way of eliminating the false definitions.

It is rather disconcerting to be told that some of what passes for worship might better be called entertainment. E. Luther Copeland, professor of missions at Southeastern Baptist Theological Seminary, in an address before the SBC Executive Committee expressed serious concern that worship too often "is something done to us or for us by dynamic or inspirational speakers or performers or planners" and is in effect "entertainment." Something to think about.

A well planned morning service should help people to worship but it can do little more, for worship is an experience of an individual who feels himself to be in the presence of God. The church building, the church service, the sermon may contribute to that conscious attitude of mind which is worship. Ralph G. Turnbull, Presbyterian pastor in Seattle, in one of his most recent books pleads for the expository type of preaching characteristic of the Puritans. He maintains that with good preaching the congregation worships during the sermon — it is worship.

Worship is perhaps hard to define because it is a many faceted thing. It may involve an attitude of body as well as of mind. Kneeling has much to be said for it, perhaps because it is an unnatural and humbling posture. Comfortable pews may prove to be more of a detriment than an asset to the beginning of worship, though longer periods of worship can be maintained in good seating if the aching of the body becomes stronger than the aching of the soul. From Hebrews 11 we learn that when the aged Jacob was dying he "worshiped, leaning upon the top of his staff." Some of the greatest examples of worship come from dungeons, prisons, lions' dens, arenas and beds of pain.

Let us think about Dr. Copeland's remark that we are prone to substitute entertainment for worship. We are aware

that we can be greatly stimulated by watching sports events while sitting in an easy chair. It doesn't do much for our flabby muscles, though. Worship in church or "leaning on the top of your staff" requires participation of mind, heart, soul.

Learning To Be Content

The Apostle Paul without boasting was able to write (probably while a prisoner at Rome) these words, "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). We acknowledge that this is a wonderful thing to say, but we don't really like the verse because it sets a standard of which we have fallen so far short.

Paul went on to explain what he meant by adding, "I know both how to be abased, and I know how to abound." Another translation has it, "I know how to live when things are difficult" (Phillips). Goodspeed adds, "... how to enjoy plenty." Thus the primary reference is to one's temporary economic situation. It can be applied to other aspects of daily life. In general, the ideal set forth here is to have an attitude of not letting outward circumstances determine your state of mind. Neither poverty nor comfortable circumstances should rob us of the blessing of contentment. Is it possible that it is almost as hard to keep the right attitude in abundance as in want? Maybe so, if the abundance continues too long. But probably Paul was talking about the day-by-day experiences of the life of faith when he was dependent on the gifts of the faithful.

Many can testify to the joy that comes when they, in a measure, learn to be content in whatsoever state they are—including temporary poor health or hospital confinement as well as poor financial circumstances. If we can rise above our little troubles and find joy in the midst of what seem to be adversities, we get a feeling of exhilaration comparable to a skier negotiating a difficult, challenging hill.

But now let us give this verse another practical turn. Perhaps we have learned to be humble and content when we were

MEMORY TEXT

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. Deut. 30:11, 14.

deprived for a time of good health or sufficient funds to meet our daily needs. What about the lessons the other fellow ought to learn? We can listen to Paul when he writes to Timothy, "And having food and raiment let us be therewith content." Timothy was a fellow laborer in similar circumstances. But you don't find the apostle writing to the churches and encouraging them to give sparingly in order to teach the missionaries to be content in whatsoever state they are. No, indeed! He lays on them very clearly the duty of supporting the full-time workers or those who are on journeys in the Lord's work and unable to provide their own support. We who have enough are certainly not commissioned to teach contentment this way. We are to share.

Let us ponder the present situation of our gospel workers depending on our OWM gifts for their support. Let us also think of a few outside our regular home and foreign fields who cannot even hope for a stated amount each month as they seek to raise up churches of our faith. Our OWM funds are carefully apportioned to the various areas of our work. The need is continuous month by month. Is there any reason why our giving cannot be continuous and adequate for the need? I think not. But the February figures are well below the January report. If this continues somebody will go hungry and some people who might have heard the message of salvation will not hear it.

We have not given "until it hurts." I'm not sure there is much to that hurting business anyway for most of us. It might turn out to be a pretty helpful experience—not unmixed with joy. My education is not complete until "I have learned, in whatsoever state I am, therewith to be content." Perhaps I should willingly deplete my living expenses this week to learn this lesson.

A Fork in Your Road

I was stopped short by an unusual expression in some material received recently which was promoting Christian service. The development director of an interdenominational missionary enterprise wrote, "We would like to put a fork in your road." It was followed by the question, "Will you consider overseas service?"

Who wants a fork put in his road? Nobody. At least the average person is greatly disturbed when he comes to an unexpected fork in the road of life experience. Parents don't want any forks put in the road of their maturing children. Young people are likely to have their plans pretty well laid in a straight line. There is high school, college, a business or a profession, one thing right after the other in the journey toward the goal of success.

Seldom do we come up short against a road block, though it is a possibility. God does put forks in the road, times of decision. The committed Christian must expect to be confronted with these forks, these hours of decision. The smooth road to a good paying job and a home in suburbia may not be quite as smooth as we thought. Somewhere along the way the Holy Spirit may split the road and set before us an alternative. As the missionary leader said, "Will you consider overseas service?" For some that is the fork in the road. The young person about to enter college or already enrolled may wonder where the money is coming from. Then he comes to the dedicated service fork. Shall he give a summer to the Lord's work instead of saving money for college? Shall he delay his schooling for a whole year to give extended dedicated service at home or abroad? Having completed college or perhaps medical school, the graduate may come to a fork in the road that he had not anticipated. Shall he volunteer for some type of missionary work?

It would be easier if there were no such forks, but it is more satisfying to face them and to heed the voice that calls to the higher path. Thank God for the forks in the road.

President's Column

Your Conference president has been on the road again, and enjoying it. I had the opportunity of traveling to Salemville, Pennsylvania, and speaking to a joint service of the English and German Seventh Day Baptist churches at the "White Church." The church was filled with well over 100 persons in attendance. It was really encouraging to see such good interest in the area, and I was especially encouraged to see so many couples and their families in this rural community.

I would like to pay tribute to the young couples, such as John and Linda Camenga, who are serving our churches. It is a big responsibility to undertake church leadership and to do it with so many other activities to be cared for such as continuing an education and even earning a subsistence. We can certainly be sensitive by encouraging our young leaders.

The potential of our churches is greater than we might suspect. If we were just to look close to our own doors, we would find people who are only waiting for the help that our churches can give them.

This is exactly what one church is doing. When I visited the Washington, D.C., church I was pleased to find that they are trying to make themselves available to those in need. Several new faces in the congregation were evidence that some needs were being served. What a thrill it was to hear Pastor Delmer Van Horn predict that their church would be filled to capacity by the end of another year. If you would like to see enthusiasm at work, just visit Washington sometime!

—Leland W. Bond

CORRECTION:

In the notice about Pacific Pines Camp in the February 17 issue, page 12, only the Riverside members of the committee were mentioned, since the church bulletin from which the item was taken was for the information of local members. The Los Angeles bulletin listed only its members, for the same reason. The whole camp program committee is: Mrs. Elmer Maddox, Mrs. Lewis H. V. May and Philip H. Lewis, of Riverside; and from Los Angeles, the pastorelect Leland E. Davis, George Barber, Mrs. George Barber, and Mrs. Erv Gillespie.

General Secretary

Baptist Joint Committee Meets

The Baptist Joint Committee on Public Affairs, meeting in Washington, D. C., March 4-6, was confronted with several areas of concern pertaining to religious liberty, the most urgent being the recent announcement that President Richard Nixon is considering naming of a representative to the Vatican.

Dividing into three study groups to examine findings emanating from three recent Religious Liberty Conferences, and later acting in plenary session, the committee addressed itself to concern regarding the role of the Christian through church and state in (1) education, (2) human welfare, (3) international relations and (4) taxation. Seventh Day Baptists were represented by General Secretary Alton Wheeler at that three-day session.

Representative to Vatican Considered

Responding to the President's announcement at a press conference held March 4 that he was considering naming a representative to the Vatican, the Baptist Joint Committee responded with the following statement:

"Recognizing that the intricate relationships involved in world peace require the widest range of perception and communication, we believe that the national interests and the cause of peace are served best by flexible and informal means of church-state consultations rather than by formal diplomatic relations. In line with the Staff Report of the Baptist Joint Committee on Public Affairs, *Diplomatic Relations with the Vatican*, published in April 1968, we respectfully request the President to make use of the present and emerging informal relationships open to him; and, consistent with the American model of church-state relationships, to avoid naming a permanent representative to the Roman Catholic Church or to any other church."

Education and Involvement Urged

The Baptist Joint Committee, as its name implies, represents eight member

Baptist conventions or conferences. Whereas each of them has a committee or department concerning itself with Christian liberties and related public affairs, it has been deemed of mutual advantage to maintain a Baptist Joint Committee on Public Affairs office at the capital for purpose of research, analysis and action, and to have representatives of the member groups meet with the staff at least twice a year (usually during the first weeks of March and October).

Since that committee in attending congressional hearings, in taking staff positions or in making public announcements or pronouncements can speak only for itself officially, it urges that all member communions so structure or restructure that they may effectively help preserve safeguards in the interest of preserving religious liberty and that they encourage individual or corporate action as the occasion would seem to dictate.

At this moment, individuals and groups of them should well direct letters to the office of the President and their congressmen if they feel that the voice of the people should be heard as to whether or not a representative to the Vatican is named.

Through endorsement of our General Conference, the organizing of "Faith and Action Dialogue" groups in our churches is being urged. The detail of forms, approaches, resource materials and subsequent actions which such voluntary groups might take will be set forth in a subsequent issue of the *Sabbath Recorder*.

—Alton L. Wheeler

Eastern Association

Eastern Association meeting will be held in the First Seventh Day Baptist Church of Hopkinton, Ashaway, R. I., June 6, 7, 8, 1969. Theme for the meetings will be: "I will make you fishers of men" (Mark 4:19).

SABBATH SCHOOL LESSON

for March 29, 1969

JESUS REJECTED AND CRUCIFIED

Lesson Scripture: Mark 14:53-65; 15:24-27

BIBLE READING FOR APRIL

1, 2 Samuel and Psalms

The book of First Samuel opens with the tender story of the mother, Hannah, and her little son, Samuel, who grew up to succeed Eli as judge, priest, and sole ruler of the Israelite nation. The government under the judges had been something of a failure. After the people demanded a king, God directed Samuel to choose Saul as the first king. Thus Samuel was the last of the judges and changed the form of government to a kingdom. Samuel continued as leading priest and prophet and lived almost until Saul's death (25:1). The priesthood had become quite degenerate and Samuel seems to have initiated schools for prophets, who were a moral check on both priests and kings. These prophets functioned through a period of some 300 years before the "literary" prophets who wrote the last 17 books of the Old Testament. The leading "oral" prophets were Samuel (3:20); Nathan, adviser to king David; Ahijah, adviser to king Jeroboam; Elijah and Elisha.

In First and Second Samuel we have a continuous story of the lives of Samuel, Saul and David. In the Hebrew text the two books were not separated. For our April reading, the Psalms of David are inserted.

Second Samuel tells of the reign of David, Saul's successor. Under David, the kingdom of Israel became a powerful empire stretching from the Egyptian border and the Gulf of Aqabah to the Upper Euphrates. David's other great accomplishment was the Psalms. Of the 150 Psalms, 73 are attributed to David in their titles. (In Hebrew the phrase "of David" can mean "belonging to" or "for" David.)

There are various ways the Psalms may be grouped or classified: by authorship, historical situation, religious ideas, subjects, or use in Hebrew festivals and worship. The variety of thought within the psalms makes almost any classification seem too rigid. Often the Psalms give

no historical information in the title or in the psalm, or perhaps only vaguely, so grouping them historically with other parts of the Bible is very difficult.

Psalm 23 may have been composed as David watched his father's sheep. Events in David's life mentioned in the psalm titles are: the years when David hid in hills and caves to escape Saul (includes Ps. 52, 54), his son Absalom's rebellion, and trouble with the Philistines. Certain thoughts are repeatedly expressed, such as David's distress over the wickedness among men; trust in God; and praises for deliverance from enemies. The poetry of Psalm 18 and 2 Samuel 22 well portrays David's life and character.

—Helen Ruth Green
for the Women's Board

Bible Reading Guide for 1969

APRIL		
1	PSALM 23, 59, 34	
2	1 SAM. 17-20	(chapter 17)
3	PSALM 56, 57, 142	
4	1 SAM. 21-24	(chapter 24)
5	PSALM 52, 54, 63	
6	1 SAM. 25-28	(chapter 26)
7	1 SAM. 29-31	(chapter 31)
8	2 SAM. 1-4	(chapter 1)
9	2 SAM. 5-8	(chapter 5)
10	PSALM 30, 51, 60	
11	2 SAM. 9-12	(chapter 12)
12	2 SAM. 13-15	(chapter 14)
13	PSALM 32, 3, 69	
14	2 SAM. 16-18	(chapter 18)
15	2 SAM. 19-21	chapter 19)
16	PSALM 18, 64, 70	
17	2 SAM. 22-24	(chapter 24)
18	PSALM 4-6	
19	PSALM 7-9	
20	PSALM 11-15	
21	PSALM 16, 17, 19	
22	PSALM 20-22, 24	
23	PSALM 25-29	
24	PSALM 31, 35-37	
25	PSALM 38-41	
26	PSALM 53, 55, 58	
27	PSALM 61, 62, 65	
28	PSALM 68, 72, 86	
29	PSALM 101, 103, 108	
30	PSALM 109, 110, 138	

God's Laws: Written and Unwritten

By T. B. Maston

Retired Professor of Christian Ethics
Southwestern Baptist Theological Seminary

Life is governed by certain basic laws. These are the unwritten laws of God, except as they are written into the nature of man and of the world in which he lives. These are just as much the laws of God as are the written laws found in the Scriptures.

The basic laws are for our good. Also, these laws are valid for man in every age. They do not change with each passing generation. This is true because the nature and needs of man remain basically the same.

What about the written laws of God: are they abidingly relevant and valid?

It may help us answer this question if we will ask and seek to answer some additional questions. What is the relation of the written laws of God to His unwritten laws or the basic laws of life? Are the formalized, written laws in conformity to and expressive of the basic unwritten laws?

It seems that there should be a close relation between the written and unwritten laws since God is the source of both. It is true, of course, that God had to depend on finite man as the channel for the revelation of His written law.

These men, in turn, were limited by the people among whom they lived. Jesus recognized this limitation when He said that it was because of the hardness of the hearts of the people that Moses permitted divorce (Matt. 19:8). Jesus himself went back of the law to the original purpose of the Lawgiver.

The basic laws of life express the original purpose of God and His continuing will for man and the world. As the written laws of the Old Testament are expressive of the basic laws of God, they also are abidingly relevant and valid.

Some of the Old Testament laws were clearly for the children of Israel at a particular point in their history. For example, we do not consider the ceremonial laws and some of the civil laws as relevant for us today.

In contrast, it seems clear that the fundamental moral law of the Old Testament is in harmony with and expressive of the basic laws of God. If this is correct, then the basic moral laws of the Old Testament are applicable to us in the contemporary period. And we should not forget that the Ten Commandments are a summary statement of those basic moral laws.

It seems clear that the fundamental moral laws of the Old Testament, as is true of the basic laws of life, are given for man's good. This could be the correct interpretation of the statement of Jesus that the Sabbath was made for man and not man for the Sabbath (Mark 2:27).

John says that the commandments of God are not grievous or burdensome (1 John 5:3). Why are they not burdensome? Because they are provided by God not to suppress us but to lift us, to protect and enrich our lives.

Life is found in its fullest when it is lived in harmony with the basic laws of life and with the written laws of God that are expressive of the basic laws.

I believe it is wise for young people, and older people as well, to remember that God knew what was best for man and for his society when He said, "Thou shalt not commit adultery." So it is with every other basic law of God — written or unwritten.

—BP

Tracts Just Off the Press

Our publishing house has been able to reprint recently several tracts that were in short supply. Churches may now order large quantities of the informational tract "What and Why Are Seventh Day Baptists?" and the little folder "What Church Membership Implies." Also now available is a reprint of the challenging little Sabbath tract "What Do You Find?" Another popular tract "Why?" gives reasons for being a Seventh Day Baptist.

The Tract Board is also publishing for the General Conference a folder containing the social action pronouncements adopted by the 1967 and 1968 General Conferences. This will be sent to the churches for distribution.

Home Field Emphasis at Second Hopkinton

By Mrs. Thelma K. Tarbox
missionary keyworker

The Second Hopkinton Home Mission Emphasis program was held January 25. The bulletin board display included a "Crusade of the Americas" poster, a picture of Christ, and a picture of a church. The caption was: *Tell the Good News About Jesus — Invite a Friend to Sabbath School!*

Ruth Kenyon discussed the goals of the Crusade of the Americas, and the enthusiastic comments of Seventh Day delegates to the October 10-13 Congress. Pastor Clifford Bond told us about a new Seventh Day Baptist minister, Jack Hays, the "PHD" man who cares because somebody cared for him. (Based the talk on Jack Hays' ordination article in the December 30, 1968 *Sabbath Recorder*—plus some interesting comments about his being a BIG man!) Donna James pointed out the churches given missionary help by the denomination—using the map sent by the Missionary Society (also on the bulletin board) — and stressed that others care enough about Hopkinton to send the SCSC workers and Connie Coon and to help with our pastor's salary. So — each of us should care enough about our friends and families to invite them to church. She also mentioned the attendance contest sponsored by the denomination. The closing thought of our program was: *Tell the Good News Because You Care About People.*

A Report to Thoughtful Laymen

(Note: This is a reprint from *Mission Magazine*, issue of February 1969, prepared by Ministers Life and Casualty Union of Ministers Life Building, Minneapolis, Minn., titled "Are You Letting the New Law Tighten Your Minister's Belt?")

Last year a Social Security change was made that went unnoticed by most laymen. Yet its impact will permanently affect most ministers.

From now on the option of being under Social Security is taken away. Now all

ministers (except those whose conscience forbids it) will pay the Social Security tax. And those who were already covered had their payments increased — with a "tax bite" that goes much deeper than it does for employed laymen. That's because Social Security regulations designate ministers as "self-employed" persons. As such, they are required to pay two-thirds of the total tax. "Employees," on the other hand, pay only one-half of the tax, with their employers picking up the other half.

Let's take a minister earning \$7,500 a year. The 1968 tax rate is 6.4% of his salary or \$480. A \$7,500 corporation employee, for example, would pay only 4.4% or \$330. In 1969, the tax rate for ministers goes up to 6.9%

This then becomes a drastic pay reduction for some ministers and an increasingly severe drop even for those who have been on the Social Security program—coming at a time when living costs are climbing.

If you feel that your minister should be earning more, not less, than he formerly did, it would be perfectly correct to express your concern to a Pastoral Relations Committee member or to one of the church trustees.

Guyana Mission Emphasis

The next End-of-Quarter Mission Sabbath Emphasis is scheduled to be held in the churches and Sabbath Schools on Sabbath day, March 29. This is the fifth Sabbath of the first quarter of the year. The emphasis this time will center around our Seventh Day Baptist supported missionary work in Guyana, South America.

The material being sent to missionary keyworkers includes a large brochure titled, "Focus-Guyana." It is furnished to us by New Commonwealth Trade and Commerce, published in London, England. It carries much information about the independent nation of Guyana. Only one copy is being furnished to each church, being sent to the missionary keyworker if such is known, otherwise to the pastor or church clerk.

Included in the mailing will be a brief

review of the work and plans for the future. Attention is also called to a new set of colored slides and accompanying script for loan to the churches. The pictures were taken by Pastor Leroy Bass who also prepared a taped recording to accompany the slides.

Pastor Bass has written that the slide program consists of 67 colored slides and a reel of taped recordings to go with it. A descriptive manuscript will also be available with the slide set.

An outline of the audiovisual program is as follows: "(1) an introduction from Suddie and Georgetown; (2) the Pomeeroon River and Bona Ventura church; (3) our first Seventh Day Baptist Youth Camp in Guyana; (4) a few slides of the Bass family, including the new baby."

The length of the program for showing the slides and listening to the taped recording is estimated at 45 minutes to one hour. Duplicate sets and filmstrips are being made through the kindness of Fred Ayars and will be available for loan as follows: filmstrip copies ordered from the Tract Society headquarters in Plainfield, N. J.; slide set ordered from Missionary Society headquarters in Westerly, R. I.

When writing for loan of slide set or filmstrip with recording it would be well to give alternate dates later than March 29 when it would be possible to have the Guyana Mission Emphasis. It is anticipated that there may be a greater demand than sets available for the above date. These audiovisual aids are fresh and new and it is hoped that all may have the opportunity to see and hear of our missionary work in Guyana.

Church Impact Waning

Pollsters are not always correct, but are generally so if their polling is well conducted. The Gallup poll on the impact of the church upon society is quoted in the 1969 Yearbook of American churches. It shows that eleven years ago 14 percent of the American people believed that religion is "losing its influence in American life." In 1968 67 percent appear to hold that view.

The young adult group (21-29) seem to be more pessimistic on this than old people. Protestants in greater proportions than Catholics make this statement, "but a marked change among Catholics during the last two years has been recorded."

Is there a connection between the change in the Catholic attitude and the attitudes that have developed from Vatican Council II? The Pope and the Church seem to have lost out in the area of authority and blind obedience particularly since the Pope's pronouncement on birth control. It is estimated that 80 percent of the Catholic women of childbearing age are flouting his authority in the matter of contraceptives.

Is there a connection between the above-mentioned pessimism about the Church's impact on American life and the stepped-up emphasis on church union? How does this work out? Is the alleged loss of influence due to the leveling off of doctrinal differences that precedes denominational mergers or is it the other way around? Are the churches fearing that they are losing influence and therefore hastening to unite to form a bigger bloc?

Another question comes to mind. How is it that now 67 percent of American adults (instead of 14 percent) hold this pessimistic view of church influence after the Church in general has made the most notable effort in recent history to become relevant to society? We have witnessed the creation of a "Task Force" on civil rights and a "Task Force" on peace. Ministers and laymen have involved themselves in an unprecedented way in helping the Negro achieve his rightful place, in the "war on poverty" and in other aspects of the "Great Society." Have all these efforts failed? Is it possible that the church in shifting so much of its emphasis to the secular areas of life has lost the respect which it once had because of its spiritual contribution to society?

World Vision's 68 Pastors' Conferences, held in 25 countries since 1953, have been attended by 50,866 pastors.

Christian Education Leaders Attend NCC Meeting in Chicago

Secretary Rex Zwiebel attended the annual meeting of the Division of Christian Education of the National Council of Churches of Christ in the city of Chicago, February 10-14.

The theme of the meeting was "Man and the City." The program was set up so the delegates could listen to the various representatives of the poor, as well as to the representatives of the law enforcing agencies, then through visits to the various areas of the city, find out for themselves the great struggle that is going on.

As all of us know the city of Chicago had a traumatic experience during the Democratic Convention. The "slaughter" during that convention that took place in the hotel where we stayed is still fresh in the minds of the blacks and those who are sympathetic with their grievances. After the first day of learning from several speakers their analysis of the situation, and being told over and over that the white church is racist, that the conditions of the poor are unbearable, that the inequalities are staggering, that our convention had no business coming to Chicago in the first place, etc., we were not too surprised when a band of about 50 seminarians and some of their professors (from Protestant and Catholic schools of religion) broke into our first plenary session with a demonstration for "Project Equality." After about 30 minutes of haranguing us for staying in the hotel, the "symbol" of brutality and affluence, and a plea for support of equality in conditions in the windy city, our program was started once more. Our speaker, an influential black minister, made a couple of remarks about the "weak" goals of the white church and left.

The next day, working in groups of ten, and with four groups touring together, we went into the West Side, down skid row, to listen to the cries of the down-trodden, and to see what was being done. I shall not rehearse the conditions in the ghettos; our readers are well acquainted with them. The need is so great that most

of us were impressed that not nearly enough has been done socially or financially. Three of the projects that we studied were a Senior Citizens' center, the Contract Buyers League, and the Tenants Union. The first is a new, high rise building, right at the foot of skid row. It houses 700 persons who pay according to their income for adequate accommodations. "No one cares for the elderly," stated the manager of the building, but he did and he noted many groups who shared with the good folk of the building. That visit was heartening, but as the manager noted, one building was only an insignificant start toward fulfilling the need.

The Contract Buyers League was formed by a group of intelligent black folk who offered their services to help the non-educated folk who were in a position to buy a property, but who were not able to understand the contract which often called for the paying of a price three or four times higher than the selling price with rates of interest so high that it could take three lifetimes to pay for it. They were helping those who had signed such contracts, and to make clear to prospective buyers what they were signing when purchasing a property. The league existed on monies donated by interested groups and individuals who want to see that justice prevails for every citizen.

The Tenants Union, also an organization started by the poor, is dedicated to seeing that a tenant has decent and just treatment from "absentee slumlords." A case may run something like this: a family on welfare is allowed \$90 a month rent, and the owner of the building is not allowed to charge them more according to the law. The balance of the allotment is for food, clothing, medicines, etc. A landlord will charge up to \$150 a month for a \$90 apartment; thus the renter has to take from the rest of the allotment, sometimes all of it, to pay the rent. This makes for an inadequate diet with many of the children eating plaster and peeling paint innocently trying to get minerals needed for a healthy body. While we were there, the daily paper came out with headlines of a child that had died of pneumonia because the landlady had not

turned on any heat in the apartment all winter. The Tenants Union attempts to see that equity is established for those who are not acquainted with their rights under such conditions.

On one afternoon the program of our conference was laid aside so that those of us who wished could attend a welfare rights rally, the first of its kind in the city. Again we were made aware by neighborhood organizations, leaders of "Operation Breadbasket," a doctor, and a state legislator, of the deplorable conditions related to the welfare system and other inequities of the "outs" of the ghettos.

One day we listened to representatives of the city government relate problems of concern and what they were doing about them. There is a lot of action. Thousands are working in government, national, state and local, to care for the needs of all the people. All agreed that much more needs to be done.

This delegate still does not feel like an authority on the great unrest of our cities. He is sure that all people must share the guilt of allowing in our country a condition to develop where human beings have to fight for their right to be treated as brothers. There is a lot of white racism in the Protestant church, and there is a growing racism in the black settlements. While there are many militants among the black who are advocating "black power," I believe that the greatest power in "black power" is, as Merlin Southwick says in the *Approach* magazine, "a banner of racial pride," and this is necessary for anyone to feel who would take his place as a "somebody" in the great affairs of life.

While there were several times that I wondered why I was there because of the rude demonstrations, the militancy of many leaders, the seemingly unsolvable problems that are so much the part of the big city, and my inadequacy to think ways to cope with them, I was impressed that because of the need for immediate exercising of the Christian power of love, humility, and dedicated concern, the church, including Seventh Day Baptists, must do much, much more than it has ever done before to bring in the Kingdom

of God through acts of reconciliation of all peoples with God and man.

May I suggest that all of us read the March issue of *Tempo*, the twice-monthly publication of the National Council of Churches, for a more adequate discourse on what happened in Chicago and why.

Youth Field Worker

The report of Miss Esther Burdick for the month of January, 1969, tells of discussions, visits, lectures in our church communities of the Central New York Association. All aspects of youth work came under discussion with the pastors, youth leaders, and the youth themselves. Materials were reviewed and suggestions made. Messages were brought during the worship services of Syracuse, Verona, and Leonardsville.

There is good interest in the association youth fellowship and its programs are fitting.

Miss Burdick's schedule for March includes Riverside, Los Angeles, Monterey, and the Bay Area in California; then she will go to Seattle, Washington.

A tentative schedule is drawn up with possible work in Boulder and Denver, Colo., during the early days of April.

Lesson Annuals

We still have on hand two copies of the *International Lesson Annual* for 1969 which we will mail to the first requests at \$2.00 a book. Write the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, NY 14803.

Ministers Conference

Advance registration cards have been sent to the ministers of our denomination. If there was anyone who was overlooked, it was not intentional, and you may send your reservation to the host pastor, J. Paul Green, 171 E. Main Street, Salem, WV 26426. Fees are charged according to the distance traveled.

A letter from the host states that the charge for lunches and dinners will total \$15. This will be in addition to the fees.

The conference will shift to Lost Creek for the Monday sessions.

On Sabbath day of the conference, the ministers will attend churches of their choice.

Women of Our European Churches

By Ethel Wheeler

(An article prepared at the request of the Women's Board)

Women played an extensive role in our European trip last summer. Let me tell you about just a few of them:

It was a real privilege to be guests in the homes of our Seventh Day Baptist women abroad:

—in Holland, where our truly lovely hostess came to our bedroom door early each morning with tea and cakes to enjoy as we were dressing. Women in the church played a very important part as meetings were interrupted both morning and afternoon for the serving of tea (and such delicious fattening cookies and cakes). The women also worked diligently to prepare and serve meals for the many at Conference. We were privileged to return a week later to our hostess' home for another evening — and to share in the special way her family celebrated her birthday. She was a deserved queen!

—in Germany where in such a short period we came to know and love the women at church meetings, were entertained for tea at the home of one of the church ladies in Hamburg, and in an evening home meeting in West Berlin met other women and were reunited with a dear West Berlin sister who had been at the meetings in Hamburg. The women are really a bulwark in the church.

—in England, where we were made to feel a part of each family in the homes of Jamaican friends in London and in Birmingham. How very hard the women there work in the church to help in the Lord's work!

In Uppsala, Sweden, where for three weeks we attended meetings of the World Council of Churches, women were very active:

We were first met at the Stockholm airport by a hostess who guided us to a waiting bus for Uppsala. That bus driver, as were most of the drivers for the large fleet of buses serving the visitors there, was a woman. Running at ten minute in-

tervals between the dormitory housing and the meeting hall, were the ever-present buses "manned" to a great degree by women (government trained for their jobs). The dormitories were staffed by volunteer women stewards (university students). They were most helpful, including preparing and serving our breakfasts to small groups. Women in uniform staffed the many and large dining halls where we ate noon and evening meals. It was women of Sweden who were guides for visitors on trips in the area, such as to a still occupied castle where we were hosted by a mother and daughter, guided through their castle home and given a sumptuous feast in the "summer house," served by neighborhood women in Swedish costume.

We left London for the United States, appropriately enough being driven to the airport by a woman taxi driver — just as we had left the States after a woman travel agent had arranged our advance flights.

Women — Sensitive in His Service.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The pastorless Farina, Ill., church as it seeks to enlarge its ministry through regular evangelistic services and tract distribution.

2) The members of several churches who have pledged to try tithing for a limited number of months on the basis of Malachi 3:10.

3) The spring meeting of the Pacific Coast Association which meets at Riverside, Calif., April 18-20 — an association that sponsors a field worker in the Seattle area.

4) The people in this country who have recently begun to read our tracts and are studying the Sabbath question.

Suggestions for intercessory prayer are solicited from all who see the need. Send them to the editor or to the Conference president so that there can be many voices raised in intercession for the people who most need to be upheld at the throne of grace.

LET'S THINK IT OVER

Against Vatican Appointment

"A vast number of Baptists, along with me, would deplore the appointment of a personal representative or an ambassador to Vatican City," said the president of the American Baptist Convention in a personal letter to President Nixon

"All efforts to distinguish between the Catholic Church as a church and Vatican City as a state are ultimately futile," said the ABC president. "The church and state are one. Most Americans do not believe in either the mixture of church and state, which the Catholic Church practices, nor the violation of church-state principles which would be involved, many feel, in the official recognition by the President of the United States of the special status of Vatican City."

President Rutenber cited the fact that the reason the ecumenical spirit has grown so rapidly is, in part, because the "Catholic Church has given indication that it does not wish to wield political power in the way that it once did. At a time when relationships between denominations are as good as they are now, I hope that your administration will not roil the waters." — (ABNS).

(It may be noted that in President Nixon's otherwise clear and candid press conference on March 4 he hedged considerably on this question, leaving his intentions still in doubt.)

Guaranteed Annual Income

To guarantee everybody an adequate income appears to be the most direct and simple method to end poverty; also, when we study it more closely, potentially the most destructive.

It is proposed that the government make up the difference between a pre-determined national standard and all income an individual family derives from other sources. In an affluent society, we are told, nobody should be permitted to fall below a minimum income needed to maintain a decent living. That sounds so persuasive that it has convinced a good many people that the millenium is just around the corner and that is the way to bring it about.

There are several things wrong with this mirage. If a 4-person family can get from the government without work \$3,335 — and a household of different size a proportionate amount — who will take a job paying \$3,500, \$4,000 or \$4,500? Millions of unskilled or low-skilled persons cannot hope to earn more by their own efforts. Who will take a part-time job? Entire occupations would be wiped out overnight, a large part of the labor force of several states — particularly in the South — would immediately retire and most agricultural employment would end.

Not only would the cost of the program jump to several times \$11 billion, our whole wage structure at medium and higher levels would be thrown into chaos, American consumers would be deprived of a large array by others. To give people who prefer leisure to work a claim on the product of those who choose to work, forces the latter group into involuntary servitude, a new form of slavery.

Roger A. Freeman

The Good Side

We live in a most remarkable time. For four years there has been almost no unemployment. Wages, even in real terms, are at an all-time high. Health is generally the best we have known. Forty percent of our youth is enrolled in higher education — a percentage four times that of Great Britain. Home building, auto production, consumer goods are all being utilized by a broader segment of the population than ever in history. General public giving to good causes exceeds anything previously known. The list is very long, with each item a new achievement for the nation — for the whole race.

Yet, you and I, who are better off than we ever imagined we might be, are nevertheless truly insecure, and feel that we are under attack from many directions

It is clearly time to crack down, return to common sense, and restore orderly sensible procedure to the society.

NEWS FROM THE CHURCHES

ASHAWAY, R. I.— At the annual business meeting held January 12, James G. Waite was elected president to succeed Arthur Brayman who had held the office for the past five years. Pastor Wheeler was unanimously elected to serve us for 1969. Others elected to office were Clifford E. Perrin, Jr., vice-president, Dorith Crandall, clerk, Helen Brayman, treasurer, Delmar Crandall, auditor. The name of Mrs. William Bowyer was added to the Board of Trustees.

Family Night was observed in our church Saturday evening, January 25, the Ladies Aid Society being the sponsor. A movie "Riding the Pulpit" was shown after which a double quartet including Richard and Walter Johnson, Richard and Leon Wheeler, Anita and Helen Wheeler, Dorothy and Sandra Johnson rendered several selections. About 70 people attended.

The morning worship on February 1 was conducted by the Senior C. E. Those participating were Mary Sitzai, Dorothy and Sandra Johnson, Danny Ponder, Leon and Richard Wheeler, Richard and Walter Johnson, Henry Arnold, Helen Wheeler and Sandra Sitzai. We congratulate our young people who took charge of the service with dignity and reverence.

Richard Wheeler, son of the Rev. and Mrs. Edgar Wheeler, a senior at Chariho Regional High School has been chosen "Classmate Today — Neighbor Tomorrow" by his classmates. This award is co-sponsored by the Rhode Island Department of Jewish War Veterans and the Ladies' Auxiliary of the United States, and the National Conference of Christians and Jews, southeastern region. The award is a human relations project for high school students. Richard was president of his class in his junior year, and is a member of the Rhode Island Honor Society. He is active in the church, being a Sabbath School teacher, member of the choir, and an officer in International Christian Endeavor. He was featured with a large picture in the *Westerly Sun*, February 14. Congratulations and best wishes to Richard.

—Correspondent

RIVERSIDE, CALIF.— A new plan was presented to our congregation last fall, in which all committees arrange their meetings on the first Sunday of each month. In this way we hold the time open and many people are able to attend more than one committee meeting. Since we are all busy people, we welcome this time-saver. The plan seemed to work well during the trial period, and has now been adopted for the future. Such an arrangement does not mean that a committee has to meet if business does not warrant, nor does it forbid an extra meeting for a committee that finds it expedient.

Three Bible study groups are currently meeting — one at 6:30 a.m. Those who attend report interesting and profitable sessions. It is hoped that these groups will grow and will attract others of the church fellowship, as well as friends whom they may invite.

The church has called five of our membership to serve as deacons: Mrs. Ruby Hambleton, Dr. Lewis H. V. May, Torrance Springer and Mr. and Mrs. Albert Whitlock. Their ordination is being arranged by the Advisory Council.

The Christmas season was observed in many ways, both old and new. All of these blessed us. In addition, we used this year the Advent coin folder. Over fifty of these were turned in, and we were able to make a substantial contribution to the Pacific Coast field work.

Our camp planning committee has been at work since early fall, mapping out the camps for next summer. Our usual four camps will begin June 22 and close on July 13, which will allow full week camps for Juniors and Intermediates and four day periods for Primary and Senior camps. If you plan a trip in this direction, include the camp of your age in your schedule.

Since we have "winterized" some of our camp buildings, winter retreats are practical. The young people — seventh grade through college age—gathered up forty-three campers and had a fine time at New Year's. Despite a broken leg for one camper, it was a fine camp, full of fun, serious discussions and worship.

—Correspondent

OUR WORLD MISSION

OWM Budget Receipts for February 1969

	Treasurer's		Boards'		Treasurer's		Boards'	
	February	5 mos.	5 mos.	5 mos.	February	5 mos.	5 mos.	
Adams Center ..\$	186.00	512.00	\$ 10.00		Milton	1,279.62	4,453.21	116.00
Albion	19.80	132.10	42.46		Milton Junction..	71.00	396.90	25.00
Alfred	387.35	2,087.34	80.00		New Auburn	121.36	256.53	
Alfred Station ..		615.95			North Loup.....	11.00	1,041.25	
Algiers	5.00	5.00			Nortonville	76.00	732.00	55.00
Assn. & Groups ..		281.82	686.24		Old Stonefort ..	23.00	115.00	
Battle Creek		1,863.86	70.00		Paint Rock	55.00	138.56	20.00
Bay Area		295.00	10.00		Pawcatuck	545.19	2,737.30	145.00
Berlin	115.00	817.29	47.50		Plainfield		1,247.91	25.00
Boulder	62.66	425.26	25.00		Putnam County..			
Brookfield, 1st ..		373.00	17.50		Richburg	49.00	441.00	10.00
Brookfield, 2nd..		155.00	7.50		Ritchie	30.00	135.00	
Buffalo		126.00	10.00		Riverside	497.43	2,479.66	25.00
Chicago	555.00	567.50			Roanoke			
Daytona Beach ..	100.00	658.00			Rockville	18.00	122.61	50.00
Denver	283.33	1,199.39			Salem	209.50	1,055.85	10.00
DeRuyter	116.95	274.45			Salemville	50.00	200.00	6.00
Dodge Center ..	157.69	570.29	77.00		Schenectady		39.00	
Edinburg					Seattle			
Farina		187.75			Shiloh	1,028.45	3,872.10	50.00
Fouke		60.00			Syracuse		61.75	
Hammond	100.00	100.00			Texasarkana			
Hebron	60.00	394.42	5.00		Trustees of			
Hopkinton, 1st..		631.50	50.00		Gen. Conf.			
Hopkinton, 2nd	12.00	60.00			Verona	150.00	960.00	10.00
Houston	105.00	160.00			Walworth	140.00	431.50	10.00
Independence	37.05	366.35	15.00		Washington		75.00	
Individuals		1,863.99	5.00		Washington,			
Irvington		1,100.00			People's			10.00
Jackson Center ..		1,000.00			Waterford	105.72	558.72	18.00
Kansas City		165.00			White Cloud	29.06	211.06	20.00
Little Genesee ..	129.80	731.60	10.00		Yonah Mt.			
Little Rock	27.75	175.56						
Los Angeles	700.00	1,750.00	15.00		Totals	\$8,160.37	\$43,809.13	\$1,870.20
Lost Creek	166.00	492.00			Non-Budget	95.00		
Marlboro	291.66	1,502.80	77.00					
Metairie			5.00		Total			
Middle Island ..	53.00	247.00			to disburse	\$8,255.37		

FEBRUARY DISBURSEMENTS

Board of Christian Education	\$ 603.94
Historical Society	6.60
Ministerial Education	644.09
Ministerial Retirement	499.31
Missionary Society	3,324.29
Tract Society	1,068.25
Trustees of Gen. Conf.	46.75
Women's Society	77.10
World Fellowship & Service	201.71
General Conference	1,708.33
S. D. B. World Federation	70.00
Mission Notes	5.00
Total Disbursements	\$ 8,255.37

S U M M A R Y

1968-1969 Budget	\$137,570.00
Receipts for 5 months:	
OWM Treasurer	\$ 43,809.13
Boards	1,870.20
	<u>45,679.33</u>
Amount due in 7 months	\$ 91,890.67
Needed per month	\$ 13,127.24
Percentage of year elapsed	41.7%
Percentage of Budget raised	33.2%

Gordon L. Sanford
OWM Treasurer

February 28, 1968

The Sabbath Recorder

Births

Barber.— A daughter, Jennie Lou, to Bill (Hiram W., III) and Barbara (Waite) Barber of Westerly, R. I., Sept. 13, 1968.

Crane.—A daughter, Mary Elizabeth, to Robert and Betty (Robshaw) Crane of Westerly, R. I., Nov. 30, 1968.

Gould.— A daughter, Richell Lynette, to Roger and Reba (Harrison) Gould of Westerly, R. I., Jan. 30, 1969.

James.— A daughter, Amy Elizabeth, to William and Martha (Gavitt) James of Westerly, R. I., October 4, 1968.

Obituaries

KOPPE.— Mrs. Clara Maag, daughter of Henry and Rosa Ranseier Maag, was born in Wathena, Kans., Aug. 17, 1892, and died in Los Angeles, Calif., Feb. 1, 1969.

Late in life she was convinced of the Sabbath truth and was baptized in the Los Angeles Seventh Day Baptist Church where she attended as health permitted.

Funeral services were conducted by Pastor C. Rex Burdick at the Chapel of the Flowers and burial was in the Forest Lawn Cemetery at Glendale, Calif.

—C. R. B.

TRAVER.— Clara B., daughter of Jacob and Harriet McNamara Mead, was born Feb. 15, 1884, at Bolivar, N. Y., and died Feb. 21, 1969, at the Olean General Hospital, Olean, N. Y., following a brief illness.

On March 5, 1905, she married William Traver. Clara was a member of the First Seventh Day Baptist Church of Genesee and also the Ladies Sunshine Society. She is survived by her husband, William; a son, Archie Traver; three daughters, Mrs. Alice Cooper, Mrs. Earl Jones, and Mrs. Norman Lawton; a sister, Mrs. Elsie Jordan; 19 grandchildren and 14 great-grandchildren.

Funeral services were conducted by her pastor, Harold D. King. Interment was in the Little Genesee Cemetery.

—H. D. K.

WHITFORD.— Lucy Helen, daughter of Abert and Ella Edwards Whitford, was born Nov. 24, 1894, in Leonardsville, N. Y., and died Feb. 5, 1969, in the Foothills Acres Nursing Home, Neshanic, N. J.

At an early age she moved from Leonardsville

to Westerly, R. I., where she was graduated from Westerly High School (valedictorian) in 1912. Shortly after her graduation she moved with her parents to Plainfield, N. J., where she made her home. She was graduated from Alfred University (cum laude) and Muhlenberg Hospital (Plainfield) School of Nursing and did graduate work at Teachers College, Columbia University.

Miss Whitford taught Latin and German in Bolivar, N. Y., and did private nursing duty from 1921 to 1925.

She served as a school nurse for 32 years, retiring in 1957.

Miss Whitford was baptized in 1908 in Westerly, R. I. She became a member of the Plainfield church on Jan. 2, 1915. She served as a teacher and superintendent of the Primary Department of the Sabbath School, and later as superintendent of the adult department. She also served as trustee of the church. She was a former secretary of the American Sabbath Tract Society.

She is survived by four nieces and five nephews.

Funeral services were conducted by her pastor, the Rev. Herbert E. Saunders, in the Plainfield Seventh Day Baptist Church, Feb. 8, and interment was in Hillside Cemetery.

—H. E. S.

YOUNG.— Christina A. Burdick, daughter of Charles H. and Audella Burdick, was born at Brookfield, N. Y., Jan. 14, 1876, and died at Westerly, R. I., Feb. 20, 1969, after a lingering illness.

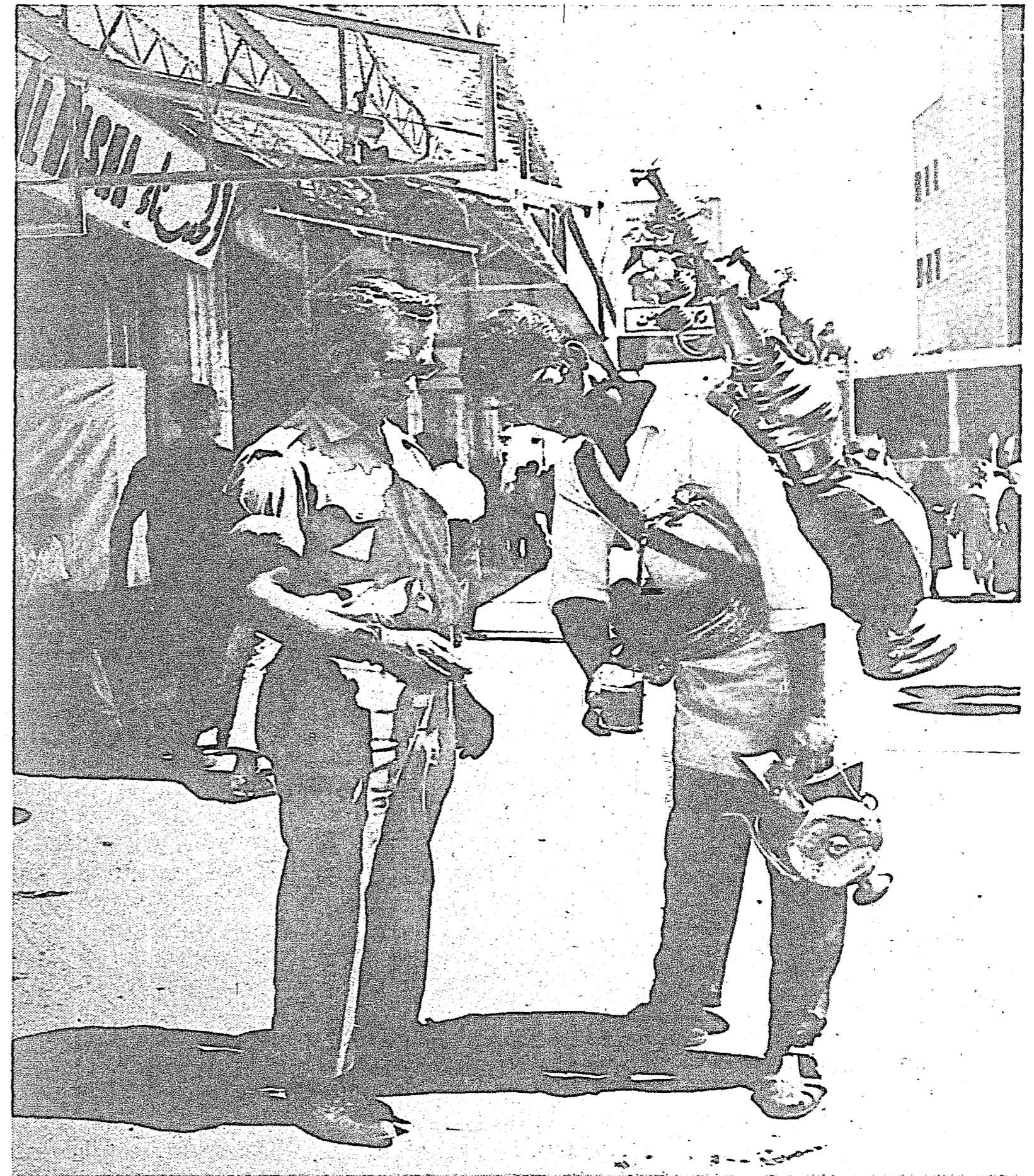
Mrs. Young was the widow of Selden M. Young to whom she was married Nov. 16, 1895.

A member of the Pawcatuck Seventh Day Baptist Church, the respect in which she was held is illustrated by the words of a contemporary, "The church could last forever and you would never find anyone who would have done more for it than Christie."

Survivors include five daughters, Mrs. Malcolm F. Rooney of Florida, Miss Hilda K. Young of Westerly, Mrs. Charles Brady of Naugatuck, Conn., Miss Frances L. Young of Inglewood, Calif., and Mrs. John A. Edmond, of Westerly; seven grandchildren and 14 great-grandchildren.

Private funeral services were held, with a tribute scheduled later at a Sabbath morning service. Interment was in the First Hopkinton Cemetery.

—S. K. D.



Life is not all tension, even in Jerusalem where Jews and Arabs are trying to live together. The pause that refreshes on the hot street is a fruit drink dispensed in oriental style.