The OWM treasurer now closes the books for each month after receipt of the mail on the first day of the following month. In October checks were received from only 39 of our 60 churches. Receipts were better than for the same period last year, however. Perhaps we have more tithes! Many phases of the work supported by OWM funds are worthy of our interest, our prayers, and our gifts — also our enthusiasm. Perhaps by talking to others about the good work we could interest more of the members of our churches to give to OWM. Let's go "over the top" and give a total of $10,500 in November! A real sacrificial gift at Thanksgiving time would prepare our hearts for the blessings of the Christmas season.

— Doris Fetherston.
Big Money

It is reliably reported that there are now in this country about 10,000 people who have wealth in excess of $5,000,000. This is hard to imagine even when we have become accustomed to rolling off our tongues figures like 7,000,000,000 as the anticipated deficit of our government this year. We fail to be sufficiently startled by the estimated cost of $30 billion that it would take to pull us all up on the moon. We feel a vague discomfort when we try to think of the per capita indebtedness falling upon ourselves and succeeding generations because of this fantastic deficit spending.

When we think of privately owned millionaires and of fortunes gained or lost in a day it is common enough, but what easily identify ourselves with the Irvington, N. J., family man who bought a sheet of postage stamps for his collection and suddenly found that they were worth half a million dollars. This unearned potential wealth dwindled to $5.00 when the Post Office Department announced that it would refund the money.

In this case, and in another where a man received a small loan, the outcome is relatively unimportant. There were whole families involved. The speaker was the executive secretary addressing the Baptist convention of his state. His subject was "Integration and Integrity in Our Churches." He started off by reminding his hearers that the word "integration" is borrowed from the Latin "integer" which means 'whole,' or entire, one.

What are the implications for schools, churches and society? When society is not integrated it is not whole. In biblical terminology, this word means that his astronomiclaal trajectory of wealth. It serves to remind us that false values can be quickly wiped out and that the pursuit of such unreal gain is as foolish as chasing rainbows. It could easily become an obsession and divert us from the real gospel of life.

Big money is not always in government or in the hands of those who by inheritance or their own industry count their assets in millions. There are certain churches with very high assets and liabilities. A number of Southern Baptist churches have recently contracted huge debts of over $1,000,000. There are twelve churches in the Southern Convention with property valued at $3 million or more. They are, of course, churches with memberships in the thousands.

With all this talk of big money both at home and abroad.

**Don't Forget the Difference**

There is a sharp difference between communism and the Western system that can mean well-meaning people fail to remember in their proposals for ensuring peace by compromise.

Howard E. Kershner, commenting on a new organization "Turn To Their Peace" headed by Socialist Norman Thomas and some well-known Quakers, points out this difference editorially in Christian Economics.

Undoubtedly some of us need to be reminded that the inherent nature of communism requires for its survival the blotting out of freedom, free enterprise, self-government, and capitalism everywhere. On the other hand, there is nothing inherently wrong with communism that compels it to destroy communism. These two points can be elaborated by citing illustrations if necessary. A contrasting of the economic situation in East and West Germany should be sufficient. Prosperity in the West threatens the whole theory of the East.

Mr. Kershner concludes that since communism is propelled by its ideology to be constantly at our throats our only alternative, if we wish to survive, is to destroy communism. We are not necessarily to assume that he advocates destroying this ideology by military force. The strategy of the Soviet, as has been dramatically illustrated again in the Cuban situation, is to attempt to achieve the destruction of the Western ideology by various means short of major military conflict. This strategy has been uncomfortably (for us) successful. Christians and the so-called Christian nations have not shown sufficient devotion to their professed ideals to convince the uncommitted nations. It is high time for followers of Christ to make personal sacrifices to speak out for the faith that prompts them to deeds of love and mercy. Peace Corps efforts may be good, but never was there the "angelic missional." The half-converted people in other lands are a prey to the false doctrines of Moscow because so many of us are half-believers and remain within the essentials of Christianity.
A Sunday closing law exemption case is being appealed to the United States Supreme Court. The law in question, a Kentucky State Court of Appeals. It involves two stores in Louisville, Arlan's Department Store and Evans Furniture Company, fined for making illegal sales on Sunday. Two Kentucky courts disagreed on whether or not the state law was religious. The law exempts from its provisions members of religious groups which observe a day other than Sunday as their Sabbath.

Attorneys for the stores argue that exemptions in Sunday laws for those who observe a different Sabbath prove that they are primarily motivated by "observance of Sunday as a religious duty" rather than to establish a community-wide day of rest. It is on this basis that they take it to the Supreme Court. It will be recalled that the decisions in 1961 of the highest court were based on the contention that in the cases considered the laws were not religious. The court pointed out that religiously motivated Sunday closing laws would be unconstitutional. It was anticipated that some of the state laws would be challenged, as is now being done.

Some of us believe that practically all such laws are religiously motivated, regardless of the contrary, and that if they were put to popular test they would not stay on the books without the stamp of approval of the churches whose leaders fear that church membership would suffer if their members were allowed the choice of Sunday buying and Sunday selling.

It will be interesting to follow this exemption case. The lawyers would seem to have a pretty good argument. The issue of Sunday legislation is by no means settled by the present state of the law. What of the whole law, or of striking out the exemptions. The latter is something to ponder. What would the voters say in a referendum? It appears that New York State with its high percentage of Catholics has a chance of writing into the law an exemption for Sabbath-keepers.

What action should be sought by Seventh Day Baptists and other Sabbath-keeping Protestants to keep alive the principle that the religious majority has no right to legislate against the minority in matters of faith? The Supreme Court decision in the current case may mark the shidy question of religious motivation of Sunday laws and thus give guidance in the constant struggle for equal justice for all.

Law and Order

In the debate over the distance to desegregation has been fanned to hot flame in a number of communities. There seems to be no certainty where violence due to irresponsible acts of public officials may break out next. Huntsville, Alabama, might be one such place, but the Ministerial Association of that city hopes to forestall such a possibility by a specially worded statement supporting law and order. Thirty-seven ministers put their names to the action, which has been published in the Methodist Christian Advocate. It is undoubtedly hoped that it will help to mold public opinion in this southern state. The last two paragraphs follow:

"We respectfully urge all who are interested in the aspects of the desegregation controversy involving questions of "States Rights," "Interposition," "State Sovereignty," and "Constitutional Government," that there be no further decision in the courts and to abide in the meantime with a peaceful acceptance of the decisions of the same courts with regard to desegregation cases which we know inevitably will be made in Alabama.

Thus, we believe that our problems cannot be solved in our own strength nor on the basis of human wisdom alone, and that the situation which confronts us calls for sincere prayer, for clear thought, for understanding love, and for courageous action. Finally, we respectfully urge all good will to join us in seeking divine guidance as we make our appeal for law and order.

Profanity in Wills

By Jacob Stam,
Counsellor-at-Law of New Jersey*

For generations it has been customary for lawyers to use, as an introductory phrase, in the preparation of a last will and testament, the words, "In the Name of God, Amen." The records in our County of Passaic run back over a century. In the first will book I find that 13 of the 38 wills were not written in the Name of God. Amen. The most recent will book, 128 wills were written in His Name. Amen. In most form books which lawyers use, and in the will blanks which are available in stationery stores and which are sold to laymen who draw their own wills, this phrase is generally used.

When the unbelieving testator signs a will using this phrase, he is, in my opinion, taking the name of the Lord in vain. All through his life he has accepted the benefits which God has daily loaded upon him, but he has rejected God's Son and done despite to the grace of God; and now, when he is about to dispose of his earthly fortune (which really is not his but which he holds only by the grace of the Creator) he has no right to do this "In the Name of God."

Having this in mind, I have made it a practice for some time to omit this phrase entirely in all wills which I draw. It is not a phrase in order to make a valid will. However, merely to omit the phrase in order to honor the prohibition laid down in God's Word means missing an opportunity. It is wise for every Christian to be a witness in season and out of season. Therefore I have often suggested to Christians who have asked me to draw their wills, that (instead of using this phrase which is read thoughtlessly and indicates nothing as to the belief of the testator) there be included in the will a testimony to faith in the Lord Jesus Christ. Some few clients prefer to write their own testimony, but many do not have facility of expression for a document of this type and therefore, together with clients, I have worked out the following brief statement:

"I, Jacob Stam, of Paterson, N. J., realizing the uncertainty of life, and with full confidence in the death and resurrection of Jesus Christ, in His death for my sins on the cross and in His shed blood as an atonement for my soul, and knowing that by His faith in His sacrifice on the cross for me I have eternal life, do hereby make, publish and declare this to be my last will and testament.

Upon the settlement of an estate certified copies of the will (containing every word of the document, diligently compared with the original) or plain copies of the complete document must often be furnished. The will is first read by the probate clerks and by the surrogate or probate judge in the court house; then it is read by the typists and the clerks who record and compare it. The will goes through various hands as copies are prepared and compared in the court house, and again as it is presented in connection with transfers, in banks, brokerage houses, transfer offices of corporations, in the Treasury Department for transfer of government bonds, and on many other occasions. If, as in some case is unhappily true, there is a contest over the will, the document is often subjected to the intensest scrutiny by the courts by the lawyers and litigants involved.

How good, therefore, in this important document, to acknowledge the importance and supremacy of the spiritual realm over the natural realm. When this is done and a proper place is given the will in the will, then all other provisions in a testament..."
As Good Stewards  
— in Our Daily Work
By Elston Van Horn*

Webster's New International Dictionary gives the derivation of the word "steward" from the Anglo-Saxon steward, or stigward. Literally, a sty-warden, or one who guards the pigpen. I do not intend to pursue this as a definition, for the dictionary gives many more commonly used ones, such as: one employed on board ship to attend to the table, or state rooms and to the comforts of passengers. Or another: one who supervises the preparation and distribution of food and supplies in an institution or club; or, a race-track employee on a large estate to manage the domestic concerns, supervise servants, collect rents or income, and keep accounts.

Following this last quoted definition, the dictionary gives biblical reference: "As good stewards of the manifold grace of God" (1 Peter 4:10). The complete quotation is the more important, because it includes the receiving of the "gift" and makes more complete the true meaning of the word "stewardship."

There are, as you are well aware, any number of biblical references to stewardship. One of the more familiar is the parable of the talents as told by Jesus. Another, the story of the man who plowed and sowed, then went away for a far country leaving it in charge of stewards (in Luke's version of the story they are called husbandmen), who killed each of three servants in succession sent by the master for an accounting, finally slaying the son of the owner. The real story has a much deeper meaning and application than the reference to stewardship, but I allude to it as a betrayal of a trust, or of a stewardship.

In the words of one of the stewards: "Moreover it is required in stewards that a man be found faithful" (1 Cor. 4:2). "For they gave according to their means, as I can testify, and beyond their means of their own free will — but first they gave themselves to the Lord" (2 Cor. 8:5). This, then, is the requirement of a good steward: First, giving ourselves to the Lord, then faithful in giving.

My own further definition of stewardship might be the understanding, and acceptance (and acceptance, implying application) of one's responsibilities in all phases of life, whether in business, in industry, in the home, life, community, or in the church. True Christian stewardship will, of course, and must include all these phases. But my topic is in relation to our daily work.

How, then, can we apply the matter to Christian stewardship in our daily work? In one of the definitions of a steward we mentioned earlier, it is stated that a manager must accept his full share, and more, of responsibility.

We cannot all be managers of our own department, or shop, or farm, certainly a very small group. But we can all be stewards as far as stewardship is concerned, but each of us can be a good manager, a good steward of his own job, his conduct and attitude towards others with whom he works.

In our own daily work we can recognize and accept our full responsibility for not only a fair day's work, but more. Do you give the full measure of your working hours to your employer, and do I, or are we "clock watchers?" If in your school work, do you give your full share, and more, to your studies, or do you do just enough to get by? Are you, and am I, a real workman worthy of his hire? Do we, consciously, every day, make a real effort to improve our work, make the vocation larger or smaller, and do we look hard enough for opportunities, even in little things, to help others to make their work a little easier or much brighter? This is Christian stewardship.

There is a phrase in the citation awarding the Congressional Medal of Honor, also the Navy Medal of Honor which reads in part, "distinguishes himself conspicuously by gallantry and intrepidity at the risk of his life and above and beyond the call of duty."

There is no need to risk our lives in our daily work but there is always the opportunity to give of ourselves "above and beyond" and this also is Christian stewardship.

Since I spent so much time earlier in defining one word I would also like to define another that has a similar application.

The word "profession" we understand as a chosen field of endeavor, to which one has quite commonly accepted the term as applying to a field such as medicine, the law, the ministry, teaching, and others. Such fields require that one prepare himself beyond the normal level of education with postgraduate work and other advanced studies. The term "professionals" once may have indicated one who practiced one of the professions just mentioned. Today, however, popular usage has quite commonly extended the term to people offering services in such things as hair cutting, massages, etc.

Some few of you will remember within the past weeks the conclusion in Candlestick Park of several wild and exciting football events commonly called "The World Series." Now, we might not agree that the Giants should really have won the last game as the new series, but no one will question that these men are really professionals — real Pros! Isn't it possible that each of us has the capability and actual capacity to be a real Pro in his own work, or in his studies? Why then should we not put as much real effort into our daily work, each hour, each day and be good Christians — real Pros, in our daily lives?

Stewardship is the whole philosophy of living, working, and giving from the Christian point of view. Many have received the gift to share with others, and we all have a talent of some kind to use and share in our daily lives and work. Then, "let us first give ourselves to the Lord, and then of ourselves according to our means, and beyond, of our own free will."

Youth News from Fouke, Ark.

Members of the Fouke youth group "Friends of God" distributed packets of tracts to over 55 homes on Halloween. The evening started by having a devotional period at the parsonage. The next stop was at the church, then we went out visiting homes in twos and threes. No treats were requested as is the case in most of the neighborhoods. We spent so much time earlier in defining one word I would also like to define another that has a similar application.

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The Local Church and its Autonomy
By Melvin G. Nida

In this contemporary period of Seventh Day Baptist history, we have talked much about the interdependence of the local church. Perhaps we have stressed this so much that we have forgotten a complementary truth: the need of denominational structure.

This stress upon local church independence has been expressed this past year in suggestions that the agencies of General Conference must not be allowed to usurp the autonomy of the local church. While this has been directed at the working agencies of General Conference it in effect has said: local churches and the boards and agencies are independent, autonomous bodies which can do as they please. At times the suggestion has been abroad that the local churches and the boards and agencies may consider what General Conference says, but what General Conference says really doesn't carry much weight.

I would like to submit that we need to reconsider our relationships in the Body of Christ when we have taken such an approach. Baptist history, nor the Christian conscience of co-operation in the work of Christ can be a policy of I-do-as-I-please either for the individual Christian, Baptist history, nor the Christian conscience of co-operation in the work of Christ can be a policy of I-do-as-I-please either for the individual Christian, nor the Christian conscience of co-operation in the work of Christ.

In an article entitled “The Associational Principle Among Baptists” in the January 1958 issue of Foundations, Winthrop Hudson, president of the American Baptist Historical Society, has demonstrated that the democratic principle among the early Baptists did not confine to the local church. Local churches grouped themselves together into associations and when the common good demanded it, “the association did not hesitate to intervene in the internal affairs of the local church.” This was the historic Baptist pattern in the Philadelphia Association.

It is clear that this pattern was also evident among Seventh Day Baptists. In fact, Seventh Day Baptist churches having learned from the lesson of their English brethren, were eager to associate together. Seventh Day Baptists organized, almost from the very beginning of their history in America, the Great Communion which was an association of churches. As local churches began to spring up in other regions of the country, it evidently was serving only a certain number of churches and so there was the need of a General Conference of Seventh Day Baptists organized in 1890 at New York City. Thus it was that in 1801, unique amongst Baptists in America, there was organized the Seventh Day Baptist General Conference.

Even if Baptist and Seventh Day Baptist history did not bear out this structural aspect of Christian life, common sense should make it clear. Examples of a struggle for “wholeness” are everywhere in life. The head-end of an armadillo or the tip of a tadpole’s tail are both examples of organisms in which the individual member submits its individuality to the body as a whole and the body as a whole is limited by the welfare of each member of the body.

There seems to be implanted in every part of the organism something that represents the whole of the body. The several parts co-operate to reach and maintain this goal that is within each part.

But what is to happen to the whole if the parts do not sense their relationship to the whole, or if they feel that the independent organisms that can do as they choose?

Our all-sufficient guide as Baptists, however, has traditionally been the Bible, not history nor even common sense. All else is of value only if it squares with Scripture. Does the Bible teach that the churches are to govern their common affairs in conferences which have been delegated power to do so? The answer is yes. The historic teaching about the government of churches in the New Testament. There is, however, example.

A conference was the solution to the one recorded instance when the churches in the New Testament faced a common problem. (See Acts 15.) The record of that conference shows that the delegates debated the problem, that they arrived at a decision, and that they believed this process was the Holy Spirit at work in their midst. The Holy Spirit revealed His will to and through conference organized for the purpose of finding God’s will for the church.

It needs further to be recognized that the decision of that conference involved the internal practices of the local churches. Of course, the independent churches could reject that decision, but in doing so they would be rejecting the guidance of the Holy Spirit. Sometimes in our associations, we expect that the Holy Spirit will often lead the church and speak to us in our difficulties through conferences.

Bible Society Starts Work in 40 New Countries

The American Bible Society has announced that it will undertake the regular annual work of Bible translation, publication, and distribution in 40 additional countries in Africa, Asia, and the Caribbean area.

The announcement came on November 14 at the conclusion of a two-day meeting at the Henry Hudson Hotel of the society’s Advisory Council composed of representatives of 56 denominations which support the society’s work. The representatives of the Baptist churches were states to support the new work, the council approved a budget of $5,382,000, the highest ever established in the 146-year history of the society.

Included in the total expenditures is $500,000 which the society hopes to raise through a World Advance Fund. The society is placing this amount in the budget immediately although the half-million dollars has not yet been raised. Society officials explained that the Scripture needs of these 40 additional countries is so urgent that the society will work at a deficit in 1963, if necessary, rather than delay the work. The first contribution, in the form of a $10,000 check, was made at the meeting by the Missouri Synod Lutheran Church. Other denominational delegates pledged support to raise “funds for the forty.”
The addition of the 40 countries will bring to a total of 104, the number in which the society provides regular, annual support of Bible work. The additional work will be done in 25 African countries, six in Asia, and nine in the Caribbean area. Some of the added countries are those where the American society is joining other national Bible societies in carrying on the work. Many "consist largely of people who are emerging from tribalism and colonialism and are as yet uncommitted in the struggle for their allegiance."


The Asian countries are Burma, Iran, Pakistan, Vietnam, Cambodia, and Laos. The Latin American countries are Costa Rica, Martinique, Surinam, Bahamas, Bermuda, British Honduras, Dutch Guiana, Trinidad, and Barbados (with headquarters in Jamaica).

The council reaffirmed the traditional policy of the denominations that churches, rather than government, provide Scriptures for the men and women of the armed forces and stipulated that a portion of the emergency fund be used to provide copies of sufficient adequacy of Scriptures to meet the demand which now exceeds the supply.

CHRISTMAS FILMSTRIPS

The Filmstrip Catalog lists a wide selection of Christmas filmstrips, all free of charge from the library of the American Sabbath Tract Society. These range all the way from the simplest Bible stories for small children to well-arranged picture programs for adults. Some have disc recordings; most are in full color. Due to the large variety and extra copies quite a number of churches can be served at the same time. Consult your catalog. Order at once. Give second and third choices. Return materials promptly—insured.

--- Audio Visual Aids Committee.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Ministers’ Conference Next April

As plans are now the biennial conference of Seventh Day Baptist ministers will be held at Adams Center, N. Y., April 17-22, 1963.

Results of the questionnaire of the ministers regarding the conference indicate that the majority of the ministers are in favor of a study of the nature of the Seventh Day Baptist ministry and by an overwhelming majority are in favor of meeting at Adams Center. There is no clear-cut preference of the ministers for a date for the conference except that there was no real indication of a desire for a summer date as suggested by the Conference Committee on Christian Education Interests. It was agreed by the Committee on Higher Education that it would be wise to plan a summer date.

The chairman of the above committee has received confirmation from Dr. Winthrop S. Hudson, president of the American Baptist Historical Society, to serve as resource lecturer at the Ministers’ Conference if the dates for the conference fall during the week following Easter.

This is also the date preferred by the Adams Center church since there would not as be so great complications in entertaining the ministers. The church rents its basement to the school district for classes, and school would not be in session that week.

Dr. Melvin G. Nida is chairman of the Higher Education Committee, and the Rev. Delmer Van Horn is pastor of the Adams Center church.

Christian Education Executives of Baptist Groups Meet

Secretary Zwiebel attended the annual meeting of the Baptist Denominational Executives in Christian Education held at the headquarters of the American Baptist Convention at Valley Forge, Pa., Nov. 15-16.

Denominational leaders were present from the North American Baptist Conference, the Canadian Baptist Convention, the Southern Baptist Convention, and the Host Convention.

The program was arranged for and preceded over by Secretary Zwiebel who had been elected chairman at the previous meeting held at Forest Park, Ill. The theme for the sessions was "Emphases in Adult Christian Education."

A tour of the new Education and Publication Building of the American Baptists was conducted for the group by Dr. Kenneth L. Cober, executive director of Christian Education of that Convention.

Six sessions related to Adult Education in Christian Education were presented with discussion following each presentation. This annual meeting is a result of the happy and profitable time of working together on the Baptist Jubilee Advance program started in 1960.

Youth Field Worker

Commendation has been forthcoming from denominational leaders who have had the privilege of working with Miss Linda Bingham in the Youth Fellowship program of activity. On November 1 Miss Bingham went from Westerly, R. I., to Plainfield, N. J., for November 17, she worked with our people in Washington, D. C., and November 24, she is scheduled for Shiloh, N. J. Her next stop will be Salemville, Pa.

National Youth Week

It is not too early to start preparing for National Youth Week, January 26-February 3. This theme suggested this year is "To Fill the Emptiness," and a kit will be sent to our Seventh Day Baptist Youth Fellowships soon.

Youth Week is an ideal time to emphasize the importance of ecumenical youth activity as well as to recognize the youth of the local church.

One way to fill up the emptiness in our church business meetings is to see that our youth workers are led to attend. At General Conference our youth have found the genuine thrill of working on denominational matters. Let them find it also through being given a part in the business of their own church.

SABBATH SCHOOL LESSON

for December 8, 1962

Items of Interest From Missionary Board Meeting

The quarterly meeting of the Seventh Day Baptist Missionary Board was held Sunday afternoon, Oct. 28, with nineteen members and one visitor present. New members attending for their first meeting were: Wolfe Leavy of Bradford, R. I., Pastor Paul Maxime of Bebe, N. Y., Nicholas Fatato of Schenectady, N. Y., and Denison Barber of Westerly, R. I.

Some items of interest approved at this meeting are as follows: it was decided to offer travel assistance to missionary pastors to attend the biennial Ministers' Conference in Adams Center, N. Y., in April or May of 1963.

Matching funds sent to Jamaica in recent weeks have been used for providing travel facilities for Jamaica pastors. Also the Higher Education Scholarship Fund was drawn on to help two students, Joseph Samuels and Jossett Button. The Dartmouth Seventh Day Baptist Missionary Board was held Oct. 21 at the Interchurch Center, New York City.

It was reported that plane reservations for the completion of her second term of service which began on Sept. 12, 1958.

There is strong tension between the forces of division and conflict, and the forces of reconciliation. Religion must be on the side of reconciliation. This is not easy, for the evil of the past carries its infection into the present. The evil virus of the Nazi era is with us today and will not easily die. Healing will come when all of us possess a compassionate and understanding heart and a forgiving spirit. Patience will also be required.

There is a danger of violence, and I feel strongly that Israel is a special matter, deserving special attention. Let me therefore warn all people in the world not to take the question of the existence of the State of Israel lightly, and not to deal with this subject marginally, as they dealt with the fate of the Jews in Germany and German-occupied countries during the time of Hitler.

I am convinced that in case the Arabs one day carry out their threat and put an end to the State of Israel, most of the govern­ments of the world would just stand by and watch as they did in the 1938 pogrom in Germany.

If the Jews are once again forced to flee, or are murdered, a still greater curse will come upon humanity than it is suffering now. It is not only that 2 to 3 million people will become homeless. Far more is involved, for I do not believe that God has forgotten His promises to the People of His Covenant.

Positive acts with reference to Israel are called for, speedily. I am happy that many young people in Germany have again begun to take the recognition of Israel. We have in Germany a large segment of wonderful young people who are willing to make good that which their forbears have failed to achieve. They are putting themselves forward to labor at those unfulfilled tasks of brotherhood-building that abound.

It involves the whole world, and that the whole world should be an appropriate day for such a time of self-examination and renewal. Such a day of penitence would remind us all of the depths to which man can fall when prejudice reigns. It can call us powerfully to labor at those unfulfilled tasks of brotherhood-building that abound.

The heavens and the earth shall pass away, but my words shall not pass away. The days are coming when all of us possess a compassionate and understanding heart and a forgiving spirit. Patience will also be required.

I have again and again begged forgiveness for the horror that descended upon them from Nazi Germany. And I will continue to ask until all the Christians of Germany, and of the world, shall ask it.

But the mere asking for forgiveness is not enough. There must also be strong resistance to any racism and there must be deeds of goodness.

The churches, and every Christian, must be in the forefront of the battle against anti-Semitism. The prejudiced ideas against Jews that are still too often held by Christians can bring only evil.

In this connection I should like to propose that Christian churches around the world set aside a special day of atonement for the nightmare that anti-Semitism over the ages has been to Jewish people. Perhaps "Kristallnacht," November 9, when the Nazis launched their attack upon the synagogues of Germany, would be an appropriate day for such a time of self-examination and renewal. Such a day of penitence would remind us all of the depths to which man can fall when prejudice reigns. It can call us powerfully to labor at those unfulfilled tasks of brotherhood-building that abound.

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Positive acts with reference to Israel are called for, speedily. I am happy that many young people in Germany have again begun to take the recognition of Israel. We have in Germany a large segment of wonderful young people who are willing to make good that which their forbears have failed to achieve. They are putting themselves forward to labor at those unfulfilled tasks of brotherhood-building that abound.

It involves the whole world, and that the whole world should be an appropriate day for such a time of self-examination and renewal. Such a day of penitence would remind us all of the depths to which man can fall when prejudice reigns. It can call us powerfully to labor at those unfulfilled tasks of brotherhood-building that abound.

I have again and again begged forgiveness for the horror that descended upon them from Nazi Germany. And I will continue to ask until all the Christians of Germany, and of the world, shall ask it.

But the mere asking for forgiveness is not enough. There must also be strong resistance to any racism and there must be deeds of goodness.

The churches, and every Christian, must be in the forefront of the battle against anti-Semitism. The prejudiced ideas against Jews that are still too often held by Christians can bring only evil.

In this connection I should like to propose that Christian churches around the world set aside a special day of atonement for the nightmare that anti-Semitism over the ages has been to Jewish people. Perhaps "Kristallnacht," November 9, when the Nazis launched their attack upon the synagogues of Germany, would be an appropriate day for such a time of self-examination and renewal. Such a day of penitence would remind us all of the depths to which man can fall when prejudice reigns. It can call us powerfully to labor at those unfulfilled tasks of brotherhood-building that abound.
Michigan Baptists Affirm Faith

The state convention of Southern Baptists representing 114 churches and 59 missions in Michigan at its recent meeting passed two resolutions, one a pledge to pray often for governmental leaders and the other to reaffirm belief in the Bible. The latter reads:

"We reaffirm our belief without mental reservation or other subterfuge in the validity of the Bible as God's inspired word."

One of the greatest causes of world trouble today is that stupid people are so sure about things — and the intelligent folks are so full of doubts.

NEWS FROM THE CHURCHES

VERONA, N. Y. — July 28 during the Sabbath School quarter, three of us were enrolled as White Ribbon Recruits of the W. C. T. U. They are James Allan Wall, son of Mr. and Mrs. Garth Warner, Debra Jean Warner, daughter of Mr. and Mrs. Richard Warner, and Lois Suzanne Davis, daughter of Mr. and Mrs. Olin Davis.

The Central Association maintained a booth at the New York State Exposition August 28 to September 3 from 10 a.m. to 10 p.m.

Glen Warner, a member of this church, was assistant pastor for the summer and took charge of worship services when the pastor was away. Glen left early in September to continue his studies at Whittemore College and to resume his duties as student assistant at the Los Angeles church.

Miss Melinda Mallison was waterfront director of a Girl Scout Camp at Speculator during July and at Camp Kingsley at Ava one week in August. She has returned to her studies at Cortland State Teachers College. Her sister Nancy is taking a postgraduate course at Rome Free Academy this fall. Miss V. T. I. at Utica three evenings a week.

On September 3 the Youth Fellowship had a get-together in honor of Miss Geri Hargis of Los Angeles. Pastor Burdick spent the summer vacation with Pastor Burdick's family.

About 30 members of our Ladies Aid attended their "Secret Pal" Banquet in October.

Miss Linda Bingham, youth field worker, was with us over two Sabbaths in September. She was guest speaker at the Associate Fellowship which met with us on September 15.

The fall session of the Central Association was held at Verona October 13. Rev. Herbert Levy of Leonardsville gave the sermon on "The Lifting Life." The children's sermon was given by Miss Cathie Gilmore of Adams Center. Other speakers, following a fellowship dinner, were Miss Barbara Bivins of Nyasaland and Harold D. Bond of Plainfield, executive secretary of the denomination. Miss Bivins gave an inspirational talk to the Youth Fellowship in the evening. She also spoke to the local church and friends on Tuesday evening.

Our Ladies Society has served two public dinners in the church dining room (Sept. 30 and Oct. 28) which were well attended, also a dinner for the G. L. G. at Oneida Castle Hall on Oct. 18.

About 40 were realized from the Lord's Acre auction held at the Stanley Farmar hall on October 11. The Y. F. had charge of the lunch counter.

On October 10 following a fellowship luncheon, the afternoon was given over to the fourth-year Advance Program entitled "Missions to the Social Frontiers" in which several lay speakers took part and discussion groups were held.

The Y. F. held a Halloween party at the home of Mrs. and Mrs. Olin Davis with an attendance of 43.

The Father and Son Banquet was held night after the Sabbath of November 10, with Dick Sorensen as song leader. A "Toast to the Fathers" was given by Gerald Vierow; a "Toast to the Sons" by Pastor Burdick. Miss Patricia L. Cushman, George, Burdick, and Althea Greene gave the dinner. Miss Barbara Greene were chosen ushers; Nancy Burdick, Recorder correspondent; Arlie Greene, superintendent of cemetery.

On November 10, a service was held with the members of the Schenectady church at the Schenectady Church. Following the morning service, which was conducted by Rev. Lester Osborn, pastor of the Schenectady church, a dinner was served in the church basement. In the afternoon a short hymn-sing was held. We were grateful for the chance to have fellowship with our sister church.

The visit of Miss Linda Bingham during the month of September was greatly appreciated by the young people of our church, who felt that she was very helpful to them. The young people also enjoyed the visit of Miss Cathie Gilmore who was held at Lewis Camp in late October.

Maxson Fellowship Hall is almost ready for use. Sabbath School classes were expected to move into their new rooms November 17. This was the goal that many have looked forward to and worked for during the last year. Those who will use the rooms are grateful to those (many of your own members) who worked on the project. — Correspondent.

THE SABBATH RECORDER

NOVEMBER 26, 1962

BERLIN, N. Y. — The annual church meeting was held on Sabbath night, October 6, following the fellowship supper at the church.

Pastor Maxson received a unanimous call to serve the congregation for the twenty-third consecutive year. Church officers for the upcoming year: Elmer Stuart moderator, Arlie Greene clerk, and Mrs. Paul Cushman and Arlie C. Bentley, lay members of the Advisory Board. We also elected treasurer, Mrs. Delmar Ellis trustee, Paul Cushman organizer and chorister with Althea Greene as assistant. Kenneth and Robert Cushman, Paul and Wesley Greene were chosen ushers; Nancy Burdick, Recorder correspondent; Arlie Greene, superintendent of cemetery.

October 20 was Layman's Sabbath with Arlie Greene in charge of the service. The children's sermon was given by Gladys Payne, who is going to continue in this capacity. Paul Cushman, George Burdick, and Althea Greene gave the morning messages. Mr. Cushman spoke on "Proverbs 3:6, 7," Mr. Burdick, stewardship in the world; and Miss Greene, stewardship in worship.

On November 10, a service was held with the members of the Schenectady church at their church. Following the morning service, which was conducted by Rev. Lester Osborn, pastor of the Schenectady church, a dinner was served in the church basement. In the afternoon a short hymn-sing was held. We were grateful for the chance to have fellowship with our sister church.

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DECEMBER 3, 1962

Accessions—Little Rock, Ark.
By Baptism: Mr. Orlando J Smith Mrs. Jesse S. Smith Elaine Mitchell Janice Mitchell Mr. Duane Bradberry Mrs. Duane Bradberry
Shiob, N. J.
By Baptism: Diane Ruth Ferguson Stephen Wilmer Davis

Buckley-Mitchell—Sidney Chester Buckley, son of Mr. and Mrs. John R. Buckley, Pawtucket, R. I., and Miss Juanita Joyce Mitchell, 261 Byrd Ave., Brooklyn, N. Y., daughter of Harold J. W. Mitchell and Mrs. Samuel L. Mitchell, N. Y., were married August 1, 1961, in Park Avenue Presbyterian Church, Brooklyn, N. Y., by the Revs. Herbert Levoy and Howard Widdell co-operating in the service.
Surviving are two daughters, Mrs. Althea L. Morrows and Mrs. Frances L. Palmer of Brookfield; two sons, Christopher of Adams, and Robert S. of Saugusport, N. Y., eight grandchildren, twelve great-grandchildren, and thirteen nieces and nephews. — Bernice Rogers.
Main—Miss Martha, daughter of Samuel and Martha Hogles Main, was born in the town of Plainfield, N. Y., April 28, 1874, and died Oct. 26, 1962, at West Winfield, N. Y. Miss Main was graduated from Albany Normal College in 1896 and taught school in five states, returning in 1931. For the past seven years she lived at West Winfield. She was a member of the First Brookfield Seventh Day Baptist Church at Leonardsville, N. Y.
Funeral services were conducted by the pastor, Rev. Herbert E. Levoy, with interment in Brookfield Rural Cemetery. — Bernice Rogers.
Partelo—George F., son of the late Issac and Mary Coon Partelo, was born at North Stonington, Conn., April 9, 1876, and died at the home of his grandson, Ralph Collins, Jr., in Ashaway, R. I., Oct. 28, 1962. He was baptized and became a member of the First Seventh Day Baptist Church of Hopkinton, Ashaway, R. I., April 28, 1904. He was preceded in death by his wife, Winifred Miner Partelo. He is survived by his two daughters, Mrs. Mary Stockbridge Booth, Stonington, Conn., and Mrs. Alma Stockbridge, Farmingdale, N. Y., and nine grandchildren.
Memorial services were conducted from the First Seventh Day Baptist Church, Ashaway, R. I., Oct. 30, by his pastor, Edgar F. Wheeler, assisted by a former pastor and family friend, Everett T. Harris. Interment was at the First Hopkinton Cemetery, Ashaway, R. I. — E. F. W.
Wilson—Mrs. Bertha Lela of Gadsden, Ala., was born Feb. 26, 1886, and died in her home, Sept. 24, 1962. She was baptized in 1957, becoming a member of the Paint Rock, Ala., Seventh Day Baptist Church. She loved her church and attended, with her husband, as her health permitted, even though it meant a drive of nearly two hours each way. She last attended on her 56th Wedding Anniversary, June 30 of this year.
Surviving are her husband, Chester F. Wilson; a son; a brother, Carl Trobaugh; two sisters, Mrs. Albert Walton and Mrs. Mae Filpot; an aunt, Mrs. Emma Sale.
Funeral services were conducted at the Colleen Butler Funeral Home in Gadsden by her pastor, Elder Leroy Bass. Burial was in Crestwood Cemetery in Gadsden. — L. C. B.

Births—Burdick—A daughter, Joan Marie, to Dr. and Mrs. Victor Burdick of Makswa Mission, Nyasaland, Africa, on October 5, 1962.
Griffith—A daughter, Teresa Denise, was born to Keith and Glenda (O’ferrell) Griffith of Texarkana, Ark., on October 24, 1962.
Mxsson—A daughter, Julie Ann, to Mr. and Mrs. E. P. Maxson (Marion Burdick) of Lansing, Mich., on July 23, 1962.
Stuart—A son, Alan Leonard, to Elmer and Jessie (Brownell) Stuart of Stephentown, N. Y., on September 24, 1962.

Obituaries—Langworthy—Edwina Clark, widow of Fred C. Langworthy, and daughter of Edwin and Annervette Holmes Clark, was born at Westerly, R. I., Oct. 9, 1878, and died at the home of her daughter, Mrs. Herman Palmer, at Brookfield, N. Y., Nov. 1, 1962. She lived all her life at Brookfield, graduating from the local high school. She married Mr. Langworthy Aug. 11, 1897. He died Dec. 20, 1931. She was a member of the Second Brookfield Seventh Day Baptist Church. Farewell services were held from that church with the Revs. Herbert Levoy and Howard Widdell co-operating in the service.
Surviving are two daughters, Mrs. Althea L. Morrows and Mrs. Frances L. Palmer of Brookfield; two sons, Christopher of Adams, and Robert S. of Saugusport, N. Y., eight grandchildren, twelve great-grandchildren, and thirteen nieces and nephews. — Bernice Rogers.

The Sabbath Goes to Africa

On December 8 our churches will observe Universal Bible Sabbath under the challenging theme, “The Word of Power.” The power of the Word is being felt in Africa and South America as never before. In our own country too there is renewed recognition that the Bible speaks with the same authority that powered the Protestant Reformation, “For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit . . . and is a discerner of the thoughts and intents of the heart” (Heb. 4: 12).

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