Obituaries

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

Mr. Ayars was a locomotive engineer with the Central Railroad of New Jersey for 30 years, working out of the Bridgeton terminal. He was a member of the Seventh Day Baptist Church of Shiloh, Brotherhood of Railroad Engineers, and Brearly Lodge No. 2.

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

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

—C. H. B.

BOSS.—Daniel W. was born in Brownie, Ohio, Dec. 19, 1875, and died at Gerber Memorial Hospital, Dec. 25, 1967.

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

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

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

—O.W.B.

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

On July 3, 1905, at Hollbrook, she was married to Elva Maxson, who died in 1953. She joined the Ritchie Seventh Day Baptist Church in 1910. Mrs. Maxson maintained a deep interest in the church until her death although plagued by ill health for several years.

Survivors include seven daughters: Mrs. Eva Shepler of West Union, Mrs. Elsie Bonnell of Berea, Mrs. Iris Fleisher of Oxford, Mrs. Gertrude Howell of Mt. Clare, Mrs. Pearl Meeks, Parkersburg, all of W. Va.; Miss Winifred Maxson and Mrs. Grace Eckman, both of Baltimore, Md.; four sons, Glen Maxson of West Union, Carlton of Parkersburg, John of Waverly and W. E. Maxson of Davis; one sister, Mrs. Elsie Price of Connersport, Pa.; 36 grandchildren, 71 great-grandchildren and six great-great-grandchildren.

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

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

—L. A. W.

WILLIAMS.—Estella Jeanette Fuller, eldest daughter of Menzo and Lizzie (Huffman) Fuller, was born at Milton, Wis., Dec. 2, 1910, and died of a heart attack in the Bridgeton Hospital, Jan. 11, 1968.

She was a niece of Rev. J. L. Huffman, founder of Salem College. When she was seven, the family moved to South Dakota. She was baptized and became a member of the Smith, S. D., Seventh Day Baptist Church when she was eleven. After nine years, they moved to Gentry, Ark. It was there on September 30, 1939, she was married to Bart L. Williams, by Rev. James H. Hurley. They came to North Loup, Neb., immediately, where they have since made their home. She joined the North Loup church by letter from Gentry April 22, 1916.

Surviving are her husband and 11 children: Vernon, Harold, Udel, Elwin, of North Loup; Horace of Greesley, Neb.; Lester of Grand Island, Neb., and Carol of Ord, Nebr.; and daughters, Alma (Mrs. Aubrey) Davis, North Loup, Audrey (Mrs. Clair) Bunce, of Battle Creek, Mich., Delpha (Mrs. Alvin) Smith, Aurora, Nebr., and Grace (Mrs. Harold) Rice of North Loup. There are 36 grandchildren and 38 great-grandchildren.

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

—D. L. D.
Phenomenal Growth

It was one of those winter days, the like of which we have seen many since the holidays. The sky was completely overcast. Visibility at ground level was good; I could see as far as necessary as I rode my wheel to the office. The ground was bare after the late January thaw, but the air was cool. It is quite customary for clouds to hang low here in the winter months. It is surprising to think that even while we are flying at altitudes of several thousand feet above the earth, we are not going through the clouds but flying below them. The sound of the plane's engines is faint compared to the wind. It is quite customary for clouds to hang low in the winter months. It is surprising to think that even while we are flying at altitudes of several thousand feet above the earth, we are not going through the clouds but flying below them.
The constant increase of the Federal payroll may decrease unemployment, but some of us are not convinced that it spells efficiency, initiative, good citizenship, or a great deal of sobriety in the sense of that term. The spokesman for AFL-CIO would have the President move to create complete employment by hiring all the normally unemployable, or so he seems to say. In such a dreamland there would be a rude awakening. One might predict that in that awakening we would find that we had lost our fight for—a noble country, a great society. We would have sold our birthright for a mess of pottage. We live in an imperfect society. The sooner we realize that sin abounds (who could deny it?), the sooner we will take the biblical course of correcting the real ills of society. When the prophet Isaiah was called, Lord, how shall this yoke be lifted up? and was led to cry, "I am a man of unclean lips and I dwell in the midst of a people of unclean lips. He and The people that dwell therein," the Christian gospel is a message for producing a better society by producing better men. Just as the yoke is down, and there is a great shortage of laborers in the Christian harvest field. As to job opportunities—there is a need, not just more government jobs for men who want them. It is true today just as when it was spoken in Bread times, "The sow that was washed (has returned) to her wallowing in the mire" (2 Pet. 2:21).

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

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

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

—David S. Clarke.

**New York State Churches Organize As Seventh Day Baptist State Council**

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

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

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

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

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

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

Vice-President—Rev. Ralph Hays of Adams Center

Secretary—Miss Ruth Ellis of Berlin

Treasurer—Mr. Wayne Burdick of Syracuse

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

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

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

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

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

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

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**Out Into the Community**

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

Yes, We Can!

By Glen Warner

Seattle Fellowship
Plans Organizing
a New Church

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

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

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

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

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

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

C. The third aspect of working in a specific chosen area is that of cooperation among the interested persons. As was well put by the other side, there is no such thing as the church of Christ dragged with extremes, yet must live and not fear extremes. Perfect love casts out fear. It takes a real spirit of Christian love and concern to start out fresh. Just as we remember pleasant things about the church back home, so we remember aspects that we are determined not to have in the new church. The Lord builds the house, they labor in vain who build it. This is a humbling truth which daily gives us the courage and enthusiasm to go on.

Malawi Prospects Are Good

According to Missionary
L. M. Maltby

When the well-attended quarterly meeting of the Seventh Day Baptist Missionary Board was called to order Sunday afternoon, February 19, the president, Loren G. Osborn, announced that a little later there would be visitors coming in, the Rev. and Mrs. Robert Barr from Blantyre, Malawi. They are at the head of the Likubula Bible Institute which has accepted Seventh Day Baptist students. They had been in Westerly once before, and again there to Secretary E. F. Harris and the Rev. Paul Burdick who became acquainted with them in Malawi.

Mr. Barr entered into the discussion of the board meeting when it centered on Malawi. He was able to shed additional light on some of the situations that were not too well understood by board members who had not been there. When the Africa Interests Committee report was under consideration Mr. Barr was asked to speak about the Bible Institute, our students, and the work of our missionaries as he had observed them. The school is still small, with quarters for only about sixteen students. All of them live at the school. Last year there were only two Seventh Day Baptist students. Now three more have been accepted. They seem to be doing well.

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

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

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

MEMORY TEXT

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

MARKET MEETINGS

By the Rev. David C. Pearson
Director of Christian Education and Evangelism

A Christmas letter from Mrs. Maureen Murray, wife of the late Jim Murray, a missionary who died during the past year, expressed concern that a gospel missionary who died during the past year, be given at Ndirande Market. Working Director of Christian Education and Evangelism.

at this lively center of activity.

held regularly at a private home in the

pass this same market.

close enough to the building.

shade to keep reasonably cool if one sat

Sabbath mornings.

master, a former Seventh Day Baptist.

and you are invited to join us at 9:

regular basis. This has now been done,

asked if our meetings could be put on a

benefit, greatly increasing the amount

sometimes used to accompany the sing-

Sabbath when a member of the Young

seemed very strange, it was soon learned

was finished in about twenty minutes,

provides us with attractive Scripture por-

free of charge to us. It was with

immense satisfaction that the writer as-

distributed, broken bread in the waiting

and outstretched hands. They were re-

geared, as many stepped forward to receive their copies.

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

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

This message of eternal salvation is to be joyfully proclaimed by laity and clergy alike, as opportunities are afforded. Whether in church, in the open air, in the tent, under a tree, or perchance even the market places of the world, "where cross the crowded ways of life," and man meets, man to man.

American Protestants and World Affairs

(Reprinted from Volume I, Number 16, of International Issues, December 8, 1967, with permission of the author, Alfred O. Hero, Jr., executive secretary, the World Peace Foundation. This summary is derived from a study of attitudes of religious groups in America as re-

served by national surveys of representative samples of the adult population since the mid-60's, to be published in book form in 1969.)

Protestants of the mid-60's are the most conservative of the three major religious groups in America on most aspects of world affairs. Jews have long been sharply better informed and considerably more liberal than Protestants about virtually all aspects of international relations. Yet, the majorities of Jews would either: increase foreign economic aid or, at least, keep it at prevailing levels, majorities of Protestant in the mid-60's would reduce or terminate it. Although most Jews would continue such assistance to nonaligned countries and to Yugoslavia and Poland, more than 80% of Protestants would cut it sharply or not at all. Only 14% of Protestants in 1966 would continue assistance to countries which do not support major foreign policies of the U. S., "such as in Vietnam." More than half the Jewish adults in America would cut tariffs and increase international trade. Both Protestants and Jews have read more liberal ideas than the Roman Catholics. In a larger and more attentive audience: thus God's rain increased the effectiveness of His message.

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American Catholics, until a decade ago was less well educated than white Protestants, have until recently been far better informed on world developments. They have, how-

However, by the mid-60's Catholics were distinctly more liberal than Protestants, especially than Protestant whites. On most foreign policy questions other than international or domestic issues, Catholics have become more liberal than Protestants. Catholics, and Episcopalians; Quakers, Universalists, and other non-Protestants have been the most liberal of all Protestant churches favor international cooperation more than their white co-reli-

sionists in the mid-60's. The Northern white Protestants more than the Southern ones, and better educated Protestants more than less well educated ones.

Church attendance or other indications of church involvement had been relatively high in the mid-60's, among Protestants. Those who attend church regularly have been no more favorable to de-escalation of the bombing of North Vietnam, development assistance or liberalized trade than nominal Protestants. Most Protestants are not nearly as liberal as Jews, on either international or domestic issues, and they thought more nearly like Protestants than like Jews. Nevertheless, even when such factors as geographical region, race, education, income, occupation, and age are held constant, Protestants of the 1960's have been consistently less supportive than Catholics of foreign economic aid, technical assistance, the Peace Corps, sending food to mainland China if it requested such relief, membership of China in the U.N., and even liberalization of U.S. relations with Communist Europe.

Within Protestantism, fundamentalists, liberalists, and other theological conserva-

tives have been less apt to approve of foreign aid, liberalization of relations with the Soviet Union and its allies, entry of Communist China into the U.N., etc., the mid-60's. Protestant whites, fewer "gospel" inclined persons. Thus, members of the unaffiliated sects (Southern Bap-

tists and Missouri Synod Lutherans) have been more conservative on most aspects of foreign policy than Methodists, Presby-

terians, and Episcopalians; Quakers, Un-

itarians, Universalists, and other non-Protestants have been the most liberal of all Protestant churches favor international cooperation more than their white co-reli-

sionists in the mid-60's. The Northern white Protestants more than the Southern ones, and better educated Protestants more than less well educated ones.

Thousands Find Christ at Expo '67

Sermons from Science at Expo '67 at-
	racted 840,538 persons to the pavilion; drew 261,308 persons to the Conference Room; the Conference Room, 26,700 individuals; re-

corded 4,454 first time decisions—a remarkable mission for the Lord! The mission is not quite complete, lacking $95,000 of meeting financial obligations.

—Christian Life Convention, 123 W. 57th St., New York City.

THE SABBATH RECORD

FEBRUARY 19, 1968
CHRISTIAN EDUCATION—Sec. Rex E. Zwiefel

Population Explosion

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

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

Church Etiquette

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

1. Come! Never miss church unless it is absolutely necessary. George Washington's minister said, "No company ever kept him from church."
2. Come early! Rushing into church at the last minute is not conducive to your best worship.
3. Come with your entire family! The church service is a convention to which the family should merely send a delegate.
4. Take your place toward the front of the church; leave the rear seats for those who come late.
5. Be devout! The church is not a theater or a place of amusement. You come to worship God, not to whisper, lounge or sleep. God deserves our utmost reverence.
6. Be thoughtful of the comfort of others! Never make a haystack of yourself at the end of the row and expect others to crawl over you to reach their seats.
7. Help strangers to find and follow the service! If they have no book, share your's with them. "Sing! Join in the worship! Don't just sit and absorb and not give of yourself.
8. Always remember that strangers are the guests of every church member! Treat them with the courtesy you would give to anyone who should be visiting in your home.
9. Give a good offering to God! God loves a cheerful giver. Freely you have received.
10. Never rush for the door after the benediction as though the church was on fire. Speak and be spoken to; be congenial.
11. Never stay away from church because the church is not perfect! How lonesome you would be in a perfect church.
12. Remember at all times you are in a house dedicated to God and the worship of Him.

YOUth...

Ask, Seek, Knock!

"Ask and it will be given you; seek and you will find; knock, and it will be opened to you" (Matt. 7:7, R.S.V.). I asked for forgiveness and I was forgiven. I asked for God's love and love I did receive. I searched for a better way of life and through Christ, a better way of life I found. I hunted for the spiritual and the Bible showed me the truth. I knocked on the door of Eternal Life and the door of heaven was opened to me. I was hungry and I knocked on the door of Fulfillment and the door was opened and I was fed.

The words of the Lord are true and I will follow Him forever! —Harold King.

L. Harrison North

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

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

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

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

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

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

THE SABBATH RECORDER

FEBRUARY 19, 1968

11
Dan Poling's Death

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

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

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

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

Dr. Poling had two earned and 14 honorary degrees. He was the author of two books on the World's Union.

Finding Time for Committees

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

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

THE SABBATH RECORDER

Bible Reading Guide for 1968

MARCH

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

BIBLE PASSAGE STUDY

Who are the people involved? Key verse to me:

What does the passage say?

Application for my life:

A thought to share with others today:

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

SABBATH SCHOOL LESSON

for March 2, 1968

ETERNAL LIFE FOR MORTAL MAN

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

FEBRUARY 19, 1968

Sabbath Essay Contest

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

Contest Roles and Prizes

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

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

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

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

   a. Three-year subscription to the Sabbath Recorder.

   b. One-year membership in the National Geographic.


Finding Time for Committees

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

The new pastor at Plainfield has three busy ministers in his congregation, ministers who are fully employed in denominational work and held from 18 to 35 hours a week. He solved this problem by holding committee meetings at the most normal times. Pastor Saunders proposed that the
four ministers consider themselves an official committee concerned with the overall outreach of the church. They are busy during the day, and he needs evenings for pastoral work. He suggested that these meetings meet at seven o'clock one morning each week. They have coffee and doughnuts or a light breakfast as they consider outreach work for an hour and a half. They feel the need to be working out well and not encroaching very much on their other duties.

ECHOES OF C. E. DAY

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

Handbook for Counselors (Sponsors)

NEWS FROM THE CHURCHES

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

An enthusiastic Junior Choir, under the direction of Mrs. Denison Barber, entertained for the Sabbath School party. This was followed by the coming of Mr. William Barber who has been the driving force behind the successful handicraft tea.

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

CORRESPONDENT

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

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

During the year and a half since Rev. Neal Mills left to serve in Jamaica, Rev. Edgar Wheeler has been our supply pastor, not only preaching helpful sermons, but visiting our sick and counseling those in the community. We want forgotten amidst the fun and frolic.

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

We have made a reputation through the years for the outstanding Christmas tea of the local area, and we aim to maintain that reputation. Mrs. Sidney Young's appliqued aprons and beautiful quilts have found their way into many homes in other states. We will certainly miss at least one of our favorite.additions of Mrs. William Barber who has been the driving force behind the successful handicraft tea.

Ourselves, too, have been working out well and not encroaching very much on their other duties.

---Correspondent.
Marriages

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

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

Births

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

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

Obituaries

NORTH.—L. Harrison, son of Andrew and Etta Harrison North, was born at St. Peter, Minn., Dec. 3, 1882, and died at Plainfield, N. J., Jan. 29, 1968.

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

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

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

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

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

-S. K. D.

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

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

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

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

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

Funeral services were conducted by her pastor from the Verona Seventh Day Baptist Church.

Interment was in New Union Cemetery, Verona Mills.

-S. K. D.