

## A LETTER FROM OUR RIAL REPRESENTATIVE

Mr. Seventh Day Baptist,  
c-o The Sabbath Recorder,  
Plainfield, N. J.

Dear Mr. Baptist:

I am writing to tell you some really wonderful news! Wonderful, not so much for you as for your Church and your community. I guess it's wonderful for you too, if you're interested in your Church and the work it is trying to do. At any rate, believe me when I say it's one of the greatest things that has happened since the Reformation. Here it is: for the first time in the history of our country every advertising medium is to be used for nation-wide support of religion. This means that radio, newspapers, television, billboards, car cards, and other powerful advertising mediums are being used to emphasize the importance of going to Church, and taking someone with us.

You see, we all need to be reminded to go to Church and we are all, if we're concerned about the Church, interested in having others urged to go. Too, we have often expressed the wish that these influences, like the newspaper, which come into our homes every day, would speak at least a word about the importance of religion. However, this hasn't been possible until now because these national and local news agencies did not dare to sponsor any religious group without having to sponsor them all.

Now all of this has been placed by churchmen on an interfaith basis, with a national nonsectarian committee as its sponsor. It is called Religion in American Life or RIAL for short. This has made it possible for religion to receive the kind of attention it deserves on a nation-wide scale, in a form which is acceptable to all faiths, and therefore to all advertising agencies. This makes it possible for all denominations such as ours to participate and to benefit. And I know for a fact that during this year alone, for a total cost of some \$50,000 (which seems like a lot), religion as a force in our way of life will receive more than five million dollars' worth of publicity (which is quite a lot more!)

Frankly I think this is wonderful. But this isn't all! Because of its desire to serve every group, this Religion in American Life program is uniquely tailored for Seventh Day Baptist influence and participation. You see, it doesn't emphasize "Sunday" Church going. Because the term "Sabbath" is acceptable to all faiths, every time a word is used to mention the day of churchgoing the word "Sabbath" is used. So, we see in the "ads" the word "Sabbath school," or the word "weekend," but never "Sunday."

All of this is why I think we as a people should participate one hundred per cent in this program. This is why our Conference should endorse it. This is why our Churches should promote the RIAL program in every community in which they have influence. It's a program that works. It's one that works for God and for our Churches. And it's one in which we can take a part without fear of embarrassment to our Sabbath belief. In fact I believe this is a positive way to witness for our Sabbath belief! And it's a way we can work for righteousness with a sense of real purpose in co-operation with men of all faiths.

Now, why am I writing this letter? Simply because our Commission looked at RIAL and decided it was a program of real importance for our Conference. I have served on the Action Committee now for several months at Commission request and found the men who direct this program to be deeply consecrated Christian men. Mr. Seventh Day Baptist, we cannot afford not to participate in RIAL. It is too important to be by-passed or overlooked by our ministers and our Churches.

May I say that I personally hope we'll give this program all the support we are able to give it because the potential impact of this kind of advertising cannot fail to be a valuable aid to every one of our Churches in their several efforts to witness for the Christ we love and serve.

Yours for RIAL,  
E. Wendell Stephan.

Need a stimulant? Try sun, wind, weather. — Clipsheet.

NOVEMBER 5, 1951

# The Sabbath Recorder

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**LET'S PROTEST NOW!**

*After the appointment of an ambassador to the Vatican is confirmed by the Senate of the United States Government, it is too late to protest.*

*Let's protest now!*

# The Sabbath Recorder

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Member of the Associated Church Press

HURLEY S. WARREN, D.D., Editor  
L. H. NORTH, Manager of the Publishing House

Contributing Editors:  
HAROLD R. CRANDALL ..... Missions  
WILLIAM L. BURDICK, D.D., Emeritus  
MRS. A. RUSSELL MAXSON ..... Woman's Work  
RONALD I. HARGIS ..... Christian Education  
HARLEY SUTTON, Emeritus  
(MRS.) MIZPAH S. GREENE ..... Children's Page

## Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society, Plainfield, N. J.

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## Seventh Day Baptist General Conference

DENVER, COLO., AUGUST 19-24, 1952

## High Attendance at Chapel Services Noted by Army Chaplains

More than 12,682,000 persons attended chapel services conducted by Army personnel during a twelve-month period which ended last June 30, the Department of the Army announced recently.

A total of 234,113 services was held during the period and the average attendance at Sunday services was 100, according to a report made by Major General Roy H. Parker, Army Chief of Chaplains. This was an increase over the previous year when the average was 86 in attendance at each service.

"Chaplains have been intensifying instructional classes because of the increasing number of children old enough to attend Sunday school on military installations," Chaplain Parker noted in his report. "These Sunday school activities are included in the 82,010 instructional classes at which there was an attendance of 1,108,600. In addition to these activities, chaplains were also active in giving instructions for baptism, marriage, and Church membership. A total of 111,800 visits were also made to hospitals during which spiritual ministrations were provided for the patients."

During the twelve months ending June 30, 1951, a total of 8,041 marriages were solemnized, 8,714 baptisms were performed, and 15,414 funerals and reburial services were conducted.

A considerable portion of the chaplain's day is taken up with pastoral activities, of which 1,430,000 were reported. Included in these are orientation talks, character guidance discussions, and individual counseling.

"From the compilation of the chaplain's reports," Chaplain Parker asserted, "it is evident that our chaplains have a religious program to which the military personnel are responding in increasing numbers. The response speaks well for our soldiers who more than ever are drawing upon spiritual resources for their daily duties." — Release, Department of Defense.

## WILL THE SENATE APPROVE?

Do you approve of sending an ambassador to the so-called Vatican State? Let your senators know how you want them to vote. — Riverside, Calif., Church Bulletin, adapted.

## AMERICANS, ARISE!

It takes time for the American people to become aroused in some matters of international scope and importance. Sometimes they get aroused too late.

An observer of the international scene recently remarked that the question of an ambassador to the Vatican appeared to be a dead issue as of midsummer. There are some people in high places who seemingly enjoy exercising authority of office. As much as we dislike to admit it, evidence indicates that some men are just not big enough for the office to which they have been elected or appointed. They appear to yield to certain pressures or to act from expediency.

"God give us men!"

There are two sides to every question. If any of us were in the sacred office of President of the United States, we might view some matters in a different light. But the surprise move of President Truman in proposing the name of General Mark Clark as an ambassador to the Vatican is so one-sided according to the foundation principles of our country that in many minds there is no room even for debate.

"The American people are faced with nothing less than a national emergency as a result" of this proposed appointment, declared Executive Director Glenn L. Archer of Protestants and Other Americans United for Separation of Church and State soon after the announcement of the White House action.

We agree with Dr. Archer. This is a national emergency. The President has acted. It is now up to democratically minded citizens to act and act quickly. "Time is of the essence." The press is reporting the President as believing that protest against his move is light. The next few weeks should tell an entirely different story. Let protests roll down upon the President and senators as an avalanche sweeps an Alpine mountainside.

We take issue, however, with Dr. Archer when he says that "General Clark's appointment will now take effect during the recess (of the Senate), and by the time the Senate reconvenes, the ambassadorship

will have been established for several months." As we understand the situation, President Truman may appoint General Clark or someone else as his "personal representative with the rank of ambassador" to the Vatican but that according to the Constitution of the United States, the appointee would not become a full-fledged ambassador without the approval of the Senate.

If General Clark or any other appointee of the President becomes an ambassador to the Vatican, it will be the first time in the history of this nation that an ambassador has been appointed to an ecclesiastical power purely and simply. Elsewhere in this issue appears the official statement of the Executive Committee of the National Council of the Churches of Christ in the U.S.A., which has been released recently for publication.

Also, we are publishing at the urgent request of members of the Plainfield Church, at the earliest possible date, a condensation of the sermon, "The Separation of Church and State," preached by Rev. E. Wendell Stephan from the Plainfield pulpit on Sabbath day, October 27. (We did not hear this excellent sermon as we were filling an appointment elsewhere that morning.) We appreciate very much Pastor Stephan's co-operation in preparing the manuscript from his sermon notes on rather short notice. As soon as permission to use copyrighted material which he quotes is received, his sermon will appear.

"To understand is to participate," remarked Dr. O. B. Whitford of blessed memory. Let every reader of the Sabbath Recorder join in strong protest to our President and senators that the separation of Church and State shall be reinforced and shall continue as a fundamental principle of our democracy.

## Importance of Constructive Work

Everybody wants to be just a little important. Young people ought to be interested at the very beginning of life in the doing of some important constructive work. If they do become so interested, there isn't much danger that they will become Communists. — Clippingsheet.

### A BRIEF IN SUPPORT OF MAINTAINING A VALUABLE AMERICAN TRADITION

Separation of Church and State was established as a distinguishing and characteristic principle of American democracy by our Constitution. It has become an essential feature of the structure of our society, the cornerstone of our religious liberty, which is the most basic of all liberties. Guaranteeing equality of rights

"Widespread concern has been aroused by the suggestion that the Government of the United States should have diplomatic relations with the Vatican. Representatives of the major Protestant communions have gone together to confer with the President and have consulted with regard to common action. This group authorized the preparation of the brief printed herewith. A delegation from the group presented it to the President.

"The brief was approved by the National Council of the Churches of Christ in the United States of America on January 17, 1951. It should be understood, however, that it was initiated by an even more inclusive group than the Council."

This brief has been released only recently for publication.

to the various sects, with discrimination against none, it has been an essential feature of our way of life, which has been blessed with tolerance and unity. Our people, though gathered from many nations, with different cultural and religious backgrounds, have been singularly free from religious strife.

As Christians believing in the freedom of conscience and as Americans believing in our national traditions, we are deeply and resolutely committed to the separation of Church and State as a sound principle amply verified by our experience.

In conformity with this constitutional principle, the Government of the United States of America has never in its history established formal diplomatic relations with the Pope as head of the Roman Catholic Church. Relations with the Papal States were quite a different matter.

From 1797 to 1848 the United States had consular representation in the Papal States as a temporal power. From 1848 to 1868 more formal diplomatic relations prevailed, including a period from 1854 to 1868 when a Minister Resident of the United States was accredited to the Papal States. Jacob L. Martin was commissioned as Chargé d'Affaires on April 7, 1848. His instructions from Secretary of State James Buchanan, dated April 5, 1848, contained the following passages:

"There is one consideration which you ought always to keep in view in your intercourse with the Papal authorities. Most, if not all, the Governments which have Diplomatic Representatives at Rome are connected with the Pope as the head of the Catholic Church. In this respect the Government of the United States occupies an entirely different position. . . . Your efforts, therefore, will be devoted exclusively to the cultivation of the most friendly civil relations with the Papal Government, and to the extension of the commerce between the two countries. . . .

"Our direct relations with the Papal States can only be of a commercial character."

The last Minister Resident of the United States accredited to the Papal States, Rufus King, resigned on January 1, 1868, after Congress had stipulated that no appropriations should be paid for the support of the legation after June 30, 1867.

It should be noted that the representation of the United States during that early period was to a temporal state to deal "exclusively" with civil and commercial matters and on a basis distinctly different from the representation of other governments that were connected with the Pope as the head of the Catholic Church.

In 1902, William Howard Taft, then civilian Governor of the Philippines, was appointed by President Theodore Roosevelt to negotiate at Rome for the purchase of the Friar's Lands in the Philippines and for the withdrawal of the Friars from the islands. This did not involve the establishment of formal diplomatic relations.

Myron C. Taylor's status in Rome, from 1940 to 1950, was entirely different from that of earlier diplomatic representatives in two respects: First — he was appointed the personal representative of the Presi-

dent rather than the authorized and accredited representative of the Government of the United States of America. Second — he was sent to His Holiness the Pope, rather than to the no longer existing Papal States. President Roosevelt, President Truman, and the State Department have repeatedly maintained that this action did not signify the establishment of formal diplomatic relations with the Holy See.

Obviously, the civil and commercial interests of the Papal States in the middle of the nineteenth century have no counterpart in Vatican City today. Before 1870 the Pope was both Supreme Pontiff of the Roman Catholic Church and the sovereign of the Papal States, at that time a substantial territorial power. From 1870 to 1929, when a new settlement was reached with Italy in the Lateran Treaty and the Concordat, he had no temporal power. In the latter year he was recognized by Italy as sovereign of Vatican City. Vatican City has an area of one sixth of a square mile and a population of about 1,000. In 1859 the area of the Papal States was 16,000 square miles; in 1853 their population was 3,124,758.

The Pope's influence is not derived from his status as sovereign of Vatican City. It is derived from his status as head of the Roman Catholic Church. His representatives overseas derive their status from their authority in that Church rather than from the civil or commercial power of Vatican City. Diplomatic relations with the Pope, or technically with the Vatican, are, therefore, in effect diplomatic relations with the head of a Church, with the Roman Catholic Church itself.

To give one Church a preferential status in relation to the American Government would set aside the principle of according all religious bodies the same status in the eyes of our government. Such a departure from our historic past might even lead — though not intended — to an ultimate acquiescence in the doctrine enunciated by the encyclical of Pope Leo XIII on "The Christian Constitution of States" which bluntly declared that "It is not lawful for the State to hold in equal favor different kinds of religion." What this encyclical condemns is what the United States has practiced.

Our objection to diplomatic relations with the Vatican would not be modified by any proposal to establish similar diplomatic relations with other religious bodies. It would not be practicable to establish diplomatic relations with the world headquarters of all religious groups. Furthermore, even if it could be done, it should not be done, because to extend the scope of a wrong policy would not make it a right policy and we would oppose such a suggestion just as vigorously as we oppose the proposal to establish diplomatic relations with the Vatican. Effective collaboration between Church and State, when it is mutually desired, is achieved appropriately in the American tradition without legal formulas of recognition and regulations.

To propose establishing formal diplomatic relations with the Vatican today is to propose a step that is without precedent in American history. Furthermore, it is to propose an action which would be contrary to the constitutional and traditional American principle of separation of Church and State.

Nearly every major Protestant group in the nation has taken official action opposing any kind of diplomatic relationship with the Vatican. There has been no question of public policy during recent years on which there has been such widespread and unequivocal expression of concern by Protestant bodies. Other groups interested in maintaining the American pattern of freedom, including Jewish groups, have taken the same position.

It has been argued that representation at the Vatican would strengthen America's defense against Communism. The constituents of the Protestant Churches yield to no one in opposition to Communism and in loyalty to freedom. Their record in the history of this country and to the present day is clear and they are proud of it. They hold that the menace of any totalitarianism is a challenge to us to maintain and defend our institutions of freedom and not to compromise them. This time of challenge is a time to maintain them in their integrity unimpaired. In our tradition, separation of Church and State is one of the essential bulwarks of our freedom. It would be a national

disaster to abrogate this American principle and to jeopardize our unity.

It is regrettable that it should be suggested that the co-operation of the Vatican with the United States in opposing Communism might be conditioned upon the establishing of a particular legal pattern of diplomatic relationships between them. We cannot believe that any power, governmental or ecclesiastical, that is deeply troubled by the menace of Communism, can fail to find adequate and appropriate ways of making useful information and resources of influence available to others in combating that menace. Surely the particular channel of formal governmental diplomatic relations is not necessary to achieve effective collaboration between religious groups and states. This fact has been proved in the history of the United States.

America must be kept strong in its traditions and institutions of freedom. They have served it well through an honorable history.

We, therefore, urge that no attempt be made to establish diplomatic relations with the Vatican.

#### References

Mid-Nineteenth Century relationship — "An Outline of the Relations of the United States with the Papal States, 1848-1870, and the Missions of Myron C. Taylor, 1940-1950" — Office of Public Affairs Department of State, June, 1950.

Area and population of Papal States — Encyclopaedia Britannica, 14th Edition, Vol. 21, page 339.

Area and population of Vatican City — The National Catholic Almanac, 1950, page 57. — National Council of Churches.

#### New Prices on Offering Envelopes

The increased cost of envelopes has made it necessary to change our prices as follows:

500 .....	\$1.75
1000 .....	3.25

(To make the new prices possible we have to make up in 50,000 lots.)

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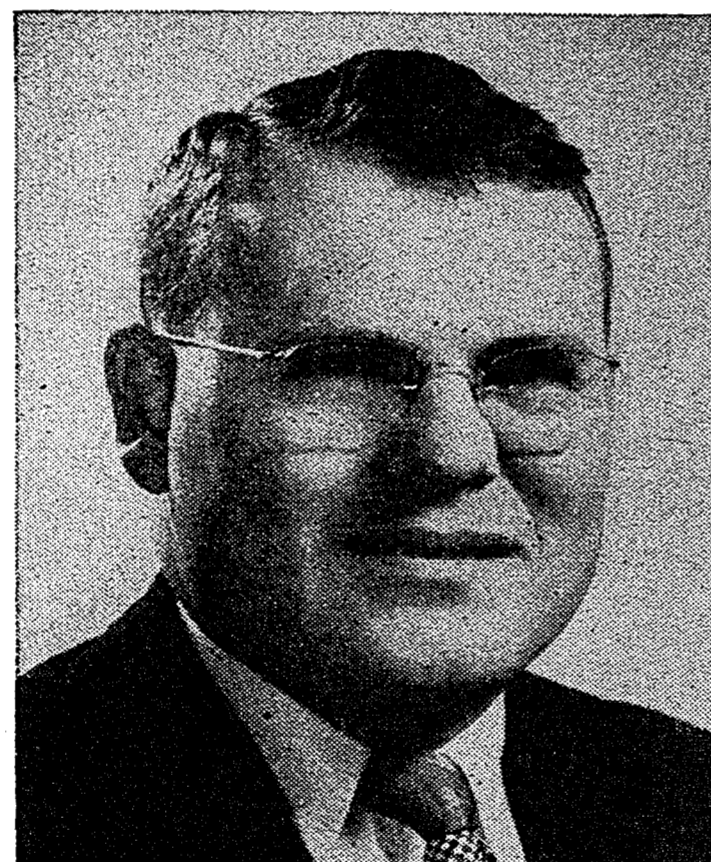
## Statement of CHRISTIAN EXPERIENCE and BELIEF

By Rev. Robert P. Lippincott  
Pastor, Seventh Day Baptist Church,  
Shiloh, N. J.

(Given at his ordination to the Christian ministry held at the Seventh Day Baptist Church, Shiloh, N. J., on Sabbath day, October 20, 1951, as a part of the Yearly Meeting of the Eastern New York and New Jersey Churches.)

### Christian Experience

On July 15, 1924, I made my first appearance in this world. Through the love and care of my parents and their interest in the work of the Battle Creek Seventh Day Baptist Church, I became interested in attending the various meetings and services of the Church. After a few



Rev. Robert P. Lippincott

months of regular attendance, Rev. E. M. Holston spoke to my mother, sister, and myself about having a personal experience with the Lord. I accepted Him as my Saviour at that time. On May 19, 1934, the three of us entered the waters of baptism to give our testimony of the transformation which had taken place. From that day on, God began to work out His calling for me. Throughout the formative years of my life, I had been sheltered from the blunt attacks of the outside world. I only knew one side of life, so God found it necessary to call me out of my home

surroundings to enter the service of my country. Through contact with life as it really was I came to realize the marvelous power of God in transforming a sinner into a new creation and how much the men and women of our country needed this transformation.

While I was in the service, the Lord gave me some Christian "buddies." Though they did not believe in the Sabbath, we worked, prayed, and studied the Bible together and God blessed us in our fellowship. Throughout my Army service, God was ever proving His faithfulness for He made it possible for me to keep the Sabbath holy and acceptable unto Him. Many times I was headed right for the guardhouse, but I never got there. Strange as it may seem, all of the important moving events of my Army life happened on Friday. I left the States, New Guinea, and Manila on Fridays; arrived in the States, was discharged and home again by Friday evening, ready for the Sabbath. In all this, God made sure that all work and preparation for moving was done before the Sabbath began.

One night in New Guinea as I was reading the Word and praying, the Lord called me to be His servant in full-time service. Through these experiences with Him, He had led me to a place where I was ready and willing to say yes to His call.

From that time on, a new ambition came to me. I desired to get the best possible education, to prepare myself as best I could with His help for whatever He had for me to do. In high school I hadn't made the best grades and my first year in college had not been a tremendous success before I went into the service. When I returned to school with this call in my heart, studies became a joy and God enabled me to finish college and seminary in May, 1951, with a good record.

God not only calls one unto Himself to serve and enables him to accomplish the necessary things for preparation, but He calls him to a place of service. When God is at work, no matter how great the task He calls one to, He makes one ready and willing to accept the challenge, not in one's own strength, but in His power and strength. (To be continued)

## CHURCH NEWS

ASHAWAY, R. I. — A lovely Indian summer day made the setting for the Yearly Meeting of the New England Churches on October 13. The Ashaway Church was host this year. A congregation of over 200 attended the morning service. Rev. Charles H. Bond of the Pawcatuck Church brought the morning message.

The afternoon service at 2 o'clock was on the missionary theme. The Waterford group, with Rev. Carl Maxson, Miss Ellen Swinney, and Miss Emma Burdick taking part, had charge of the devotional period that opened the service. Rev. S. Raymond Luthy, onetime missionary to Japan, brought a thought-provoking message entitled "Bringing New Life to a Crushed People."

Luncheon was served at 12:30 in the parish house to a capacity crowd. Baked beans, relish, and coffee were furnished, each family bringing sandwiches and dessert.

The Ladies' Aid have nearly completed arrangements for the annual turkey supper and Christmas sale to be held in the parish house on November 13. Among other activities of the aid society, is the preparation of a cookbook of the ladies' favorite recipes.

The choir girls served a successful cafeteria style supper on Thursday evening, October 18. They were assisted in the kitchen by their mothers. Harold Collings, Jr., and Raymond Kenyon poured coffee and Albert Crandall was cashier. The sum of \$52 was added to the treasury as a result of the supper.

The bimonthly business meeting was held on Sabbath night, October 20. Reports were given and several items of business were transacted. Plans are being made for a visitation program in November. — Mrs. Raymond Kenyon, Correspondent.

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**COMING EVENTS****ADJOURNED MEETING  
OF THE HISTORICAL SOCIETY**

An Adjourned Meeting of the members of the Corporation of the Seventh Day Baptist Historical Society will be held in the office of the President of the Corporation, in the Seventh Day Baptist Building, Plainfield, N. J., at two o'clock in the afternoon, November 5, 1951.

Corliss F. Randolph,  
President.

(Announcements will be published in this calendar as received, but must reach the Sabbath Recorder office at least two weeks prior to publication date. Increasingly let us remember these events and meetings in prayer.)

**SALE OF SPECIAL ISSUES  
OF THE SABBATH RECORDER**

Rev. James McGeachy of London, England, has had unusual success in selling special issues of the Sabbath Recorder for nearly three years.

According to information received from Rev. Mr. McGeachy by Dr. Corliss F. Randolph, relayed to the Sabbath Recorder on September 24, the sales of the special issues are listed as follows:

1949 — 2,430 copies — \$182

1950 — 2,524 copies — 189

1951 — 2,000 copies — 150 — so far.

The Tract Board Committee on the Distribution of Literature has underwritten the sending of 200 copies of the special issue each month from October, 1949, through September, 1951, to Brother McGeachy for him to sell and to retain the proceeds in support of his work in England. Other Tract Society funds have supported this project during the first year of the 100 Sabbaths of Service program and made possible the sending of about 2,000 extra copies of the special issues.

Rev. James McGeachy is to be commended for his ability to sell and zeal in selling the special issues of the Sabbath Recorder. When his present supply is exhausted, obviously he will need some other source of income to make up the lack which will be caused by discontinuing the special issues.

**BIRTHS**

**Pederson.** — A daughter, Christine Joy, to Mr. and Mrs. Loyal Pederson of New Auburn, Wis., September 21, 1951.

**Stickney.** — A daughter, Arline Joyce, to Rev. and Mrs. Kenneth A. Stickney of Rockville, R. I., on October 20, 1951.

**Obituaries**

**Wells.** — Elliott E., son of the late William R. and Pauline Stillman Wells, died at the Harlow Convalescent Home in Hope Valley, R. I., on September 24, 1951, at the age of 51 years, after a lingering illness of over a decade.

He is survived by his wife, Mrs. Florence J. Wells, and daughter, Myra, of Ashaway, R. I.; three sisters, Mrs. Sylvia Eccleston, of Westerly, R. I., Mrs. Orpha Gardiner, and Mrs. Dorothy Van Sickle of Rockaway, N. J.; and three brothers, William R. of California, Forrest of Massachusetts, and Nathaniel of New Jersey.

Funeral services were conducted by Pastor Lester G. Osborn of the First Seventh Day Baptist Church of Hopkinton, Ashaway, R. I., of which Mr. Wells was a member. Interment was in the Oak Grove Cemetery in Ashaway.

L. G. O.

**Wilson.** — Magdalena Hoffman, daughter of John and Christina Hoffman, was born in Philadelphia, Pa., October 9, 1883, and passed away at Cheltenham, Pa., October 11, 1951.

She is survived by her husband, Carlton W. Wilson, a daughter, Ethel, a son, Carlton Russel Wilson, two brothers, Joseph and Andrew Hoffman, and a sister, Elizabeth Amend.

Mr. and Mrs. Wilson were lone Sabbath-keepers for many years before they became members of the Shiloh, N. J., Seventh Day Baptist Church on May 31, 1947. Mrs. Wilson has always been active in Christian work and brought spiritual help to many.

Services were conducted by Pastor Robert Lippincott at their home, 118 Ryers Avenue, Cheltenham, Pa. Interment was in the Hillside Cemetery.

R. P. L.

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