

### Christian Education Committee Organized

The First Alfred Seventh Day Baptist Church now has a newly organized committee on Christian Education. In January of this year a group of interested persons from that church met, studied the needs, and learned of ways to organize to accomplish set goals. Letters were written to other Seventh Day Baptist churches that had Christian Education committees or boards, and from the replies came help. The executive secretary of the Board of Christian Education conducted study periods using a series of three filmstrips devised for the purpose of helping churches set in motion an active committee. Selected to head the committee was Dr. Ben R. Crandall, veteran group leader and educator. Dr. Crandall set up seven sub-committees, namely, Organization, with himself as leader; Curriculum, with Miss Miriam Shaw as leader; Leadership, with Dean Albert N. Rogers; Accommodations, Richard West; Fellowship, Kenneth Davis; Christian Giving, Howard Jacox; and Denomination, Mrs. Lucille Hildebrand.

The committee is responsible for all organization, administration, and supervision of the Christian Education program of the church. In carrying out these responsibilities the committee will: 1. Develop goals and get acceptance. 2. Study and evaluate courses. 3. Study and propose an adequate time schedule. 4. Secure and develop workers. 5. Provide housing and equipment. 6. Prepare and administer educational budget.

Mrs. Margaret Rase is the secretary for the committee.

Two meetings have been held since the organization and concrete ideas have been presented with definite action begun.

### Teen-agers Pray, by William Kramer.

Concordia Pub. House, St. Louis, Mo. Cloth, xii and 82 pages, \$1.00.

There has been an increasing demand by youth for helps in their personal devotions. This book admirably fills this healthy need. It has a format similar to the *Lutheran Book of Prayer*, but is geared in language and organization for high school youth. — L. David Brown.

We have not had an opportunity to read the book described above. The writers are Lutheran. It sounds worth while.

### Association Dates

Central Association meets May 31 to June 2 at De Ruyter, N. Y. W. Garth Warner of Oneida is the moderator.

The opening meeting at De Ruyter on Sabbath eve will be given over to testimonies and a Communion service. The program in the other services will center around Steps 1 and 6 in the new denominational booklet "A Program for Extension and Growth."

Southwestern Association will begin the evening of June 6 at the Salvation Army Camp near Hammond, La. The Association theme is "Grow in Grace." Pastor Ted Hibbard is the moderator.

Eastern Association will meet June 7-9 at Plainfield, N. J., with Frederik J. Bakker as president.

The meetings at Plainfield will feature two workshops on Sabbath afternoon: one on tract distribution, the other on home missions. The Association will provide challenging messages and discussion designed to stimulate a wider outreach.

### Obituaries

**Lanphere.** — Ella Walton, daughter of Henry and Harriet Laird Walton, was born at Cross Plains, Wis., November 11, 1868, and died March 17, 1957, at Mercy Hospital, Janesville, Wis.

A Sabbath convert, Ella was baptized by Rev. D. K. Davis at Smyth, South Dakota, in 1896. Following her marriage to Martine Lanphere she was affiliated with the North Loup Seventh Day Baptist Church. Later the family, including a daughter Leta and a son Leo, moved to Milton, Wis., where they joined the Milton Seventh Day Baptist Church in 1908. Her husband preceded her in death in 1938 and her daughter, Leta, died in 1945. Her son, Leo, survives her as does a brother, Fred Walton, of South Dakota.

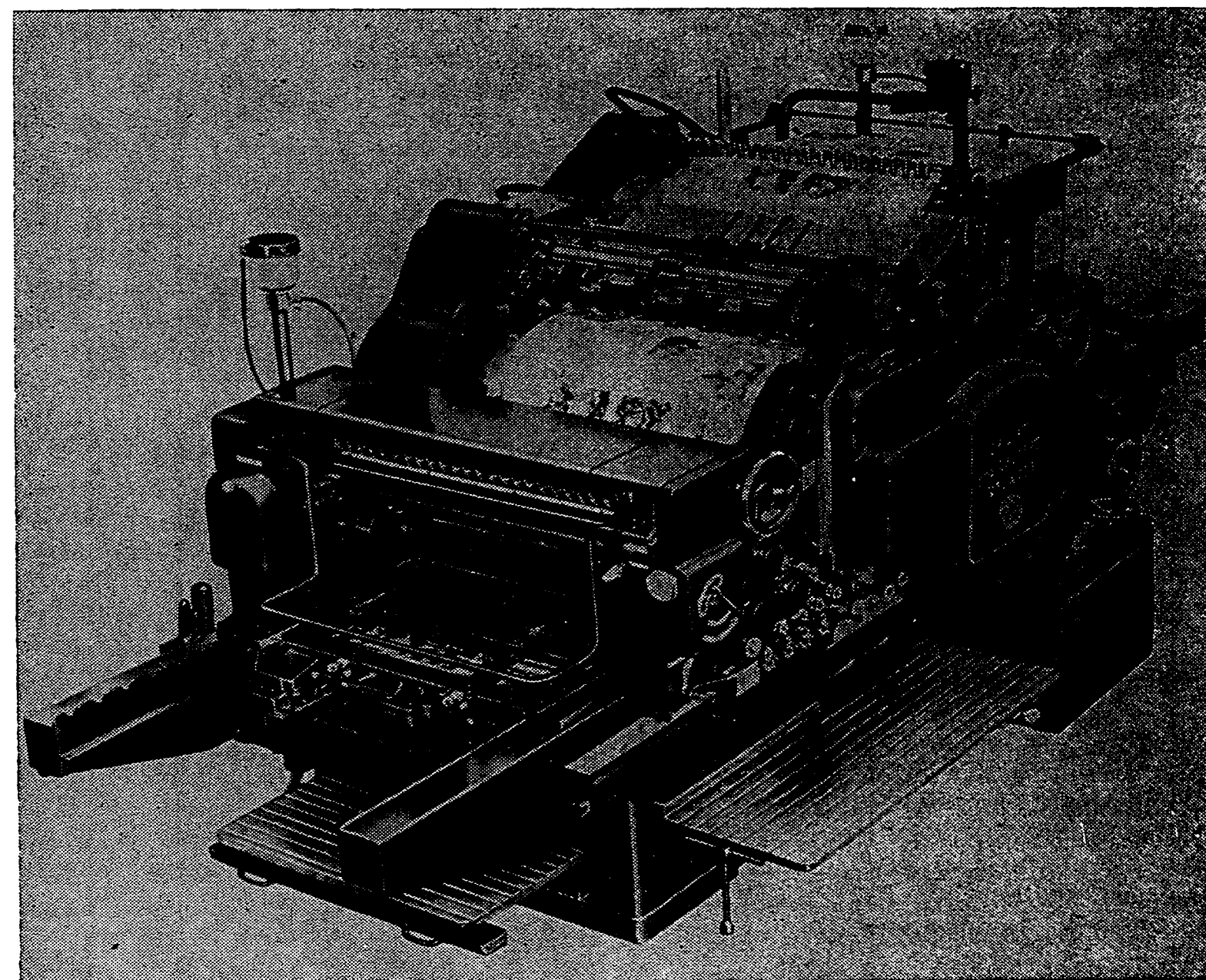
Funeral services were conducted by Pastor Elmo Fitz Randolph in the Milton Seventh Day Baptist Church and burial was in the Milton Cemetery. — E. F. R.

### Obituary Corrections

In the obituary column of May 6 the name of Alfred E. Whitford was given as Albert. It was given correctly in other places.

In the issue of April 22 (p. 253) the age of Deacon Lewis F. Randolph was given as 88. He was born in 1888, as stated on the back page of the same issue. The editor is sorry for these errors which were noticed after publication.

# The Sabbath Recorder



"Oh that my words were now written! Oh that they were printed in a book!" Thus cried the patriarch Job seeking to plead his just cause before his shallow-thinking religious friends. He could not know that his words would go out to the world as part of the first book to run on a printing press. The inventiveness of man has brought great refinements in printing presses by which we plead the cause of Christ and propagate the beliefs and practices set forth in the Word. See story inside.

# The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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## Home Pride, National Pride

Home pride expresses itself, as has often been noted, according to certain neighborhood standards and passed-down traditions. It has little relation to the size of the house or the market value of its appointments. Like faith in God, it may be voiced differently by people of divergent cultures, but it is something one has or doesn't have.

In Philadelphia, Pa., the builders and original owners of homes in several sections of the city were proud of their elegant 4-story homes pressed together like sardines behind the solid, block-long fronts of brick or sandstone. These houses, viewed from above would appear to taper like fishes tails toward high-walled yards and alleys which even today resound to the clop, clop of hoofs, the scraping of wagon wheels, and the penetrating cries of the vendors incessantly patrolling those narrow-gauge streets. Though the glory of most of these houses has long since departed, many of the owners still count it a point of honor and family pride to keep the footworn, white marble steps painstakingly scrubbed every day.

Before the old city bridged its river boundary to the west and extended its boundaries to the north, there were some narrow houses built in the northwestern area of central Philadelphia which allowed for a little green between the solid fronts and the street. Passing along Poplar Street recently we observed a touching — if almost futile — attempt to have all that could be asked for in a terraced front yard. Lights twinkled in basement apartments. The space remaining for yards around the first-floor entrances appeared to be not more than six by ten feet. Small as it was, it sported in some cases a hollow square of well-trimmed hedge and a small tree. Other owners had less pretentious, and perhaps more fitting, ideas, but all seemed to have home pride.

A relic of the past, now maintained as a museum, is the tiny Betsy Ross home with its corkscrew stairways from basement to attic and its miniature bedrooms with the quaint old furnishings of pre-Revolutionary War days. The last of its kind, this little dwelling seems the more unique because of its more modern surroundings. 'Tis like the lonesome tree which once stretched its slender trunk

MAY 20, 1957

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skyward in a competitive effort to catch a few rays of sunlight for its green leaves but now, with its neighboring trees removed, it begins to die for lack of purpose in life. For us, however, the towering little house has national significance. A large replica of the 13-starred original national emblem juts out over the street at an angle that keeps "Old Glory" in full display.

Somehow our modern western cities and our more progressive eastern ones, which did not start confined between two rivers, cannot have quite the same historic significance as does the city of William Penn. To come back to the familiar landmarks of such a city that was once the national capital stimulates one's appreciation of our great heritage.

We have been in times past pioneers in the quest for political and religious freedom. If we are to preserve that high regard for freedom which centered for so long in the area around Independence Square, we need to do something along the same lines as we have mentioned above — to take pride both in our homes and in our nation. Love of home and love of country spring most luxuriantly where love of God finds fertile soil. As Memorial Day approaches we would do well to make God as prominent in our thinking as in the hearts of those family and national heroes whose memory we cherish.

## Long-Suffering Words

Biblical, doctrinal words that have been used for centuries to neatly express God's dealings with man are often declared to be too hard for laymen to comprehend. The charge is often unjustified because the world has picked up these words, tossed them around, knocked off the corners of their well-polished facets, and reduced their splendor to the feeble glitter of commonplace coal.

Recently we found ourselves having to use the word redemption in much less than its religious meaning. The unused portion of a round-trip railroad fare had to be sent to the "Redemption Bureau" of the Pennsylvania Railroad. Everyone knows the general meaning of the term, but we cannot feel completely at ease

## MEMORY TEXT

They have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths. Ezek. 22: 26.

about using one of the greatest descriptive words so long associated with the manner of eternal salvation to recover the value of a five-dollar ticket.

In one of the Jewish magazines coming regularly to our desk the current issue has a half-page spread announcing the formation of a new Zionist organization (the name is still tentative). In soliciting support and members among the readers it calls for "Revival, Revision, and Freedom." Religious revival in modern Judaism would be a worthy goal for any kind of Zionists, but that is not the meaning at all. In this case revival is associated with an attitude toward the State of Israel. We read such words as: "The old forms and slogans, the old methods of propaganda, the old organized definitions and party alignments have become obsolete and are now unrelated to the realities of Jewish life."

The prophets of old, and some of the kings of Israel, called for revival. So did John the Baptist; so have religious leaders in the Christian Church down through the years. Some Christian leaders, with some justification, have avoided the lofty term. The political world picks up some of our best words and uses them very loosely. Perhaps we can do nothing about it. We can, however, make sure that we understand the real meaning of the great salvation words. Furthermore, we can do more talking to our friends about redemption, revival, atonement, new birth. Ours is not really a campaign against the plundering and profaning of words but a quest for souls with a wise choice of words.

The head of this house is Jesus  
Who knows each heart and mind;  
Then when you speak, be sure your words,  
Are true, and pure, and kind.

— Unknown.

## EDITORIAL NOTES

## Conference President and Other Officers

The Conference president being an employed layman was not able to attend the Ministers Conference in Rhode Island recently. He also finds it impossible to attend all of the Associations which are holding their meetings this spring. A copy of a recent letter to the Northern Association just held at Jackson Center, Ohio, indicates that he is sending warm personal greetings to those gatherings at which he is unable to be present.

The position of Conference president is one not only of responsibility without pay but with considerable personal expense. The same is true of Commission members and some other denominational servants. When these men take time from their business and from their family life to devote long hours to promoting the work of Seventh Day Baptists everywhere, it should be called to our attention once in a while.

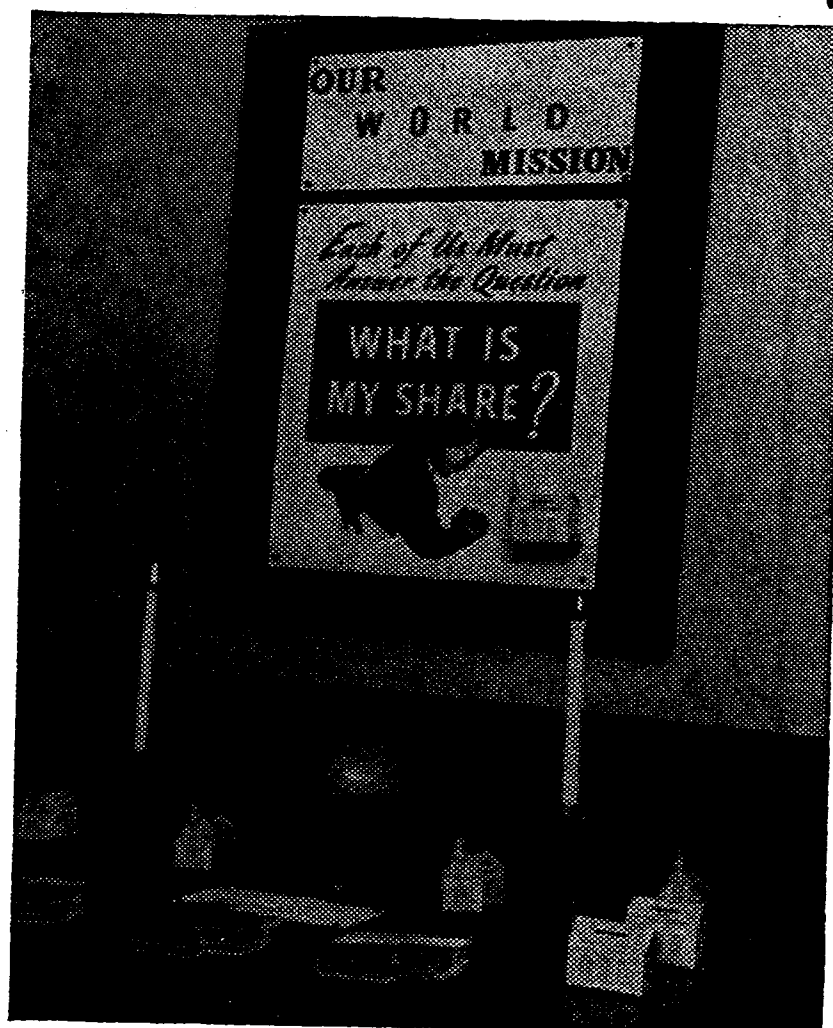
## Sabbath Afterglow

The beauty of a perfect day is often enhanced at the end by a rosy glow that arches heavenward from the horizon beyond the time of the sun's setting. Sometimes also special Sabbaths, such as the recent Sabbath Rally Day, leave behind in the hearts of the worshipers a lingering afterglow of peace and joy. Was that true in your church this year? Did the pastor preach an exceptionally convincing or heartwarming sermon? Was there some talk by a layman that impressed you? Did you hear something that ought not to be forgotten — a message or testimony worth passing on to others?

If you felt that strong afterglow as the Sabbath drew to a close, why not write to your denominational paper and tell us about it? Encourage the pastor or speakers to send any unusually good material to the Sabbath Recorder for possible publication. Good sermons and well-prepared talks may strengthen the faith of many others if they appear in print.

**Plan to attend General Conference  
Milton, Wisconsin, August 13-18**

## Executive Secretary



The "Little Church" sacrificial gift boxes, pictured above on a table in the vestibule of the Pawcatuck Church at Westerly, R. I., have been a familiar sight in most of our churches and homes the past few weeks. Even the children have been enthused and anxious to give their gifts. Some of the money sent has been designated to special projects that come within Our World Mission program but much has been given to the total program.

The display in the picture would suggest that each Seventh Day Baptist had a responsibility toward support of this program. It also suggests that perhaps each should prayerfully consider just what his share should be. Many have done this and have received a blessing by so doing.

Some churches were not able to distribute the "Little Churches" at this specific time but will be able to do so in the near future. Others felt it wise to call for them to be returned on a later Sabbath than the one suggested.

As soon as Our World Mission treasurer receives the gifts from a good per cent of our churches a report will be printed in these pages.

Publishing House  
Installs New Press

On the cover of this issue is a photograph of the new Original Heidelberg printing press which went into operation at the denominational publishing house at Plainfield, N. J., during the week beginning May 6. This is the first major equipment purchased, since June of 1955 when a much larger and far more expensive Miehle press was put into service at a cost of about \$32,000. (See Recorder of June 6, 1955.)

The unique features of this Heidelberg press are exciting to the veteran printer who will operate it and to the office manager, Mr. North, who is concerned with efficiency and quality. The equipment is only slightly less thrilling to the Board of Trustees of the American Sabbath Tract Society which owns the publishing house. Our readers should also be interested. We all benefit from the church publications and the income from the commercial work which cuts down the amount of money we would otherwise have to pour into this part of our work. We now have a plant that is well equipped and well manned. The purchase of this press was authorized at the March 17 meeting of the Tract Board.

One doesn't have to be a printer by trade to see the advantage of this modern press for the type of work for which it is suited.

In relation to the other seven presses now in the shop this is middle-sized, taking sheets up to 21 by 28 inches. A 16-page Sabbath Recorder spread out flat would be too large for it, but we understand that the time involved in printing the Recorder in two 8-page forms on this press will be much less than on any other. This is due to the special features which the German inventors have incorporated into its construction.

The manufacturers claim that it excels other equipment in 43 points. The gripper feeding arrangement allows no chance for the paper to go in crooked. It also makes possible the running of two pieces of work at the same time. As this is being written there are two tracts running —

"My Holy Day" and "What the Bible Teaches Regarding the Sabbath" — both in two colors. Aside from the more technical refinements which increase printing speed, there are two which are more easily understood. One materially cuts down what is called make-ready time. It means that the pressman can go onto a new job with much less preparation and adjustment. The other reduces the wash-up time from 30 to 5 minutes, or less. The extra large cylinder (which on this press weighs 1 ton) resembles somewhat a mimeograph cylinder, printing only on two thirds of its surface. In this it is different from other machines. It makes running time shorter.

While we watched the 5,000 sheets of blank paper going in the top and coming out below in printed form, the pressman stood a nickel on edge on the frame to show the lack of vibration. We are more concerned with the nickels, dimes, and dollars that it will eventually save. Constantly we bear in mind that although our publishing house does commercial work to pay expenses, it exists to produce the literature of Seventh Day Baptists.

Paper is, generally speaking, a fragile product. In this country we use it and waste it far more extravagantly than do the poorer people of other countries. Newsprint has its one day of usefulness and is thrown away. Religious periodicals are preserved longer. Christian tracts and books are much less dated; they abide. Their message remains fresh. When such literature is based solidly on the Bible it takes on a permanence and follows the great Book like a shadow down the years.

Our Lord spoke truly when He said that His words would abide forever. Generations of men appear and pass from the scene but as Peter writes, "The word of the Lord endureth forever." We glory not in machines or the processes by which eternal truth is preserved but all of us should rejoice that we are privileged to have a part in reproducing and spreading the truths of the Bible through the printed page.

The World's WCTU is organized and working in 70 countries.

### Planning Committee Meets

Mrs. R. T. Fetherston, Chairman

The Seventh Day Baptist Planning Committee met at Hopkinton City, R. I., on Monday, April 29. There were four members of the committee present: Rev. Rex E. Zwiebel, executive secretary of the Board of Christian Education; Rev. Everett T. Harris, corresponding secretary of the Missionary Society; Rev. Leon M. Maltby, corresponding secretary of the Tract Society; and Mrs. R. T. Fetherston, executive secretary of the General Conference. Mrs. A. Russell Maxson, president of the Women's Society was not able to attend.

The meeting convened in the Post House, located next door to the Second Hopkinton Church and recently purchased by one of the church members. The Post House was used for a number of years as a bus rest stop for Greyhound buses. The committee found it a very pleasant and well-appointed place for an uninterrupted meeting. At noon the ladies of the church under the chairmanship of Mrs. Lawrence Kenyon served the committee a very delicious dinner.

The secretaries opened the day-long meeting with a session of prayer seeking the direction of His Spirit in the discussion. Correspondence with leaders in Nigeria was reviewed and consideration given as to how best to encourage our brothers and sisters there, in their efforts as Seventh Day Baptists, in bringing the Gospel and Christ's way of life to their people. According to reports received from leaders and laymen, there is much interest and at times many discouragements. Please remember the people of Nigeria in your prayers. Letters and, where possible, tracts and other helps will be sent whenever it seems advisable.

A matter that is repeatedly brought to the attention of this committee concerns the promotion of the Sabbath among non-Sabbathkeeping Christians. The work of the Sabbath Promotion Committee of the Tract Board over the past year was commended very highly and a suggestion from the chairman of that committee, Rev. Lee Holloway, was given consideration along with ideas brought by some others. The problem of more adequate materials for the teaching of our younger

children as to the reasons for Sabbath-keeping was considered, and the representative from the Tract Board announced that there would soon be available a question-and-answer booklet on this subject written especially for younger children.

A number of other matters of vital concern and interest to all of our boards were discussed and it seemed of value to those present to be able to see the problems from various angles, as it were.

The meeting was adjourned in time for those present to be in Westerly for the evening meal which was the first scheduled meeting of the Ministers Conference.

### LET'S THINK IT OVER

A great Latvian Christian said to some of us a short time ago, "Twenty million Communists are taking the world away from six hundred million Christians." There are only twenty million really dedicated Communists on the party rolls of the Communist party, and there are six hundred million enrolled Christians!

When we look at the corruption in public life — both state and national — when we look at the racial and national prejudice still rampant in the world, when we consider the very unpleasant fact that one out of every twelve people in the United States is either neurotic or emotionally or mentally confused, it doesn't make us feel very effective as Christians, does it? If we were more vital, if we were more dedicated, if we were really channels of God's holy power and energy, these conditions would not continue to exist, and Communism would have no appeal. Communism has no appeal to people who are well fed, both physically and spiritually; it appeals to the physically and spiritually starved. If the Christian Church were a pillar of fire leading the peoples of the world, instead of an ambulance corps, bringing up the rear as it so often seems to be, Communism probably would never have been born. — From "The Secret of Effective Prayer" by Helen Smith Shoemaker (Fleming H. Revell Company).

### STATEMENT OF BELIEF

Kenneth E. Smith

(Continued from May 13)

#### Holy Spirit

I believe in both the Transcendence and Immanence of God the Father, therefore, I believe in the Holy Spirit, the Spirit of God among us.

We do not know God; we do not know Jesus Christ; we do not know Human Nature or Human Society; we do not know what a Christian is, or what the Church is, until the Holy Spirit, God's Presence with us for guidance, for comfort, and for salvation, opens our eyes and lets light into our souls. (Soper, Personal Manuscript.)

I believe that the Christian Church must recover this basic belief in the power of the Holy Spirit among us. Where ever God is working in the lives of men for the Kingdom, there is the Spirit teaching and guiding.

#### Resurrection and Eternal Life

I believe that even as Jesus Christ rose from the dead, I shall have eternal life in His Name. Eternal life is the free-gift of God for all are unworthy and "have fallen short of the glory of God" (Rom. 3: 23). The gift is given by the Father through the Son to all men even as the sun shines on the "just and on the unjust."

#### God and History

I believe that throughout the ages of time, the latter of which we call history, God is working out His plan. The working of God is sometimes difficult for us to recognize due to the limited span of our lifetime as inhabitants of this earth. We are living in a time of war and chaos and we are easily blinded to the evidences of good and worth-while things about us. There is no end to the creativity of God. He did not make a world and then remove His presence from His creation. Instead, the creativity of God continues even in this age when man considers his own discoveries as more amazing than the moon and the stars which God has ordained. This plan of the Almighty is, despite the stubborn sinfulness of men, progressing toward the consummation of the ages. We cannot pretend to know the plan, but at certain points we recognize a divine drama which transcends the impotence of man and reveals a shadow of things to come.

We see a single act of the drama and we "see through a glass, darkly," but the Christian hope is never forgotten that, in a spiritual life beyond the grave, we shall see our heavenly Father "face to face."

#### The Bible

I believe, in agreement with our denominational statement, that the Bible is the inspired record of God's will for man, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct. The inspiration of the Bible is evident in the strength of its truths. The way in which it has led men to God through the ages is ample evidence of its place in the Christian faith as the "final authority in matters of faith and conduct." The Bible is not an ordinary book. It is the greatest revelation of God which we have today because it is our source of the knowledge of Christ and the Gospel. It is the greatest Book which has ever been written because it is a progressive revelation of God, centering in the life of Jesus Christ.

#### Prayer

I believe that God answers prayer. I do not mean that God grants our requests simply because they were stated in the form of prayer. It is not prayer to ask that some natural law be defied to satisfy our desires. God is the Creator and Sustainer of the universe and because the world about us is systematic and orderly we can depend upon God to work in unexpected ways for we know that He does. Yet, we have no right to set up the method by which He shall act. Many prayers that are apparently unanswered are provided for in "mysterious ways." Thank God that God is systematic. I think God is particularly pleased with prayers of thanksgiving, adoration, confession, and communion. We have observed that God is always answering sincere prayer affirmatively and the lives of prayerful people indicate that prayer is more than an act; it is a way of life. The request of the disciples is a valid one, "Teach us how to pray."

#### The Sabbath

I believe that the seventh-day Sabbath is a truth of Scripture which would bring new meaning and helpful insights to all Christians. I believe that it was a holy

day for Jesus and His disciples who kept it in the best tradition of their people. The seventh-day Sabbath was instituted as a memorial to creation and as a symbol of the eternal rest. It should stand as a symbol of our love for God.

The Sabbath is not necessary for our salvation, nor are we more righteous than others for keeping it. Instead, it is an expression of love and obedience to our heavenly Father.

The Sabbath, it seems to me, is a special message which Seventh Day Baptists must present with a new force and new methods. It is a trust and a stewardship which we must not fail.

#### The Sacraments

I believe that the sacraments of Baptism and Holy Communion are provided by Jesus Christ and the early Church as symbolic acts representing truths which are too profound to be expressed other than by doing. I do not hold that the Grace of God is distributed by the Church through these acts or symbols. It seems to me that in such cases the sacraments are no longer symbols at all. A certain participation on the part of the worshiper is necessary if the sacraments are to be meaningful.

The efficacy of Baptism is not in the water, but in the washing; of the Communion, not in bread but in bread broken. The elements are as integral to the sacraments as the words to the sentence; but as it is the whole sentence alone which is effectual as conveying meaning, so it is the Word (and not the elements) that conveys grace in the sacrament. (Nathaniel Micklem, used by Whale, "Christian Doctrine," p. 163.)

I believe that baptism by immersion is particularly meaningful as a symbol because it better expresses the death and resurrection concept outlined by Paul and is the likely form of Jesus' own baptism by John in the Jordan.

Of 48,000,000 Protestants associated with our churches not more than one in four possesses a meaningful prayer life, states John Sutherland Bonnell in *The Practice and Power of Prayer*.

#### SABBATH SCHOOL LESSON

for June 1, 1957

The Roots of Hatred

Lesson Scripture: Genesis 27: 30-38, 41.

MISSIONS — Sec. Everett T. Harris

### Doctor Burdick Reports Work at Makapwa and Malamulo

Several items are covered in Dr. Victor Burdick's quarterly report to the Missionary Board during the first quarter of his active service.

After referring to his quick and comfortable air trip to Nyasaland and visits en route he writes: "Of course, the most exciting part of the trip was landing at Chileka Airport, and seeing our missionaries and the four African pastors who had come to greet me. Members of two of our churches along the way were at the roadside waiting to give their greetings. The mission station personnel and students were also all waiting. Programs in the church had been planned for Saturday night and Sunday.

"Shortly before I came to Malamulo, their second doctor contracted TB and had to go on leave to South Africa, so my services were as welcome to them as the experience is to me. Under the capable guidance of Dr. Harvey, I have learned to do several commonly necessary operations; I have had some experience in difficult maternity cases; and I have become moderately well acquainted with the local diseases and their treatment. I feel much more confident now and ready to take over our work at Makapwa. . . .

"Since the initial three days at Makapwa, I have been with the staff there three times — once, a full weekend visit. When at Makapwa, I spent time Sundays in the clinic helping and seeing some of the problem cases. This has given me opportunity to look over our work and needs, and to plan for the future.

"The first big step in our medical work will be to get the assistance the government offers. This requires a bit of 'red tape,' but will probably come through. Mission hospitals are not experiencing the difficulties with government grants that mission schools are now having. However, it seems wise to use all grant money only for expansion, not for operating funds. Distant plans and hopes include a small hospital at Makapwa and dispensary-maternity units near our distant village churches."

### Korean Orphans In Christian Homes

Our hearts have been touched by the plight of thousands of war orphans in Korea in recent years. Many have contributed in various ways and through numerous organizations to relief of this form of suffering — the aftermath of war and military occupation.

Dr. Bob Pierce of World Vision, Inc., has publicized by radio and by religious motion pictures the great needs of these homeless thousands. Under his auspices babies and little children are brought to this country for adoption by Christian families.



Little Lee Ma Kett' (to use her former name) pictured above with her new parents, Mr. and Mrs. Frederik J. Bakker, was born in Korea on July 4, 1956. She is half American by parentage. Her new name is Carol Jean. Mr. Bakker, an attorney of Plainfield, N. J., is a deacon of the Seventh Day Baptist Church of that city. (This photo was taken in front of the church.) The Lord had not blessed the Bakker family with children, and American children available for adoption are not readily secured. Mrs. Bakker flew to San Francisco to meet the plane from Korea. The opportunity for such families to have the joys of bringing up children

is a double one: it helps meet a desperate need in Korea and also completes the family circle.

Many other homes have been opened to these little orphans. Possibly some other Seventh Day Baptists have been among those co-operating. We can pray that little Carol Jean and others like her will grow up in peace and safety and will be led by parental guidance and devotion and by their associates in such a way that they will be a credit to the country of their birth and of their adoption. It may be that in the providence of God this little girl will some day want to be a missionary.

### The Waterford Seventh Day Baptist Church

By Rev. Paul S. Burdick

Seventh Day Baptists in the New London area began about the year 1675, although the present church organization goes back only to 1784.

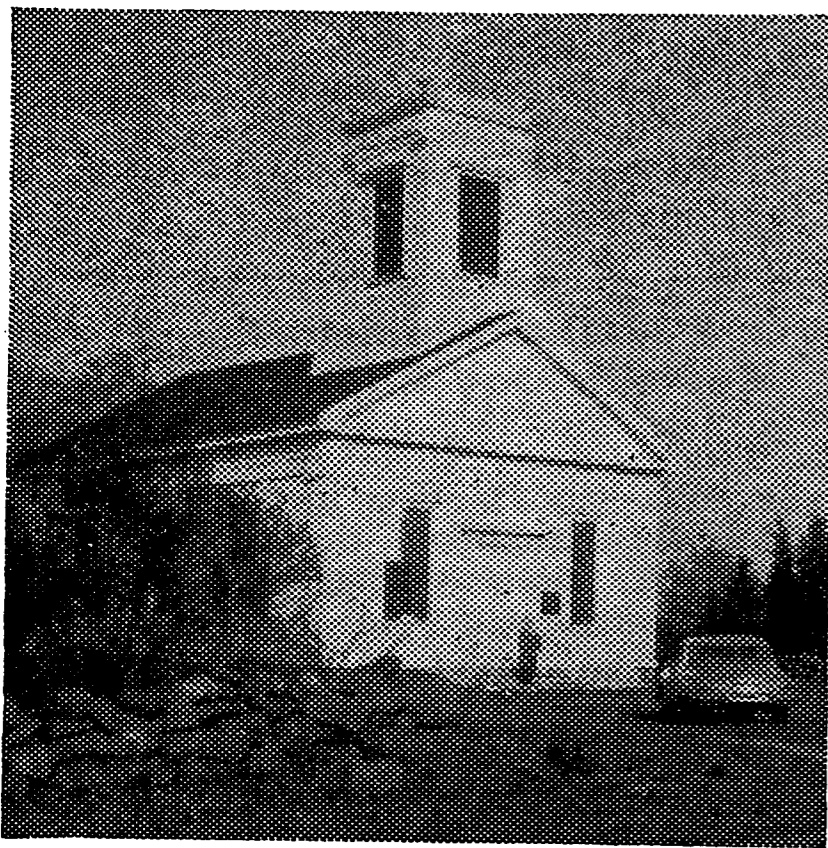
In the former year, two Rogers brothers, James and John, with an Indian named Japheth, and others, sent to Newport, R. I., asking that the newly organized church of Sabbathkeeping Baptists of that town, should send a minister to baptize and encourage the brethren here. So Elder John Crandall was sent. From this beginning there grew a sect that was frequently called, from the family name, the Rogerenes.

Since the religious laws of Connecticut were much more strict than those of Rhode Island, it was not long before this group ran afoul of the law. Some of them insisted on working on the first day of the week, and refused to attend church upon that day. Hence coercion was applied and some forms of persecution followed.

It must always appear to those who hold a majority opinion in matters of religious concern that those who disagree with them are doing so out of a desire to be different, or to call attention to themselves out of a longing for publicity. But those who are persecuted often go to great lengths to insist upon their right to follow their consciences. So

it was with the early Sabbathkeepers. Some were imprisoned. Others were fined. Still others were publicly whipped upon the bare flesh. One woman was placed in the stocks and subjected to the public gaze.

All this, as a matter of conscience in the struggle for religious liberty, they endured for a space of almost 100 years, until the principle of separation of church and state became established in the colony.



At one time a leading church in the neighborhood was building a new edifice and, following the custom of that day, assigned pews to all people of every faith, expecting in return a payment of money. When some Sabbathkeeping Baptists rebelled, their cattle and household goods were seized and sold at auction to pay for their pews in the new church. Even the excess over the payment demanded was not returned to them.

We may rejoice that the liberties earned for us through those early struggles became incorporated into our state and national constitutions. Let us guard our religious freedom most jealously against any who would take it from us.

The more extreme among the group also held views against the use of medicines and against the bearing of arms. They continued (under the name Rogerenes) to hold meetings in New London and Groton, some of them even migrating to Monmouth County in New Jersey. The

more moderate group continued their connection with the Seventh Day Baptists of Westerly and Newport in Rhode Island.

The present church was organized in 1784, and the first church building was on Pepperbox Hill near where the chapel is located. It may have been owned jointly with the Baptists. The second building was located about opposite the cemetery on the Great Neck Road. The present building, erected in 1860, upon land donated by Deacon David Rogers, cost just under \$2,000.

In 1884, upon the 100th anniversary of the founding of the church, one of its distinguished sons, Prof. William A. Rogers who was at various times professor of astronomy at Alfred University and at Harvard University, and professor of physics at Colby College, compiled a history of the church to be read upon that occasion. Other men of note have been connected with the church in recent years. Rev. Boothe Colwell Davis, who was its pastor in the 1890's, later became the president of Alfred University. Rev. Carroll Hill, its pastor during the 1920's, became president of Milton College in Wisconsin. Rev. Albert N. Rogers, another recent pastor, is now dean of the School of Theology of Alfred University, and Rev. Everett Harris, now secretary of the Seventh Day Baptist Missionary Society located at Westerly, R. I., was also a pastor.

It has often been the policy of the church to call as its pastor some young man who wished to attend Yale or some other New England college or university.

The present pastor is Rev. Paul S. Burdick, who was married here in 1922 to Miss Nancy Brooks, daughter of Mr. and Mrs. Burtus A. Brooks. They have seven children, one of them being Miss Emma Burdick, who lives at home and teaches in the Waterford High School. They live in the church-owned parsonage located on Shore Road.

(The writer is indebted for the facts in this article to the "History of the Waterford Seventh Day Baptist Church" by Prof. William A. Rogers, and to Volume II of "Seventh Day Baptists in Europe and America.")

WOMEN'S WORK — Arabeth M. DeLand

## WORSHIP SERVICE FOR JUNE

### Where Christ Walks

(A worship service prepared for the 1957-58 theme of the Women's Society by Mrs. Rex Brewer from the Riverside, Calif., Church. She is a schoolteacher who is active in church work, besides being the church clerk.)

**Song:** "Since Jesus Came into My Heart."

### Meditation:

As we read and study Christ's life, we find our lives falling short in so many ways, yet this verse in John 8:12 (Lamsa's Modern New Testament) helps so much: "Again Jesus spoke to them and said, 'I am the light of the world: he who follows me shall not walk in darkness, but shall find for himself the light of life.'"

We have to really concentrate on following Him before we can find for ourselves the light of life. Just doing our share is not enough; we must also be willing to go the second mile, do the disliked task, do more than just our share.

"But that we be sincere in our love, so that in everything we may progress through Christ who is the head" (Eph. 4: 15, Lamsa). To gain a sincerity in our love is easier said than done, but we are told to walk ever in His footsteps, and as we grow in this sincerity we are promised that we will progress in everything through Christ, who is the head. If we could always let Him be the head, instead of trying to do things in our own strength! To cast your burdens on Him, through prayer, and then be willing to do as He bids, takes a great deal of practice.

The three requirements given in Micah 6: 8 (RSV) sound easy and one at a time we ought to be able to do them. Always we need to look to God for strength to help us do each thing in our daily lives. Would that we could ever and always walk humbly with God, so that our associates and neighbors could see that we had been with Jesus, as it is spoken of the apostles in Acts 4: 13: "They recognized them that they had been with Jesus" (Lamsa). Also we would have the zeal and enthusiasm, courage and spirit to speak about these things as in Acts 4: 20, "For we cannot stop speaking about the things which we have seen and heard."

The following chorus, so loved by the

campers at Pacific Pines, would be a good one for all of us to carry with us wherever we go.

What you are speaks so loud  
That the world can't hear what you say.  
They're looking at your walk,  
Not listening to your talk.  
They're judging by your actions every day,  
So don't believe that you'll deceive,  
By claiming what you've never known.  
They'll accept what they see  
And know you to be,  
They'll judge by your life alone.

**Song:** "If Jesus Goes with Me" or "Take My Life, and Let It Be."

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

## Three "R's"

No matter how many "frills" and extras are added to the curriculum, we expect our children to finish the elementary school with some mastery of the so-called three r's. In high school, the ability to read opens doorways to great literature, writing becomes composition, and knowledge of simple arithmetic makes the study of advanced mathematics possible. If teachers and pupils have done their part, the school may be said to have achieved its objective with respect to these three r's.

But what of higher education? Is the acquiring of culture for its own sake or the training for a vocation sufficient? Or are there not certain essentials of character growth and personality development that we can reasonably hope to see evidenced in a college graduate? Christian institutions of higher learning are founded and sustained in the belief that true cultivation at the upper level has its three r's, too.

Education that is Biblically grounded teaches Reverence for God and man, without which life is robbed of meaning. Education that is church-oriented inspires a sense of Responsibility for others, without which life loses its sacred purpose. Education that is Christ-centered creates a Radiance of spirit, without which life is divested of joy. While maintaining all other excellent standards, denominational colleges are prepared to lead youth into adulthood, equipped with the basic blessings of these three r's.

Are not our church-related colleges then, worthy of all the support that we can give them? — Anonymous.

### Church Camp Directors

The secretary of the Board of Christian Education would like to have Seventh Day Baptist church camp directors send in copies of their plans for this camping season. New ideas, schedules, announcements are desired for the office.

### Camp Harley

Two weeks of organized camping are being planned at Camp Harley in the Western Association. The camp for seniors will start July 21 and end July 28. On the afternoon of the 28th, the juniors will come in for a week. Senior Camp will be directed by Pastor Paul Green of the Second Alfred Church, and the Junior Camp, by Mrs. Leta DeGroff of the Buffalo Fellowship.

A report from the Association Camp Committee chairman, Wesley McCrea, gives every indication that this year's camps will be the best ever.

### Newport Pilgrimage

For many months the intermediates of the First Alfred Church have been raising and saving money, looking forward to a trip to Rhode Island to visit the Rhode Island churches and especially the museum where the Newport Church is housed. They left Alfred May 10 and came home May 13. The trip included visits at Westerly, Newport, Rockville, Mystic, Waterford, Ashaway, Second Hopkinton Church, Lewis Camp, and many other places of historic interest.

Not all Sabbath School classes are situated so that pilgrimages can be made to Newport, but there are many places of religious interest that church groups can visit in the interest of a learning experience. Mrs. H. O. Burdick, leader of the Alfred intermediates, is setting the pace that might be followed by other energetic youth leaders.

### Board Meeting Highlights

Action was taken at the quarterly meeting of the Board of Christian Education, April 21, which will make it possible for the executive secretary to attend a three-week Religious Institute at Syracuse University in July. Routine of the office will be handled by mail and on Sundays as the secretary will be in Alfred Station for the weekends.

## THE MOUNTAIN REVISITED

By Rev. J. Carter Swaim

Around the middle of the second century, a shipowner of Pontus, Marcion by name, came to Rome for the express purpose of trying to get the church to cut itself off from the Old Testament. Since that time, others have thought that the church could dispense with the larger half of the Hebrew-Christian book. Some indeed have ventured to suggest that the Sermon on the Mount was really all that was needed. The Sermon, of course, cannot be thought of apart from Him who spoke it — and He died on a Cross. New Testament writers see this as but one of innumerable links with the Old Covenant.

The relationship between the two is properly set forth in the Sermon. "Think not that I have come to abolish the law and the prophets," said Jesus, "I have come not to abolish them but to fulfill them" (Matt. 5: 17). The King James Version here reads: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." The Greek here means literally to "loosen thoroughly." As applied to authoritative regulations, "abolish" is a better term than "destroy." Revolutionists destroy buildings but they abolish laws.

Jesus did not come to play either role. He came rather to fulfill — and to fulfill both the law and the prophets. These two terms summed up the larger part of the Hebrew Scriptures. There was still a third part, the writings, of which the Psalms were a significant portion. In Luke 24: 44 we hear Jesus referring to all three sections: "everything written about me in the law of Moses and the prophets and the Psalms must be fulfilled."

On the question of Jesus' relation to the law, Paul has three striking comments: "love," he says (Rom. 13: 10), "is the fulfilling of the law." Again, "Christ is the end of the law, that everyone who has faith may be justified" (Rom. 10: 4). Finally, he makes a full circle and says: "Bear one another's burdens, and so fulfill the law of Christ." Although Jesus began His ministry by quoting Isaiah, the church has paid less attention to how He fulfilled the prophets. The New Testament has its roots in the Old and Jesus fulfilled both the law and the prophets.

## The Significance of Sabbathkeeping in Our Day

By Rev. Clifford W. P. Hansen

Although Seventh Day Baptists do not make the Sabbath the center of their faith, it is the keeping of the seventh-day Sabbath that chiefly distinguishes this denomination from other Christian peoples. If our position on this matter be unsound, then we would do well to dissolve our churches and put an end to our separate endeavor. If, on the other hand, we possess an authentic insight into the will and purpose of God for this world, then we need a greatly increased sense of our mission to share our Sabbath blessing with others. If our distinctive witness be indeed a witness to truth, then there is no more noble task to which we might give ourselves.

Let us review, then, the significance of our Sabbath heritage and consider its relevance to our modern world. Let us know, if we can, what legitimacy attaches to our claim that the recurring, historic, seventh day of the week should be regarded sacred time.

### The Sabbath Preserves the Creatorhood of God

The earliest meaning attached to Sabbathkeeping, so far as we know, is that it distinguishes the worship of God as Creator — a single, personal, living, intelligent and mighty God who planned this world, the whole universe for that matter, and who maintains its existence for a purpose, a purpose which includes man and the exercise of man's ingenuity and effort. Such is the setting of the Sabbath as presented in Genesis 2: 1-3, and in the Fourth Commandment of Exodus 20: 8-11.

Surely the creatorhood of God is one of the most basic of all revealed religious truths. Our world, whatever the processes be that God has used to bring it to its present state, is not the result of mere blind, unfeeling forces, operating by chance. It is the product of an almighty will. It is the fulfillment of some great plan as yet not fully understood by us. How the contemplation of this thought elevates and ennoble human life! The person who really believes in the creatorhood of an intelligent personal God knows

that he is not the fleeting product of mere chance. He can never think of himself as a mere cog in the wheels of things. He knows, rather, that he lives for a purpose — a divine purpose. He knows, furthermore, that there can be nothing in his experience, nothing in all the world's tragedy, nothing in all the universe, beyond the reach of God's infinite knowledge, His personal interest, and His unlimited power.

Yes, faith in the existence of a living, intelligent, personal God, behind the universe in which we find ourselves, is one of the most important foundations of our religion. So basic is this insight that if it were not true — if there were no personal Creator — there would then be no valid reason for worship. Any other God, less than the maker of our world and ourselves, could have no valid claim upon us. I would remind you that the Sabbath was ordained to keep that fundamental truth of a living, intelligent Creator ever before the minds of men; and I would ask you if there is any truth, any belief, any faith more needed in the world today than belief in a living, personal God behind the operations of nature and human history?

### It Brings Together God and Man in Covenant Relationship

But belief in the creatorhood of God is not the only feature of our heritage of faith. The New Testament writer of the Letter to the Hebrews expressed a keen insight when he wrote in Hebrews 11: 6: "For whoever would draw near to God must believe that he exists and that he rewards those who seek him" (RSV). It is not enough to believe that God exists. That knowledge alone may well leave you cold. You must also believe that God responds when you diligently seek Him. In other words, another major foundation of our faith is that God actually enters into responsive personal relationships with men. How this thought, when received by faith, takes away the burdens of our souls and adds, in their place, those quali-

ties of courage and confidence, security and power, that make for noble living. This, too, is one of the major assertions of our faith. It was often emphasized by Jesus, as, for example, in these words from the Sermon on the Mount: "If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him?" (Matt. 7: 11, RSV.) This belief in the responsiveness of God to human life was the basis of Jesus' whole concept of God as Father. It was this faith of Jesus that brought God near both to Himself and to us who have been taught by Him.

But while Jesus was better able than had any man before Him to lead men into this close personal relationship with God, the idea was not originated by Jesus. He merely emphasized it, and, by His demonstration of its truth, led men to believe it more strongly. Actually, the ancient idea of a covenant between God and Abram, and between God and the nation Israel, was an expression of this deep conviction that the Creator Himself would enter into immediate personal relationships with men. And here, once again, we find that the keeping of the Sabbath was also associated with this conviction of faith. Sabbathkeeping was regarded not only as a sign of faith in God as Creator, but also as a symbol of faith in God as one who enters into personal, trustworthy relationships with men. By the writer of Exodus, Sabbathkeeping was declared to be a symbol of man's having entered into a covenant, or, to put it in our language, of having entered into a direct, personal, co-operative relationship with the Creator: "Wherefore the people of Israel shall keep the sabbath, observing the sabbath throughout their generations, as a perpetual covenant" (Ex. 31: 16, RSV).

(To be continued)

**WISCONSIN-MINNESOTA Churches.** — The Semiannual Meeting of the Northern Wisconsin and Minnesota Churches will convene with the church at New Auburn, Wis., the weekend of June 15.

— Mrs. Eli Loofboro, Secretary.

## Teen Talk

### Some Things I Like

I like the first warm days of spring when I don't have to wear a coat or jacket all day long. Perhaps I'll forget the pleasure of it a little later when every day is hot, but now I am thankful to God.

When I see little cherries replacing the blossoms and look out at the broad, waxy leaves of the tall oxheart cherry tree, that's something I like. Somehow God is in that change and growth. I am thankful that there are no nests of tent caterpillars stripping our tree.

I like to hear the popping of winged maple seeds under the tires of my bicycle. It thrills me to think of the rich shade of these trees extending to the middle of the street in the coming summer.

In the little mountain range to the west I find relief from the flatness and the squareness of a modern city. In the unpatterned stands of white dogwood beneath the forest oaks and the profusion of color in scattered fruit trees there is something I like.

The scent of lilac is so much more refreshing as I pass by the old farmhouses than when it is captured in a bottle.

I feel akin to the Psalmist David, to the poet Job, to the prophets of Israel and — I say it reverently — to our Lord Jesus when I find in nature so many things which remind me of the goodness of God.

"The heavens declare the glory of God; and the firmament showeth his handy-work. Day unto day uttereth speech, and night unto night showeth knowledge" (Ps. 19: 1, 2). In the above paragraphs I haven't said anything about what I like in the changing heavens above as the rising and setting sun streams its rays across my world or as the hush of a myriad-lighted night whispers to me the plan of God. The same arching sky stretches the borders of its tent to cover us all. I have no monopoly on these reflections; they are common to all. God is good to us in nature. He is supremely good to us in sending an all-sufficient Savior for our eternal salvation. This I like; this calls forth the gratitude of all.

## NEWS FROM THE CHURCHES

**MILTON, WIS.** — At the annual meeting the pastor reported an average Sabbath morning attendance of 204 over a 12-month period. The clerk reports five added to the church by baptism and three by transfer. This was not quite enough to offset the losses. The membership at the close of the year stood at 481.

From the Finance Committee, headed by Dr. Forrest Branch, there is encouraging news in the annual report as follows:

"We tried to stress local giving of at least \$100 for each fully employed individual and a 20% increase in giving to Our World Mission. The results show twice as many pledging \$100 as last year and half as many pledging in the neighborhood of \$50. There was also an increase of 18% in the pledging toward Our World Mission. Twelve more pledges were received than the previous year, coming from about one third of our membership

"The committee plans to follow up the giving throughout the year as started by last year's Finance Committee. The committee also arbitrarily took the figure of \$7,000 as our share of Our World Mission. This means that we should raise about \$1,800 more than has been pledged."

The Sabbath School superintendent, Mrs. Abbie B. Van Horn, among other things in her report, wrote:

"The attention of the church as a whole, and the Board of Trustees in particular, is called to the fact that the work of the school is handicapped by our crowded condition. Our classrooms are too few and, in some cases, too small. It is not too soon to begin to consider measures which can be taken to correct this situation.

"The aim of the Sabbath School is to present a consistent, co-ordinated, ongoing program of Religious Education for both children and adults. This cannot be done without proper facilities or without careful and farsighted planning on the part of officers and teachers.

"The church, if it fulfills its mission, cannot be content to minister only to its own, but should seek to reach at least some of the unchurched in the community. The Sabbath School could well be a means

to such an end. In order to be such a means, we need enlarged facilities, and perhaps a greater degree of 'know-how' and a deeper measure of consecration."

**BUFFALO, N. Y., FELLOWSHIP.** — At our April business meeting, it was voted to send \$50 to Our World Mission. Beyond our Fellowship here in Buffalo this is the only budget that is strictly "ours" to help raise. Imagine the joy in the heart of a risen Savior when He sees the joyful giving to the work of love in His name. Imagine His chagrin if His work falls by the wayside, if we do not do our level best.

The Buffalo Fellowship meets the first and third Sabbaths of the month at 11 a.m. in the Union Road Community Church, 2628 Union Road, Cheektowaga, N. Y. — Bulletin.

**NORTH LOUP, NEB.** — The Dr. Grace Missionary Society has been especially active the past few weeks. They conducted the morning services on April 13. Parts were taken by Audrey Fuller, Lois Van Horn, Jeanette Granger, and Marjorie Goodrich. A sermon by Rev. Charles Bond was read by Merle Crow.

The ladies have been collecting hats to send to Jamaica. They realized nearly \$40 from the soup supper, April 10, which was followed by a program. The annual Community May Luncheon held at our church this year was served by the Dr. Grace Society. The group met at the parsonage on May 8 for work. The society has provided new drapes for the basement windows of the church. These were hung by the Brotherhood at their April 14 meeting. The parsonage is now equipped with a new gas furnace.

On Easter Sabbath the choir gave the program. In the devotional part, the main leaders were Wayne Babcock, George Cox, George Clement, and Del Barber. This was followed by a cantata. At the sunrise service in the Ord Park our young people conducted the devotions.

During the winter and spring when we have been without a pastor, our members (who are quite capable) have been forced to enter into many more activities to keep the church work going. — Correspondent.



# The Sabbath Recorder

## Eastern Association Plans

The Executive Committee of Eastern Association announces more details of the program for the gathering at the Plainfield, N. J., Church June 7-9. This old Association embraces most of the earliest Seventh Day Baptist churches in America. Though not the largest Association and perhaps not as active as some of the others it has a forward-looking program scheduled. The theme: "Go ye into all the world . . . starting at Jerusalem," is challenging.

The Sabbath eve speaker, Rev. Duane L. Davis, is the delegate from the Southeastern Association. Rev. Lester G. Osborn of Ashaway, R. I., brings the Sabbath morning message. In the afternoon five groups under good leadership will meet simultaneously for workshop discussions of personal evangelism and tract distribution. The young people are looking forward to a good meeting in the evening for everyone and a well-planned Fellowship Breakfast Sunday morning. The adults will consider more than the usual amount of business.

**Next Issue.** — Look for a special article next week by the executive secretary which will embody a plan worked out by the Ministerial Training Committee as a possible alternative to the present program of building up the Alfred University School of Theology.

Expect to find in the next issue, and those to follow, vital news, pictures and word descriptions of missions and evangelism, as well as other faith-strengthening articles.

## Marriages

**Polacek - Bolton.** — Stephen J. Polacek, son of Mr. and Mrs. Stephen Polacek of Collinsville, Ill., and Sylvia L. Bolton of Boulder, Colo., were united in marriage at the Seventh Day Baptist Church in Boulder Dec. 29, 1956, by the bride's pastor, Rev. David S. Clarke. They presently live at 705 Olin Ave., Madison, Wis., where Steve is serving in the Air Force at Truax Field.

**Harris - Warren.** — At the Seventh Day Baptist Church, Alfred, N. Y., on Sabbath evening, April 20, Everett T. Harris, Jr., son of Rev. and Mrs. Everett T. Harris, Westerly, R. I., and Barbara Anne Warren, daughter of Rev. and Mrs. Hurley S. Warren, Alfred, N. Y., were united in marriage in a double ring ceremony, the fathers of the bride and groom officiating.

## Obituaries

**Burdick.** — Myra Wells, daughter of Silas C. and Sarah Coolidge Wells, was born in Hopkinton, R. I., July 19, 1864, and died April 27, 1957.

On April 24, 1888, she was married to John S. Burdick. They celebrated their 66th wedding anniversary just before he died on May 21, 1954. Mrs. Burdick was a life-long resident of the town of Hopkinton. She was the member of longest standing of the First Seventh Day Baptist Church of Hopkinton, having been baptized in 1882 by Rev. Arthur E. Main.

Surviving are a nephew and nieces, one of whom, Miss Mildred Taylor, was her companion in the home. Funeral services were conducted by her pastor, Rev. Lester G. Osborn, and interment was in the Oak Grove Cemetery at Ashaway.  
L. G. O.

**Crandall.** — Deacon George Rolin, son of George Harris and Caroline Bristol Crandall, was born at Little Genesee, N. Y., Feb. 12, 1869, and died at Plainfield, N. J., May 7, 1957.

Mr. Crandall attended Alfred University and later became a civil engineer. He moved to New Market, N. J., early in life. In 1898 he married Sada E. Cleaves. He was a member of the Piscataway Seventh Day Baptist Church at Dunellen where he was ordained a deacon in 1924. When that church disbanded recently he transferred his membership to Plainfield.

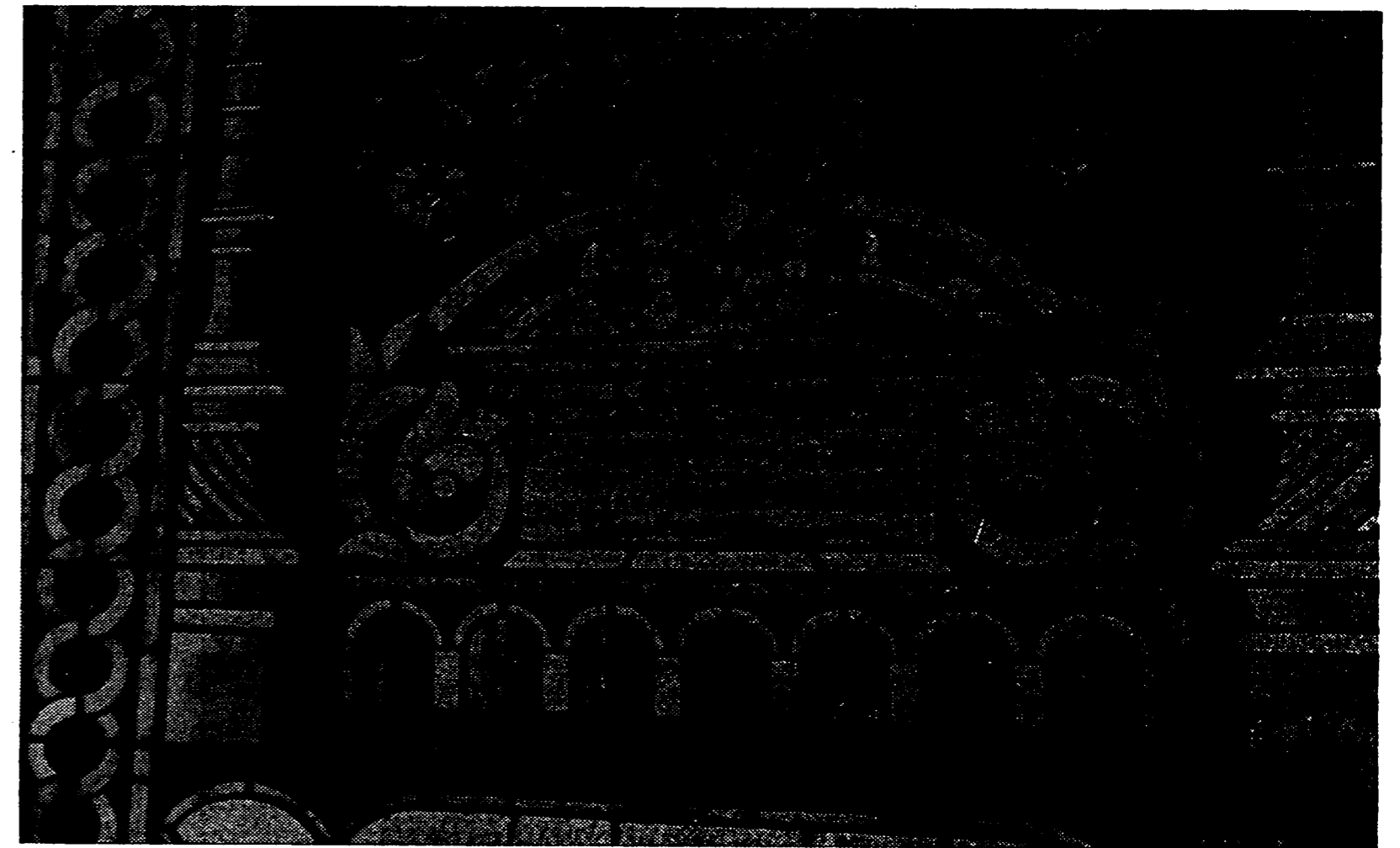
Retiring some years ago he has made his home with his sister-in-law, Mrs. John M. Conner of 842 E. Front St., Plainfield. Farewell services were conducted from a local funeral home by Deacon Frank R. Kellogg of Dunellen, his former pastor. Interment was in Hillside Cemetery, Plainfield. He leaves no direct descendants.  
F. R. K.

**Saunders.** — Myrle Davis, wife of Herbert W. Saunders, and daughter of Albert and Belva Davis, was born in North Loup, Neb., July 28, 1877, and died March 17, 1957, in a Boulder hospital.

On August 16, 1902, she was married to Herbert Saunders at Hammond, La. All but eight of the fifty-five years of married life were spent in Boulder. She was a member of the local Seventh Day Baptist church and for many years brought her warm and natural talents in music into that church's worship and social life through her playing as organist and her alto singing.

She is survived by her husband, a deacon emeritus; two sons, H. William, of Boulder and Rev. Francis D., of Los Angeles, Calif.; two daughters, Mrs. Margaret Prati of Boulder and Mrs. Geneva Hansen of Denver; a sister, Mrs. Esther Babcock of Burbank, Calif.; and ten grandchildren.

Funeral services were held at Howe Mortuary Chapel with burial in Green Mountain Cemetery at Boulder. Rev. David S. Clarke and Rev. Erlo E. Sutton conducted the memorial services.  
D. S. C.



## MEMORIAL DAY

With mixed emotions we view the approach of another National holiday. It is the one day of all the year which places emphasis on the decoration of well-kept graves, especially the graves of soldiers. While we would be ungrateful indeed if we failed to keep up these memorials, there are other more costly memorials which true Christian devotion may call forth. The memorial window pictured above represents a complete church donated by the brother of a missionary to serve the community of the new vocational high school in the mountains of Jamaica. See story inside.