

**OUR WORLD MISSION**  
Statement of Denominational Treasurer, April 30, 1957

Receipts			Receipts				
	April	Budget 7 mos.	Non- Budget 7 mos.		April	Budget 7 mos.	Non- Budget 7 mos.
Balance, April 1 ... \$	.07			Los Angeles, Christ's .....		75.00	
Adams Center .....	40.50	466.25		Lost Creek .....		474.08	4.50
Albion .....	104.99	287.89		Marlboro .....	228.43	1,412.20	
Alfred, 1st .....	260.60	2,263.79	75.00	Middle Island .....	18.00	102.50	
Alfred, 2nd .....		774.15		Milton .....	516.22	3,387.94	
Associations and groups .....		88.10		Milton Junction .....	137.55	1,026.44	
Battle Creek .....	488.56	3,113.63	255.00	New Auburn .....	5.00	40.39	
Berlin .....	32.23	389.91		North Loup .....		265.38	
Boulder .....	36.83	306.37	25.00	Nortonville .....	62.50	378.80	
Brookfield, 1st .....	20.00	160.00		Paint Rock .....		137.00	
Brookfield, 2nd .....		129.60		Pawcatuck .....	394.61	2,708.48	77.65
Buffalo .....	50.00	145.00		Plainfield .....	402.32	3,162.23	124.00
Chicago .....	109.00	771.00		Putnam County .....	55.00	105.00	
Daytona Beach .....	59.45	369.90		Richburg .....	181.30	416.80	10.00
Denver .....	88.63	349.35		Ritchie .....	35.00	110.00	
De Ruyter .....	186.00	455.00		Riverside .....		1,196.83	75.00
Dodge Center .....	33.58	389.77		Roanoke .....	27.00	150.00	
Edinburg .....	63.50	138.50		Rockville .....	15.27	129.96	
Farina .....	66.00	270.75	8.50	Salem .....	127.00	754.00	
Fouke .....		102.50		Salemville .....	47.32	78.97	
Friendship .....	55.50	195.50		Schenectady .....	20.00	140.55	
Hammond .....	25.29	55.00		Shiloh .....	170.00	2,577.20	
Hebron, 1st .....		112.50	15.29	Stonefort .....		25.85	
Hopkinton, 1st .....	213.75	755.85		Syracuse .....	50.00	50.00	
Hopkinton, 2nd .....	8.00	26.00		Twin Cities .....		40.32	
Independence .....	61.00	558.00	33.00	Verona .....	67.00	903.23	20.50
Individuals .....	56.00	2,606.42	2.00	Walworth .....	52.00	102.00	
Irvington .....	250.00	400.00		Washington .....		70.00	48.36
Jackson Center .....		20.00		Waterford .....	91.23	445.10	19.60
Kansas City .....	20.00	170.00		White Cloud .....	104.76	302.82	
Little Genesee .....		258.77					
Little Rock .....	12.00	12.00					
Los Angeles .....	160.50	903.58					
					\$5,309.49	\$37,814.15	\$ 793.40

Disbursements		
	Budget (Designated & Undesignated)	Non- Budget Gifts
Missionary Society .....	\$1,975.23	\$ 105.23
Tract Society .....	289.80	
Bd. of Christian Education .....	551.10	
Women's Society .....	119.20	
Historical Society .....	105.00	
Ministerial Retirement .....	756.07	
Ministerial Training .....	735.80	
S. D. B. Building .....	42.00	
General Conference .....	542.80	
World Fellowship & Service .....	33.60	27.89
Oneida Valley Nat'l Bank fees .....	.15	
	\$5,150.75	\$ 133.12
Balance, April 30 .....	25.62	

Comparative Figures	
Current annual budget .....	\$95,469.50
Treas.' budget receipts in 7 mo. ....	37,814.15
Boards' budget receipts in 7 mo.* .....	4,645.83
Approx. 7 mo. budget total .....	\$42,459.98
Amount required next 5 months .....	\$53,009.52
Av. monthly requirement next 5 mo. ....	\$10,601.80
Budget receipts in April .....	5,176.30
Per cent of budget yr. elapsed .....	58.33
Per cent of budget raised to date .....	44.47
Approximate budget shortage to date .....	\$12,227.06
* This is an approximate amount of budget gifts received directly by our boards, according to the latest figures reported from the board treasurers to the executive secretary.	
Olin C. Davis, Treasurer.	
Verona, N. Y.	

# The Sabbath Recorder

## MOTHER'S TIME

Close by the window our mother is sitting,  
Resting her feet—the first time since dawn;  
Musing and pondering over her knitting,  
Ruefully wond'ring where her time has gone.

So many footsteps tirelessly trudging  
The house all about, upstairs and down—  
No task forgetting or service begrudging,  
With many a smile but seldom a frown.

So many hours of watching and nursing,  
Picking fresh flowers to brighten the room,  
Reading of heroes—our young fears dispersing—  
Or telling us stories to lighten our gloom.

So many moments of sweet admonition,  
Inspiring the children bequeathed to her care;  
Looking with faith for their lives' fruition;  
Remembering each of her dear ones in prayer.

These are the ways that her time is expended:  
Dusting and baking—and making a Home;  
Unbounded energy ever extended;  
Keeping her family from wishing to roam.

When she is with us—troubles we banish;  
Now our indebtedness we would confess;  
And, while we live—'til our last day shall vanish—  
Her children shall rise up, their mother to bless.

Edwin Whitford.

[This poem, sent in by the pastor, was first read, we understand, at the Mother's Day service on May 11 in the Pawcatuck, R. I., Church of which Dr. Whitford is a member. Rather than to hold it for a year we share it now with our readers.]

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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WOMEN'S WORK ..... Mrs. Lester Nelson  
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## Can Salaries Be Increased?

Notable advances have been made in some denominations and in certain Seventh Day Baptist churches in the matter of providing an adequate living for full-time pastors. We believe that many more of our churches should face the problem in a realistic way.

The Methodist Conference of New England, which has authority to set salaries, took a big step rather unexpectedly on May 16. There had been agitation to vote an increase of \$400. On the floor of the conference a motion was passed to make the increase \$750. The delegates readily accepted the higher figure. This brings minimum salaries in the New England Conference up to \$3,700 for married pastors and to \$3,450 for unmarried ministers. Houses are provided in addition.

The number of ministers in the Seventh Day Baptist denomination who are getting comparable salaries is very small indeed. We believe that on the average our ministers are better preachers, better pastors, and better church leaders than the men in the Methodist Conference, for instance. If we believe they are worth more how can we justify ourselves in paying them less?

In our denomination we have a certain number of so-called missionary pastors. They are ministers of churches too small and too weak in faith or finances to provide anywhere near adequate support for a pastor. For a long time the Missionary Board paid such ministers the amount necessary to bring their salaries up to \$1,200. For a few years now the figure has been set at \$1,600. For more than a year there has been an effort to gain sufficient funds from the churches on a matching basis and from Our World Mission so that all pastors could be assured of a salary of \$2,000. The funds apparently are not yet available either on the local or the denominational level.

Why must our progress be so slow? Is it because our procedures are so democratic? Is it because we are not experiencing a rate of growth comparable to other denominations? Is it not also possible that many of us are allowing ourselves to be forced into a higher standard of living which makes us forget the correspondingly growing needs of pastors? Are we caught

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in a vicious circle in which the churches which need the greatest pastoral and evangelistic work are the least able to pay for it? If so, how can we break out of that circle? A committee is working on the problem, and the Missionary Board is working on it. How much are the rest of us working on it?

Some of the weakest churches have taken the largest steps forward. Other small churches, perhaps, cannot do the same. It would appear that our middle churches—those with 100 or more members have been far too content. Nearly all such congregations have members who could give far more both for local and denominational work but have not yet accepted the challenge to do so. Do we go to business meetings and utter great sighs of relief that the budget is only a few hundred dollars "in the red"? Where is our vision and enthusiasm? Where is the evidence that we love the Lord? Love finds a way, we are told.

Human nature being as it is, some churches large enough to support all their work might be far better off if they had not grown accustomed to depending on interest-bearing funds. There are doubtless cases where churches would work harder and grow faster if they invested their capital funds in Gospel and missionary work and started out paying their own way. Not in every case would this be true, but one does not have to look too far to find cases where it has worked that way.

## President Changes Armed Forces Day From Sabbath to Sunday

Armed Forces Day has regularly been observed on the third Saturday of May as it was this year. Next year and in years to come the special day for military display and "open house" at military establishments will be the third Sunday of May. This change was made by Presidential Proclamation dated March 5, 1957.

In his proclamation President Eisenhower gave directions to the Secretary of Defense and the Secretary of the Treasury "to mark the day each year with appropriate ceremonies . . . , to invite participation by representatives of all religious

faiths in such ceremonies, in order that the interdependence of the deep and abiding religious faith of Americans and our security may be recognized. . . ."

The reasons for this change, other than those implied in the proclamation are not quite certain. It appears that far greater emphasis may be given to the day through the churches of the nation when it coincides with their day of worship than when it is six days away from it. Those who count Sunday as sacred time from beginning to end and those who engage in church activities both morning and afternoon will not be pleased with what they will regard as a secularizing of the day. Denominations and people holding such strict views of Sunday observance are not numerous. The vast majority of church-goers would not object to viewing or participating in Armed Forces Day celebrations which did not interfere with a one-hour morning service. We predict that the change of day will considerably increase the crowds viewing the demonstrations of training and displays of military equipment.

Whether or not this is good is a matter of opinion. The President evidently has been persuaded that it is. Strict Sunday-keepers and pacifists will no doubt raise their voices against it. Sabbathkeepers will have mixed feelings, but those who are interested—those who have sons or daughters in military service — will feel free to participate.

On military posts Saturday morning is the traditional time for full-dress inspection. It is likely that the original choice of that day of the week for Armed Forces Day had some relation to that custom. Does the change indicate a possible trend which might eventually lead to inspection on Sunday? Probably not. However, there is a growing tendency — resisted by some — to concentrate more of the Reserve training program on weekends.

In Seventh Day Baptist churches the third Sabbath of May is Sabbath Rally Day. Those who would like to participate in the observance of Armed Forces Day will now be more free to do so.

The churches give wings to the Word.  
— American Bible Society.

## Separation Victory in Church-State Issue

In April a Roman Catholic religious order was about to take over, for a rental fee of \$1, a \$900,000 hospital in the area of Ponchatoula and Hammond, La. — a hospital which was to have been paid for by public taxation.

Citizens of the two communities backed by the top men of the national organization of P.O.A.U. (Protestants and Other Americans United for Separation of Church and State) succeeded in gaining a quick victory in this particular case. Among the church leaders at Hammond who were active in upholding the principle of the separation of church and state were Rev. Fred Brister (Baptist) and Rev. Edward Thomas (Methodist). The pastor of the Seventh Day Baptist Church of Hammond is not mentioned in the leading article of the May issue of **Church and State** but he and his church were probably much concerned.

According to the report, the local hospital board proposed to give the hospital to a group of nuns. The P.O.A.U. legal counsel, Paul Blanchard, advised the citizens committee to write letters to the hospital board members reminding them that their proposed action was in direct violation of the state constitution, the Hill-Burton law forbidding sectarian discrimination, and out of harmony with several U. S. Supreme Court rulings. As a result of these letters the hospital board (all but the chairman, who had opposed the action) resigned.

We could wish that certain interests would cease their attempts to gain control of tax supported institutions with a view to using them to further their own religious interests. It is not enough to wish for or hope for such a situation; we must be constantly alert to forestall any precedent-setting actions which might pave the way for a breakdown of what we in America have so long cherished — an effective separation of church and state. The rights of religious minorities must be safeguarded. Sometimes we are lined up with the majority; sometimes with the minority. Let our zeal for right be unclouded in both instances.

## MEMORY TEXT

If his children forsake my law, and walk not in my judgments; . . . then will I visit their transgression with the rod. . . . Nevertheless my lovingkindness will I not utterly take from him . . . Psalm 89: 30, 32, 33.

## THE FAITH

### A New Testament Word Study

By Rev. Lester G. Osborn

The word "faith" (Greek PISTIS) is used in the New Testament both with and without the definite article. Without the article it designates the act of believing the existence of God and Christ, and having confidence in the truthfulness of their statements and promises as recorded in the Bible. In reference to salvation "faith" is used in a special sense. Faith, *per se*, is acceptance of facts, an intellectual assent to truth. "Saving faith" is more. It is not just acknowledging the verity of the Gospel, but acting on that belief. It is putting trust in Christ as Savior. The difference is between "believe" and "believe in."

When used with the definite article "the faith" refers to the body of doctrine revealed by God, the system of Gospel truth, the content of Christianity. It is virtually synonymous with Christianity. An examination of the several passages in the New Testament where "faith" is used with the definite article will make this clear. (Except where indicated we are using the Revised Standard Version.)

After the appointing of the seven deacons, "the word of God increased . . . and a great many of the priests were obedient to the faith" (Acts 6: 7). When Barnabas and Saul were explaining the word of God to Sergius Paulus, "Elymas the magician . . . withstood them, seeking to turn away the proconsul from the faith" (Acts 13: 7, 8). In writing to the Galatians Paul told them that all that the churches in Judea knew about him was: "He who once persecuted us is now preaching the faith he once tried to destroy" (1: 23). Paul called Timothy "my true child in the faith" (1 Tim. 1: 2),

and near the "time of his departure" he wrote to this young pastor, "I have fought the good fight, I have finished the race, I have kept the faith" (2 Tim. 4: 7).

Paul and Barnabas, after preaching at Derbe, returned to Lystra (where Paul had been stoned), to Iconium, and on back to Antioch, "strengthening the souls of the disciples, exhorting them to continue in the faith" (Acts 14: 22). On the next journey Paul and Silas visited these same cities, and "the churches were strengthened in the faith" (Acts 16: 5).

Paul urged the Colossians to be "rooted and built up" in Christ Jesus "and established in the faith" (2: 7), and to "continue in the faith, stable and steadfast" (1: 23). He admonished the Corinthians, "Stand fast in \*the faith" (1 Cor. 16: 13). He instructed Titus, "Rebuke them sharply, that they may be sound in the faith" (1: 13). In giving the qualifications for deacons, he wrote to Timothy, "They must hold the mystery of the faith with a clear conscience" (1 Tim. 3: 9).

Peter says that we are to resist the devil "firm in \*the faith" (1 Peter. 5: 9). We are admonished to welcome "the man who is weak in \*the faith" (Rom. 14: 1). Paul tells Timothy that "the Spirit expressly says that in later times some will

\* In 1 Corinthians 16: 13 and 1 Peter 5: 9 the RSV has "your faith," substituting "your" for the definite article, which is in the Greek. In Romans 14: 1 is another error (or so it seems to us) — the omission of the definite article, which is in the Greek here, too.

(Note: Romans 3: 3 in KJV is translated, "For what if some did not believe? shall their unbelief make the faith of God without effect?" ASV renders it, "For what if some were without faith? shall their want of faith make of none effect the faithfulness of God?" RSV has, "What if some were unfaithful? Does their unfaithfulness nullify the faithfulness of God?" The Greek is literally, "shall the un-faith (Alpha privative) of them make the faith of the God of none effect?" Probably the correct interpretation of "the faith of God" is His faithfulness, though it might mean the faith which He revealed.)

depart from the faith, by giving heed to deceitful spirits and doctrines of demons" (1 Tim. 4: 1). He also speaks of "men of corrupt minds and rejected as regards the faith" (2 Tim. 3: 8). Read the description of them in the preceding verses. "Love of money" is one thing which causes people to wander away from the faith (1 Tim. 5: 8). (KJV and ASV both translate here, "denied the faith.")

Paul's words to the Ephesians give the basis of true Christian unity, as he tells of the gifts given to equip the saints "for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith" (4: 11-13). It is assenting to the revealed content of Christianity, the system of doctrine, which makes us one. This gives significance to the earnest plea to "stand firm in one spirit, with one mind striving side by side for the faith of the gospel" (Phil. 1: 27). We need to be united in laboring for the faith. How can we strive together for it if we are not united in accepting it? We, as well as Timothy, need to "avoid the godless chatter and contradictions of what is falsely called knowledge, for by professing it some have missed the mark as regards the faith" (1 Tim. 6: 20, 21). There is so much speculation and denial concerning the faith today that we need to guard diligently against being led astray!

We are told in Jude to contend (earnestly) for the faith which was once for all delivered to the saints (v. 3). The body of revealed truth, the content of Christianity — the faith — was "once for all delivered." It is complete and final. It cannot be added to, or taken from, or altered in any way. For this we are to contend. Phillips translates it "put up a real fight for the faith." RSV omits "earnestly," which seems to be in the Greek word, which means more than "fight." We are to battle for this faith — not pugnaciously, but lovingly, though not any less firmly. We are to contend earnestly, without contentiousness.

We would all do well to follow Paul's advice: "Examine yourselves whether ye be in the faith; prove your own selves" (2 Cor. 13: 5 KJV).



## AWAKENING

Devotional thoughts given at the first session of the recent Ministers Conference at Westerly, Rhode Island, by Rev. Harold R. Crandall.

For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away. (Song of Solomon 2: 11-13.)

All seasons have their beauty, but it seems to me that of them all spring is the most lovely. The earth is awakening after her long winter sleep. There is beauty all about us — the bursting buds, the blossoms of the crocus, the daffodils, the violets, and other flowers — a gorgeous array of colors. But not only is there beauty for the eye, but also the songs of increasing numbers and varieties of birds delight the ear. It is planting time and we have the promise of God that seedtime will be followed by harvest. So this is not only the season of cheer but it is also the season of hope.

Many are asleep to the beauty about us. They are so intent on going here and there, on attaining this and that, so absorbed in their daily routine that they fail to see the beauty of the myriads of flowers and to sense their fragrance; their ears are dulled to the exquisite tones of the bird songs.

### Many are asleep to the joy of living

They make life a grind and by their concentration on the things of life they miss the joy of living. Many miss the joy of service. They are so intent on getting that they see no possibility of joy in serving. We are asleep to national and international problems. Unmindful that "eternal vigilance is the price of liberty," we give slight heed to the news which comes by newspaper, radio, television. Perhaps we are lulled to sleep by the thought that there is nothing we can do to help solve world problems. But every individual has a part to perform and the first duty is to be alert that we may know and understand and act intelligently, even in a small capacity. James says, "The

prayers of the righteous have a powerful effect" (Moffatt).

But we are concerned here with the need of a spiritual awakening. The Jews were spiritually asleep when Jesus came. The Roman Church was asleep when Martin Luther came. The Church in England was asleep when John Wesley came.

### Many are spiritually asleep today

Observant ones realize that there must be another spiritual awakening. Whom will God choose? When He would deliver His people from Egyptian bondage He called one who seemed to himself unequal to the task. Said Moses, "Who am I, that I should go . . . ? . . . O my Lord, I am not eloquent . . . but I am slow of speech." But there came the word, "Who hath made man's mouth? . . . Go, and I will be with thy mouth, and teach thee what thou shalt speak." When called, Gideon objected, "Oh my Lord, how shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father's house." But the assurance came, "Surely I will be with thee." Called to be king, Saul tried to excuse himself, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?"

The Twelve were under the conviction that they had the message that the world needed. Jesus had said to them, "Full authority has been given to me in heaven and on earth; go and make disciples of all nations, baptize them in the name of the Father and the Son and the holy Spirit, and teach them to obey all the commands I have laid on you. And all the time I will be with you, to the very end of the world" (Moffatt). In obedience they went out and proclaimed that message. They preached with a zeal born of faith and the urgency of their message.

The world is not less in need of the message of salvation today, but, it would seem, even more in need. Christians — Seventh Day Baptists — that same message is ours; the same command is ours. The disciples were awake, alert. They knew they had a tremendous responsibility. And

they had the promise from their risen, living Lord. Those eleven men had no message, no responsibility that Christians today do not have. The same commission, the same assurance of the living Lord is ours.

## Hungarian Refugee Student Finds Parsonage Home

The full house frequently has room for one more while the empty home sometimes welcomes no guests. The parsonage of the Boulder, Colo., Seventh Day Baptist Church is in the former class. Rev. and Mrs. David S. Clarke have a goodly number of little feet under their table but they have made room for one more person, a Hungarian college student who fled his country last fall after being active in the ill-fated effort to gain freedom.

In the account below, the Boulder pastor tells the story as if the blessings were all coming to them rather than to the refugee. It is a nice way to look at it. For obvious reasons, such as possible reprisals to other members of the family still in Hungary, the student is not fully identified. The reference to "The Bridge at Andau" is to a book by that title which is the current selection of the Christian Herald Family Bookshelf.

Here is the human-interest story:

"We are finding stimulation and interest in a project we anticipated last December when it was announced that homes were needed for Hungarian students who were to be admitted tuition-free to the university here. We were twenty-fourth on the list, and began to think in February that our offer would not be used. Then one Thursday the Student Committee phoned and said that Arpad — would be coming with five others the next day and, 'Would we be able to take Arpad in on Friday?'"

"Thus the Clarke home and Boulder Seventh Day Baptist Church began an experience that has brought closer to all of us the work that LeRoy Burdick has been doing in Austria, closer the hopes and efforts of freedom-loving Hungarians.

"The atlas has been out nearly every day, with Arpad explaining his nation's politics, history, the topography of the

country, etc. Chicken papriquet has graced our table from the Scout-trained cooking skill of Arpad.

"My intermediates were thrilled with his account of church life in his homeland, and numerous interesting conversations with folks at church have revealed much that verifies the horror of such accounts as 'The Bridge at Andau.'

"We know that there is still hope that Russia's massive military control will be broken one day.

"Arpad is a Calvinist by faith and association, and has been attending church and Sabbath School whenever other activities have not interfered (which has not been very often). We have appreciated his fine helpful spirit, his entering into the family life, his good humor, his sharing so completely in our church life, and the efforts he made to express freedom in his homeland. Our part in giving him a home while he studies at the university is only a small token of our love for suffering freedom-fighters."

MISSIONS — Sec. Everett T. Harris

### RECENT MISSION SLIDES AVAILABLE

A set of twenty-four colored slides showing scenes in and around Makapwa Mission, Nyasaland, Africa, are available for loan to the churches. These were received from Rev. and Mrs. David Pearson and the package arrived in April, just in time to be shown by Secretary Harris at the Pacific Coast Association meetings in Riverside, Calif.

The slides will help you to know our African pastors better. Ten pastors from the southern area of Nyasaland are shown and five from the northern area.

If churches requesting these slides would like to use in addition an older set showing nurses Beth Severe and Joan Clement, these will be mailed with the others. Send requests to the secretary of the Missionary Society, Rev. E. T. Harris, 403 Washington Trust Building, Westerly, R. I.

### SABBATH SCHOOL LESSON for June 15, 1957

Facing Family Tensions  
Lesson Scripture:

Genesis: 37: 3-8, 23-24, 28, 31-34.

MISSIONS — Sec. Everett T. Harris

### A Sabbath Day's Journey

By Mrs. David Pearson  
Makapwa Mission, Nyasaland

Perhaps an account of a recent visit with one of our churches would be of interest to you at home, and will help you to understand more of the way some of our services are conducted.

On Sabbath morning, April 27, there were between 15 and 20 who left Makapwa for the dedication service of the new Chikanda Church. Our group included the mission pastor, a visiting pastor, all of the Americans, and several of the church members. Chikanda is only five miles from the mission by footpath, but much farther by road, so we did not drive. A few went by bicycle for the first half of the journey, to Sandama, but most walked. Just passing Sandama, we approached the Tuchila River where a boat and a bark canoe made several trips to convey us across. On the other side we continued the journey by foot.

When approaching the church we were met by the members and visitors already assembled, who came to shake our hands. Many Christians from other churches and most of the southern pastors were there. When greetings were over, we sat down outside in the shade where the people were gathering for Sabbath School. (Services are not held in a new church until it is dedicated.)

Sabbath School was led by Pastor Mungoni of Mphangala Church. After opening with the singing of "Sweet Sabbath School" and further preliminaries, the children separated for their class with the local teacher and Pastor Mungoni taught the adults. He followed the lesson in our Chinyanja Helping Hand, "Dzanja La Chitnangato," speaking of the beginning of the world and the responsibility of man as God's greatest creation.

After Sabbath School, we went down the hill to a stream for a baptismal service. Pastor Kanyenya of Kwindimbule Church spoke a challenge to the new converts and the congregation. Then 14 candidates followed the Lord in baptism, bearing testimony to the world of their salvation

from sin through His death on the cross. These new Christians are an example of the growth of this church body, whose membership has grown in the past two years from 8 to 60. We do rejoice as we see the way the Lord is using the African pastors.

The group returned to the church, and two lines were formed outside the entrance. As the people went in, a person at the door received donations which are always given in honor of a new church. The building is of the typical native mud-and-pole construction, very neatly plastered inside and out. It is larger than the usual village church and will probably seat about 250 people. It was built to replace an old small one, and we see that the pastor is allowing for future increase in membership and attendance. Of course it was well filled on the day of the dedication as there are always many visitors and neighboring church people in attendance for the special occasion.

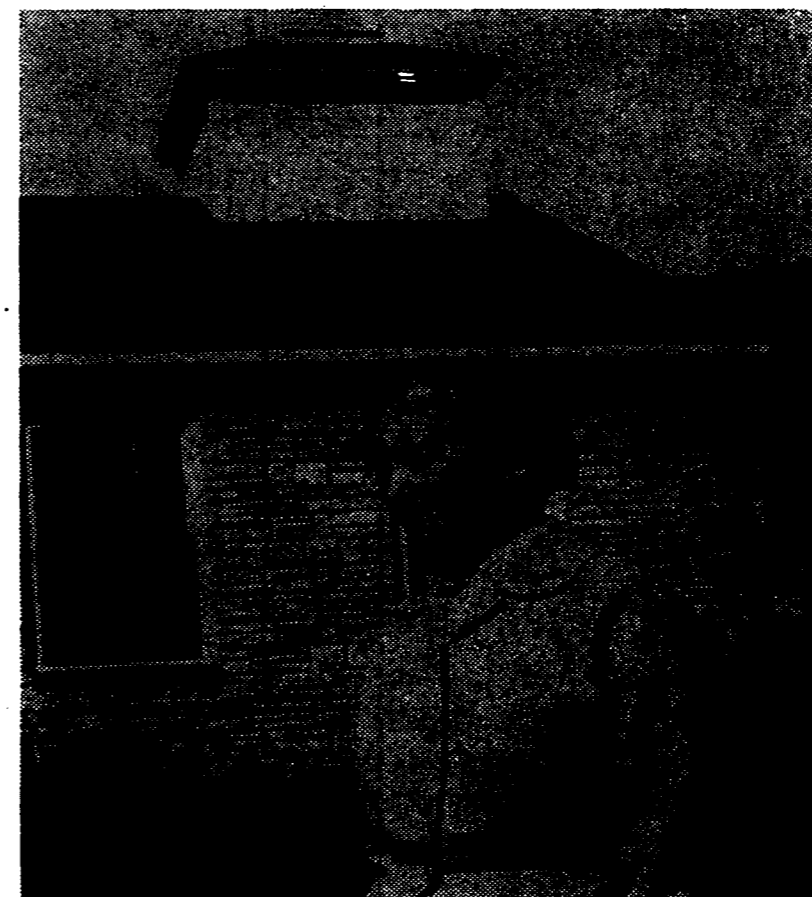
Pastor Notale of Makapwa led the service of dedication. After the opening hymn and prayer, the visiting pastors, missionaries, and some church leaders were introduced to the people in an informal way. A special song was presented by a mixed group. Then Dr. Victor Burdick brought the message. He emphasized the importance of dedicating our lives to be the temple of God, as well as the church building. The Lord, who is so great that He cannot be contained even in this large church, is willing to come and dwell in our lives if we ask Him. At the close of the sermon, Pastor Notale briefly spoke to the people of the importance of the challenge just presented to them.

After the service, we went to the home of one of the members for our lunch and a brief rest before the return journey. We arrived home in good time for the sunset service at Makapwa Church — somewhat tired, but happy and thankful for this time with our people. We feel well rewarded for our "Sabbath day's journey."

"What we have in print can seep through the cracks of the Iron Curtain."  
— Benjamin P. Browne.

### Printed Page and Open Purse

Among the many volunteer distributors of tracts published by the American Sabbath Tract Society is Miss Golda Gerat, an army nurse in World War I, who decided a few years ago that she would move to the vicinity of the little Paint Rock, Ala., Church where she could make her witness count for Christ and the Sabbath.



Miss Gerat, pictured above beside her beloved church, has long been in correspondence with the Tract Board urging special issues of the Sabbath Recorder for public distribution and making other suggestions about tracts. Refreshingly outspoken on doctrinal and church matters this woman makes her words stick by suiting her deeds to them.

In the city of Huntsville she maintains a tract rack in a public place, keeping it constantly filled with such denominational literature as seems to her most fitting and in greatest demand. She sees to it that local libraries have the Sabbath Recorder and that sample tracts are sent to friends and acquaintances, both laymen and ministers.

The Paint Rock Seventh Day Baptist Church was enabled to go on the air with a local radio broadcast through the gener-

osity of Miss Gerat. This program, designed to tell the true story of denominational beliefs and emphasis, was occasioned by some previous statements on the air which were felt by the church to misrepresent our position.

In telling a portion of the story of a somewhat obscure church member it is not our purpose to give publicity to one person above others who may be doing as much to make their witness count. It is rather to stir the hearts of people who probably have better health and more opportunity. The words of the Apostle Paul come to mind — the first sentences of his Second Epistle to the young evangelist, Timothy. The great missionary felt his own heart stirred, causing him to write, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice. . . ."

### Senior Deacons Honored

Deacon Auley C. Davis, eldest in point of service of 4 deacons and deaconesses of the Shiloh, N. J., Church, was given the following tribute, prepared by Louis D. Schaible, at the 220th anniversary of the church on May 18, 1957.

Few people in the recent history of the Shiloh Church have been so active in the Lord's work over so long a period of time as has Deacon Auley C. Davis.

Born in 1871 to Seventh Day Baptist parents, Daniel W. and Sara Hoffman Davis, our eldest deacon has spent practically all of his life in Shiloh, and all except his childhood years as a member of the Shiloh Church.

The young man Auley was baptized at the age of 18, along with 41 others, by the Rev. Theodore L. Gardiner, then pastor of the church. Among the 42 baptized on that memorable occasion were Daniel, Hannah, and Euphemia, brother and sisters of Auley. Also among the 42 was Estella Brocking, who was later to become Mrs. Auley C. Davis. This was, incidentally, the first baptism to be held in the Shiloh Church's own baptistry which, as many of us recall, was located under the present platform.

In 1890 the marriage of Estella Brocking and Auley Davis took place. Eight



children, five boys and three girls, were born to them.

In the younger years of his life — over 25 years in fact — Mr. Davis was a schoolteacher in distant communities. However, he found it possible, or made it possible to spend weekends with his family and in his home church in Shiloh. After leaving the teaching profession he took up the masonry trade which he had learned many years earlier with his father, and continued active in that trade until about three years ago. Whether constructing a back yard fireplace or a multi-story building Deacon Auley could be depended upon, by those who employed him, to do a good day's work for a day's wages.

For almost sixty years he has been a deacon of the Shiloh Church, having been the youngest person ever elected to that office up to that time. He has held terms of office as clerk of the church, as Sabbath School superintendent, and as Sabbath School teacher, having taught a class of boys a few years, then the Brotherhood Class for 30 additional years.

Many have been the activities and boundless the influence for good exerted by Deacon Auley in the schoolroom, in the business world, in the church, and in his Sabbath School classes.

Regular attendance at church, Sabbath School, and all other appointments of the church has become as much a habit as getting up in the morning and going to bed at night. Back of this habit, however, lies something else—his love of God and his desire to do His will. Deep-rooted too, is his love for his neighbor, as evidenced by his faithful visiting of the sick throughout the community. Countless people have been cheered and encouraged by his visits in times of illness.

We of the Shiloh Church are fortunate to have spiritual leaders such as Deacon Auley C. Davis.

#### Do ministers show anger?

If they do it might be well to check up on how much red they see every month. According to a recent survey they operate in the red on the average of \$500 every year.

### Student Pastor Begins Work as Summer Assistant

Eugene Fatato of Schenectady who was prominent in the early stages of the building program of that church has changed from plumber to preacher with one year of seminary training now behind him. He and his enthusiastic wife and lively little son are now about to begin two months or more of summer work with the Battle Creek Church under the supervision of the pastor, Rev. Leland Davis.



Other ministerial students have helped carry forward the expanded summer work of the Battle Creek Church in recent years and have gained experience that they highly valued. Miss Ellen Swinney, trained in Christian education, has also served the church for longer periods of time.

Mr. Fatato and his family were scheduled to arrive in Battle Creek June 6, to be guests of honor at a reception June 8, and two days later to begin work at the Convis area Vacation Bible School. This is to be followed by another Bible School at the church the last of June. July will be filled with activity at Camp Holston, the church-owned camp where primary, junior, and intermediate children will attend consecutively.

Following is a portion of a prayer by this young student. It was prepared for another occasion but seems fitting to be added to this story. He voices his own need as well as the needs of those he hopes to serve. We quote:

"We ask Thee, O God, for a true revelation of the Scriptures, so that we may better teach others of Thy wonderful mercies and love. We ask Thee, O God, to touch the hearts of the people of the world so they may be mindful of Thee. Give us the knowledge and the grace so that as we meet these people we will say the right words, the words which will aid them in a true conception of Thee."

### OUR WORLD MINISTRY

Summary of sermon by Dean Albert N. Rogers, given at the ordination of Rev. Kenneth Smith, Albion, Wis., April 13, 1957

Scripture: Judges 17 and 18 (Selections)

What kind of ministry do we Seventh Day Baptists want in Our World Mission?

We smile at the naivete of Micah of Ephraim who supposed that he would be prosperous because he had set aside a young Levite as his priest. He asks a pathetic question when his priest and household gods had been taken from him, "What have I left?" But the young man must be even more naive, for he seems to believe that a "suit of clothes and a living" or the greater prestige of serving in a larger field are the rewards for religious service. We have only scorn for those who seek religious leadership as a means of obtaining security and prestige, and the same scorn for any church which chooses leaders for such a false end.

Our world ministry must be responsive, above all, to the God we know in Christ. It must be an earned leadership, even though the graces of Christ, as they come, are a gracious gift from God. The leadership of the Traskes and Hubbards was not based on tradition but was merited; and this is the basis, not only for our polity but for democracy in civil life. It distinguishes us from other Sabbathkeeping groups, and is based on our belief in the universal priesthood of all believers. We do not require a creed of our communicants for we believe God still speaks to each faithful one. The pew is as sacred for us as the pulpit or the altar.

Our world ministry must also be responsive to God's truth today and tomorrow. The household gods for Micah of Ephraim were just as sterile as any other religious forms except as they may be infused with meaning. We are a non-sacramental people and it is not insignificant that today's candidate for ordination is a teacher of Philosophy in Milton College. Like Nehemiah, we use a pulpit of wood, as our altar, and the fire of the sacrifice is seen in the preacher's heart. A youth service or a consecrated layman's message may be just as inspiring and authentic for us as the most revered

pastor's sermon. Our worship is free to be beautiful or ugly, its choir is free to harmonize or discord. The pastor is not a priestly intermediary for us; he stands beside you representing the concerned fellowship of believers, but you may decline his assistance, if you wish. We do not minimize the element of sacrifice; there is economic, emotional, and personal cost to any one accepting our discipline. We must forsake the right "to blow our top," and our family will be left alone many an evening; we relinquish tobacco and Cadillacs. But all these are puny to the infinite sacrifice of Christ and we rejoice if they can aid in His service.

Our world ministry must succeed where Micah's failed in healing of conflicts between brother and brother, and between the individual and himself or his God. Ever and again the words of Macbeth cry out to us:

Canst thou not minister to a mind diseased?  
Pluck from the memory a rooted sorrow;  
Raze out the written troubles of the brain  
And with some sweet oblivious antidote  
Cleanse the stuffed bosom . . . of that perilous  
stuff

That weighs upon the heart?

We preach a brotherly Christ, for as Paul affirmed in Colossians 1, all who are "estranged and hostile in mind . . . he has now reconciled." Every pastor needs that reconciliation himself (likewise deans of theology). We come to know in Christ that those who condemn us and attempt to shed our blood are really confused and projecting upon us a self-hatred. Christ can cleanse us each of all this. The importance of such a ministry of interpretation and reconciliation cannot be over-emphasized in our time when the world, as well as our own beloved denomination, is torn by inner strife. We are, indeed grateful for the friendships within our denomination, and for the loyalties we share, which demonstrate the brotherhood we have in Christ. Milton, Alfred, Plainfield, Salem, Newport, Makapwa, Maiden Hall, Grace School — these are names of Seventh Day Baptist common interests. And our Sabbath experiences in praise and communion with old and young make

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

## Meeting Sabbath Objections with Bible Reference

By Hannah May (Dixon) Trainer

(Mrs. Trainer, now of Pomona Park, Fla., 90 years of age, is a deaconess of the Shiloh, N. J., Church. A good Bible student, she draws a few conclusions from her long experience in meeting objections to the seventh-day Sabbath.)

I have had people say to me, "Oh, the Sabbath is Jewish," but as a matter of fact, Abraham was the father of the Jews, and did not come on the scene until 1921 B. C. The Sabbath was established as a memorial of creation (Gen. 2: 2, 3; Ex. 20: 10, 11).

In all God's dealings with His chosen people, we find the importance in God's sight of the seventh-day Sabbath (Exod. 16: 3-6, 21-30). He sent them into the Babylonian captivity for breaking the Sabbath (Neh. 13: 18). He destroyed Jerusalem for the violation of the Sabbath (Jer. 17: 27).

Some say, "How do you know that the original Sabbath day has not been lost?" No one who has seen the scholarly chart of the days of the week in 160 languages prepared by Rev. William M. Jones can ask such a question. In most of those languages "Sabbath" is connected with the seventh day of the week, never with the first day.

I have had Sundaykeepers tell me that they keep Sunday because Christ rose on that day, but the following references show that no one found anything but an empty tomb on that day: Matt. 28: 1; Mark 16: 1-7; Luke 24: 1-3; John 20: 1, 2.

I once had a Catholic teacher who said to me, "The Catholics established Sunday

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vivid "the depth of the riches of love in Christ Jesus."

Kenneth Smith, I congratulate you upon your call to, and preparation for, such a ministry! The Albion and Milton Junction Churches are also to be congratulated upon having a part in this world ministry. But all of us can sustain it through our prayers and through **Our World Mission**, as well as through our local churches.

as the day of worship, and called it the Lord's Day." They said they had the right to establish holidays and holy days. I have verified that statement and know it is true. But the word "Sunday" shows its heathen origin: "The venerable day of the sun worship."

In sacred history, as late as A. D. 45-62, we find Jews and Gentiles meeting together on the Sabbath Day (Acts 13: 27, 42, 44; 16: 13, 14; 18: 4).

### Youth Work Committee

At a recent meeting of the Youth Work Committee of the Board of Christian Education, forward-looking steps toward the setting up of the Seventh Day Baptist Youth Fellowship were taken. It was voted to send letters to responsible people in each Association urging the organizing of the Fellowship on the Association level. Also included in the letter was material for discussion as to constitution, dues, duties of officers, and the possibility of a pledge. Each individual church youth group is asked to adopt the title of "Seventh Day Baptist Youth Fellowship." It is hoped that the matter can be developed at Pre-Con Retreat or General Conference at Milton in August.

The retreat director wishes to report that Mrs. Robert Kenyon will be the retreat cook, and that Dr. Dale Curtis of the church at Riverside, Calif., will be retreat doctor. The theme of the retreat is "Christ in You." We hope that every youth of the denomination is endeavoring to attend. Individual registration blanks for youth of different fellowships will be mailed along with announcements as soon as we have the assurance of leaders for each study group. Help us set a record this year in attendance, fellowship, consecration, and interest in Pre-Con.

### Camp Joy

Camp Joy, the youth camp of the Southeastern Association, will be held at the Marion County 4-H Camp, Farmington, W. Va., July 1-7. An imposing staff, including all of the active ministers of the Association, has been assembled. Two quests of 40 minutes each are offered:

"Making the Sabbath Meaningful," led by Miss Greta Randolph, and "Learning from the Parables of Jesus" by Pastor Edgar Wheeler. A new item this year will be a quest for those in camp who have completed the 9th grade. It is called "Churchmanship." Led by Pastor Duane L. Davis, it is a study of local church and denominational procedures and policies, and is designed to help prepare youth for church and denominational life and leadership. Others listed on the staff are Pastor Elizabeth Randolph, Pastor C. Rex Burdick, and Miss Beth Randolph.

There are three interest groups being offered from which a camper may choose one. "Music" will be led by Pastor Donald Richards, "Drama," by Mrs. Venita Zinn, and "Pastor's Assistant," leader unannounced.

The Southeastern Association Camp plans to participate in the camper exchange program.

### Rally Day Sermon Themes

It is interesting to note the sermon topics chosen by pastors when they are asked to preach a Sabbath sermon to emphasize the annual Sabbath Rally Day suggested by the Tract Board. It is too early for more than a sampling. Some churches postponed the special day for local reasons. We draw our information largely from church bulletins.

The theme suggested was "The Sabbath and Our World Mission" based on Acts 13: 42, 44. At Battle Creek, Mich., Salemville, Pa., and Shiloh, N. J. that theme was used as the sermon title. At Ashaway, R. I., Pastor Osborn spoke on "The Sabbath — Bane or Blessing." At Riverside, Calif., Pastor Wheeler took his sermon title from Isaiah 58:13, "Calling the Sabbath a Delight." Rev. Orville W. Babcock at White Cloud, Mich., spoke on "Spiritual Ancestors in America." Rev. Francis Saunders talked to his Los Angeles congregation on "The Fruits of Obedience."

Two Associations had chosen Sabbath Rally Day as a time for an exchange of pulpits within the Association — the Central New York and the Western (N. Y.). Sermon topics for the guest speakers are

not all available. Doyle Zwiebel, student pastor at Nile and Richburg, went to Alfred Station with the subject, "Some Railings about Rallying." His brother, Secretary Rex Zwiebel, preached to the Independence people on, "The Sabbath Was Made." Ministerial student, Kenneth Davis, spoke at the Buffalo Fellowship on, "The Christian's Vital Breath."

Rev. Victor Skaggs went from Verona to De Ruyter; Pastor Charles Swing from De Ruyter to Adams Center, and Rev. Earl Cruzan to Verona in the morning and Leonardsville in the afternoon.

A number of communities where there are Seventh Day Baptist churches are served by weekly newspapers. The **De Ruyter Gleaner** of May 16 carried a front-page article with a three-line heading, "Seventh Day Baptists Hold Rally Day." No special mention of the occasion seemed to be made in the following weeklies of the same date: **Salem Herald**, **Dodge Center Star-Record**, **Milton and Milton Jct. Courier**, **Brookfield Courier**, and **Alfred Sun**.

At Milton the pastor spoke on "Our Sabbatical Birthright." Members of the church were much impressed and have suggested that it be published in the **Sabbath Recorder**.

### Word of God in Denver

By Mrs. C. H. Dickinson

Recognizing the picture on the cover of the May 13 issue of the **Sabbath Recorder** as the Civic Center in the city of Denver, we can say how wonderful it would be if the whole city would come together on the Sabbath day. We can say that people come to our church from all parts of the city, however, some of them traveling many miles. In a very real sense, people gather at the spot pictured for open air, non-denominational services on Sunday nights during the summer to hear the Word of God. On this site, too, it was recently proposed that a monument to the Bible, a huge open Bible carved in stone, be placed. It does not appear now that such a monument will materialize, but perhaps the thousands of dollars that might have been put into a stone Bible will do more good if put into the printed Word.



## Teen Talk

### Pulling Together

Did you ever stop to think that oxen were just as much a part of life in the Wild West as the galloping, dust-raising bronchos that we see in the movies and



on the television screen? The slow-moving oxen pulling steadily together under their yokes are not as photogenic as the dashing cowboys but they were more important to the pioneers.

The yoke of oxen pictured here were photographed on the banks of the Suwannee River but were natives of Minnesota, according to the owner. They had gone to Florida for the winter and were on their way back to the northern state — a trip that would take several months. We hate to mention it, but you probably realize that this particular team pulls the prairie schooner only for publicity purposes. They travel to be photographed rather than to help build homes in the great Wild West. All we can say is that they represent experiences which we sometimes wish could have been ours.

The Bible tells us of hard-riding fighters on fleet horses. It also tells us of slow-moving oxen. It has a message for young people falling in love when it warns against being unequally yoked together with unbelievers. Let's remember that. We must of necessity associate with non-Christians and non-Sabbathkeepers. We cannot and we should not withdraw from the world like the hermits we read about in old times.

It is quite another thing to be yoked in

business or in love with people who do not share our love for Christ. The yoke is such a binding thing. Once it is put in place it cannot be quickly shed. Its purpose is to combine the strength of two and keep them pulling together. They need to be well matched in order to pull evenly.

The highest expression of the yoke comes from Jesus Himself. He calls all His disciples to be yoked together with Him. "Take my yoke upon you and learn of me," He said. Later the Apostle Paul spoke of a young man as a "true yoke fellow." Let the same be said of us. In the Christian life, in our youth organizations, the call comes to us, not to pose for pictures, but to pull together for Christ.

## Youth News

At this time of year many young people are finishing a phase of their scholastic training. Being graduated in June from Salem College are four Seventh Day Baptist young people: Carol Harris from Bridgeton, N. J.; Richard Batchelder of Westerly, R. I.; and Ward and Wayne Maxson of Battle Creek, Mich. Richard and Wayne will receive a Bachelor of Arts degree, Carol a Bachelor of Arts in Elementary Education, and Ward a Bachelor of Science degree.

In the graduating class at West Virginia University is one Seventh Day Baptist young person, Lou Bond of Lost Creek, W. Va. She will receive her Bachelor of Science in Home Economics. Lou took her first two years of preparatory work for this degree at Salem College.

All of these young people have definite plans for next year. Richard plans to enter the School of Theology at Alfred University. Carol has a position to teach a third grade in Bolivar, N.Y. Ward has been accepted in the School of Medicine at the University of Michigan. Wayne has accepted a scholarship in the English and Speech Department in the University of Colorado. Lou is planning to do her intern work in dietetics in the University of Michigan. —Alta L. Van Horn.

## NEWS FROM THE CHURCHES

DENVER COLO. — The Denver and Boulder Churches met together at Boulder on Sabbath, May 18, for Quarterly Meeting. Pastor Harmon Dickinson of Denver brought the morning message, using as his topic, "Baptism, the Profession of a Changed Life." Following the service a baptism was held for seven candidates. The beautiful scene which surrounds the baptistry in the Boulder Church, the spring flowers, and the organ music added much to the occasion. In the afternoon, a service of ordination was held for two deacons, Daryl White and Bill Saunders, and a deaconess, Mrs. Betty Rood, all of the Boulder Church. The ordination sermon was preached by Rev. Loyal F. Hurley. The charge to the church was given by Deacon Elno Davis of Denver.

On May 13, our church was the meeting place for the rally of the Denver District of Christian Endeavor. The auditorium was filled with young people, organization sponsors, and adult members of our church who came out to indicate their interest in and support of the young people. Speaking to the youth that evening was a young woman, Mrs. Lucy Melton, recently from England and a converted Roman Catholic. Her personal testimony of salvation by grace through faith in Christ was fresh and convincing, but characterized by an attitude of tolerance and Christian love. Her former religion, she said, had been one of form, and she cautioned the young people lest their church attendance become merely a ritual to perform each week. She challenged her listeners to live Christianity day after day.

An important activity earlier this spring was the dedication of our Wurlitzer organ. Although purchased quite a long time ago, a service of dedication was not held until the last payment on the instrument had been made. An appropriate recital was presented by Mrs. Gladys Sutton Randolph with her daughter, Miss Roberta Randolph, assisting at the piano, and Irwin Randolph as soloist. Pastor Dickinson offered the prayer dedicating the organ to the glory of God. Gifts in memory of loved ones were recognized, and a plate was attached to the console which reads, "In love and appreciation of Mildred S.

Jeffrey and her music." Mrs. Jeffrey, the church organist, has served faithfully and unselfishly for many years, and the church voted to honor her thus.

— Correspondent.

LOS ANGELES, CALIF. — Friday Evening, April 5, Rev. Everett Harris, executive secretary of the Seventh Day Baptist Missionary Board, at a special service in the church showed slides of his trip to British Guiana and our work in that country.

The next morning Secretary Harris gave the sermon. Sabbath afternoon another meeting was held in which we asked questions and learned a lot more about "Our World Mission."

The Pacific Coast Association was held in Riverside, April 12-14. We all enjoyed their hospitality and the opportunity to meet with our many friends.

The C.E. group at our church is going to be working hard making money to send some of the young people to Pre-Con and Conference this August.

On Sabbath evening, May 4, our speaker was Ted Roe, youth evangelist. Ted and his wife, Gloria, are fine musicians. They came to us highly recommended by Lois Wells, who has known them for some time. They gave their message in singing and Scripture. —Correspondent.

SHILOH, N. J. — Sabbath Rally Day here was a great occasion this year. It began with a very unusual musical vesper service Sabbath eve and ended the following evening with a pageant which climaxed the 220th anniversary celebration.

The Senior C.E. took charge of the opening devotions Friday evening. Allen Davis, John Cruzan, James Moncrief, and Ruth Ann Dickinson provided group instrumental music. Miss Ethel Wilson of Philadelphia also gave sacred numbers on her marimba. All three choirs, senior, youth, and junior, were present and sang numbers previously requested.

The Sabbath morning message, "The Sabbath and Our World Mission," based on Acts 13: 42 was delivered by Rev. Leon M. Maltby, a former pastor who is now serving the denomination as editor of the Sabbath Recorder at Plainfield. An un-



# The Sabbath Recorder

usually high attendance of 225 was recorded. One member at least had traveled 175 miles to be home for the special occasion. Another caught a bus at 3 a.m. in order to get to church on time.

To make it more possible to have a good afternoon service the ladies arranged a covered-dish dinner at noon. Mrs. B. B. Sheppard directed the afternoon song service which was followed by devotions led by the Intermediate C.E.

Greetings were read from several non-resident members and former pastors of the church, the oldest member being Mrs. May Dixon Trainer of Daytona Beach, Florida, age 90. Her letter recalled many incidents happening since she joined the church.

All members of seventy years or more were honored and presented with flowers. These were: Deacon Herbert Davis, Mrs. Stella Davis, Deacon Auley C. Davis, Mrs. Hannah Hummel, Miss Matie Bonham, Mrs. Alice Davis, Mrs. Elizabeth Sheppard, Mrs. Lillian West, Mrs. Margaret Ayars, Mrs. Elizabeth Allen, Harry C. Lupton, Charles Dickinson, Mrs. Alice Dickinson, and Leonard Smalley.

Singled out for special tributes were four deacons and deaconesses. Mrs. Elsie Harris, 78, was unable to be present to hear the story of her life and service to the church as read by Mrs. William Ayars. She has been a deaconess for 22 years. Henry Ewing, 80, also did not feel that he could attend. He was chosen as a deacon in 1915. His tribute was prepared by David S. Davis. Deacon Herbert Davis, 74, was honored by a younger deacon, Everett Dickinson, for his service since 1924.

The tribute to Auley C. Davis, 86, a deacon for 68 years, is printed in this issue.

In the evening a historical pageant, "Our Inheritance," was given to celebrate the 220th anniversary. There were 47 people in the cast. It was directed by Miss Leona Hoffman, Miss Katherine Davis, and Mrs. Lillian Harris. Mrs. Harris had written the pageant when it was first given in 1937. Following the pageant everyone was invited to the church dining room for a social time. — Correspondent.

## OUR SERVICEMEN

James T. Harris, US51362548  
1113 East 8th Ave., Apt. 1260-9  
Anchorage, Alaska

## Accessions

Alfred, N. Y.

By Baptism:  
Cynthia Butts  
Margaret Darling  
Vivian Dickinson  
James H. Hitchcock  
John G. Ogden  
John C. Pearcy

Plainfield, N. J.

By Baptism:  
Mrs. Lucille D. Galindez

## Births

Pinder. — A daughter, Susan Jeanette, to Clayton and Leora Sholtz Pinder of Philadelphia, Pa., April 4, 1957.

Warner. — A daughter, Wendy Sue, to Garth and Mayola Williams Warner of Oneida, N. Y., March 6, 1957.

Williams. — A son, Larry Allen, to Orville and Mary Stillman Williams of Verona, N. Y., April 29, 1957.

## Obituaries

Kenyon. — Charles Ross, son of George T. and Sarah Edwards Kenyon, was born Dec. 17, 1880, in Hopkinton, R. I., and died April 24, 1957, in the same town.

He was a life-long member of the 2nd Hopkinton Seventh Day Baptist Church and loved to attend its services. He gave freely of his time and strength in caring for the church building and lawn for many years.

He is survived by a sister, Mrs. Annette K. Mills of Hopkinton, and several nieces and nephews.

The funeral was conducted by his pastor, Rev. Neal D. Mills, and interment was in the Oak Grove Cemetery of Ashaway. N. D. M.

Miller. — Grace Decker, daughter of Milford and Delia H. Decker, was born in Durhamville, N. Y., on Aug. 15, 1889, and died at the Oneida City Hospital, Oneida, N. Y., April 20, 1957.

Mrs. Miller was a member of the Verona Seventh Day Baptist Church. Her husband Earl died in 1921. She maintained her home in Oneida.

Surviving are: one son, Leslie, of Oneida; one brother, Clinton Decker, of Oneida; and two grandchildren.

Funeral services were held April 23 at the Campbell-Dean Funeral Home in Oneida, with her pastor, Rev. Victor W. Skaggs, officiating. Burial was in Grove Cemetery, Durhamville, N. Y. V. W. S.

Help Wanted: Young woman in teens or early 20's to live in and help with general housework and the care of four children. Every Sabbath off. If interested write for further details to Mrs. Mildred Lawrence, R. D. 1, Bridgeton, N. J.



Prominent Executives Display RIAL Poster.

Robert T. Stevens, new program chairman; Frank W. Burr, treasurer; Charles E. Wilson, Honorary Chairman. See story inside.