

OUR WORLD MISSION

Statement of Denominational Treasurer, September 30, 1957

Receipts			Receipts			
September	Budget 12 mos.	Non- Budget 12 mos.	September	Budget 12 mos.	Non- Budget 12 mos.	
Balance, Sept. 1	\$ 00.00		Lost Creek	429.95	1,422.08	4.50
Adams Center	131.06	1,055.44	Marlboro	40.45	3,173.73	
Albion	108.63	769.09	Middle Island	20.00	235.00	
Alfred, 1st	686.80	4,998.75	Milton	1,265.23	7,600.42	85.00
Alfred, 2nd	801.26	1,845.40	Milton Junction	152.70	1,900.21	
Associations, Con- ference, etc.	12.95	5,929.09	New Auburn		93.60	
Battle Creek	610.97	6,240.09	New Orleans	51.38	167.64	
Bay Area		55.12	North Loup	390.60	961.63	548.34
Berlin	128.81	741.19	Nortonville	155.50	1,142.70	
Boulder	54.14	631.56	Old Stone Fort	25.00	100.85	25.00
Brookfield, 1st	67.00	421.66	Paint Rock	100.00	237.00	
Brookfield, 2nd	62.15	421.10	Pawcatuck	387.00	4,652.89	77.65
Buffalo	50.00	284.00	Plainfield	553.42	4,746.06	124.00
Chicago	98.50	1,840.12	Putnam County		148.00	
Daytona Beach	68.75	620.04	Richburg	225.00	813.80	30.00
Denver	294.38	853.77	Ritchie		262.24	
De Ruyter	49.45	887.89	Riverside	1,038.65	3,193.00	100.00
Dodge Center	138.08	938.80	Roanoke	22.00	296.65	
Edinburg		399.60	Rockville	26.20	249.31	
Farina	108.15	561.15	Salem	318.24	1,500.00	8.50
Fouke	10.00	251.48	Salemville		121.47	
Friendship	65.00	337.65	Schenectady	27.00	249.89	
Hammond	111.45	240.65	Shiloh	427.85	4,803.60	50.00
Hebron, 1st	73.75	349.65	Syracuse		56.95	15.29
Hopkinton, 1st	91.50	1,576.80	Texarkana		42.04	
Hopkinton, 2nd	54.00	180.00	Twin Cities	61.25	140.00	
Independence	196.00	1,237.00	Verona	148.65	1,859.72	33.00
Individuals	157.00	3,048.07	Walworth	90.25	272.45	2.00
Irvington		675.00	Washington	25.00	434.05	
Jackson Center		40.00	Washington, People's		15.00	
Kansas City	175.00	460.00	Waterford	169.60	908.86	77.21
Little Genesee	49.93	735.39	White Cloud	291.59	959.93	19.00
Little Rock	50.00	112.00				
Los Angeles	100.00	1,704.33				
Los Angeles, Christ's	40.00	155.00				5.00
				\$11,087.22	\$83,357.15	\$1,245.59

Disbursements

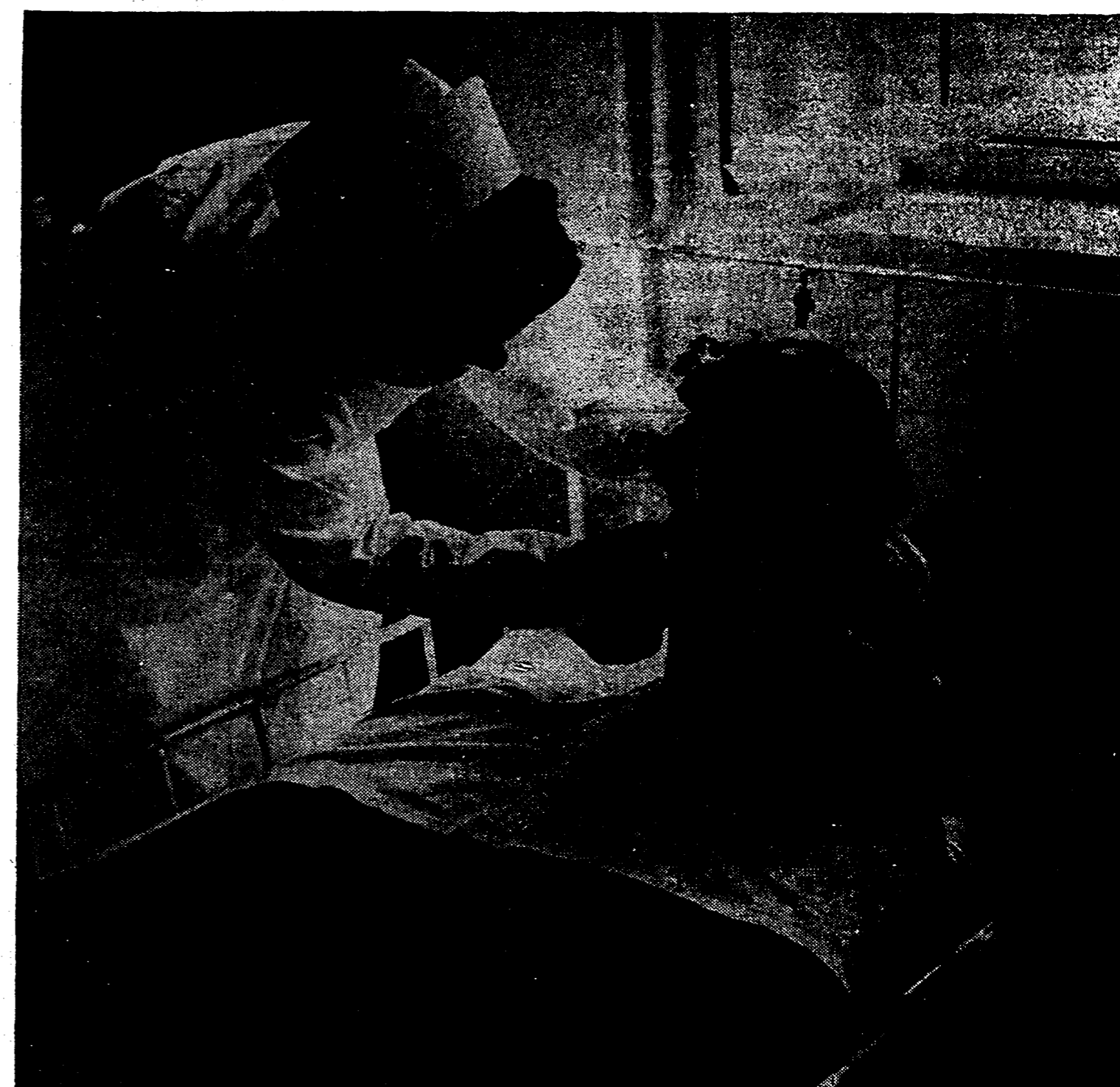
	Budget (Designated & Undesignated)	Non- Budget Gifts
Missionary Society	\$4,509.12	\$ 106.55
Tract Society	619.52	
Bd. of Christian Education	1,285.81	
Women's Society	184.97	
Historical Society	282.65	
Ministerial Training	1,265.81	
Ministerial Retirement	1,520.65	
S. D. B. Building	89.06	
General Conference	1,150.88	
World Fellowship & Service	71.25	
Oneida Valley Nat. Bank45	
	\$10,980.17	\$ 106.55
Balance, Sept. 30	0.00	

YEAR'S END FIGURES

1956-57 annual budget	\$95,469.50
Treas.' budget receipts in 12 mos.	\$83,357.15
Boards' budget receipts in 12 mos.	10,144.37
Total	\$93,501.52
Amount of deficit, Sept. 30, 1957	\$ 1,967.98
Portion of 1956-57 budget raised	96.89%
Olin C. Davis, Treasurer.	
Verona, N. Y.	

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent. — Horace Walpole.

The Sabbath Recorder



Buying "milk without money" (Isa. 55: 1) is possible for children afflicted with tuberculosis in a Yugoslav hospital through our Thanksgiving gifts to Church World Service.

The Sabbath Recorder

First Issue June 13, 1844

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

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Deserted Village Hums with Activity

The village of Alfred, N. Y., which ordinarily throbs with life, especially during the school year, seemed almost like a deserted village when the board secretaries and others gathered there for meetings on the weekend of October 19. The public school and the colleges of the university were closed by the current "flu" epidemic. Many of the church people who were not sick were absent from the local church and attending the morning and afternoon semiannual meeting of the Western Association.

Even though the absence of the pastor and many of the people was noticeable in the large auditorium, the spirit of worship and Christian fellowship clung like a sweet savor within the walls. The guest minister took his text from the temple vision and the call of Isaiah in the sixth chapter of that great prophetic work. His sermon, "When We Worship," discovered all the elements of true worship in that experience of Isaiah: awareness of the presence of God, experience of forgiveness, and response. He emphasized the all-too-common danger of using worship as a means to an end, an attempt to use God for our own purposes, and to confuse the product of worship with worship itself. After the experience of meeting God and seeking His forgiveness we should be impelled, like Isaiah, to respond, "Here am I, send me."

The hills of western New York had lost much of their color but what remained, though dimmed by clouds and rain, was still beautiful for those who traveled for nearly an hour each way to and from the Association held in the Richburg Church just north of the Pennsylvania state line. Trim and white amid the red and gold of autumn stood the welcoming church. Inside was freshness of redecoration and a floor that glistened from sanding and varnishing. The local people expressed disappointment that the anticipated new pews were not yet installed. Visitors, however, were comfortable in folding chairs. There was evidence that the morning worship had been profitable, the noon meal nourishing, and that the afternoon program on vocations would be

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challenging. The editor found it to be so.

Reports of the long hours spent Sabbath night, Sunday morning, and Sunday night in the sessions of the denominational Planning Committee will appear on these pages to acquaint our readers with efforts to co-ordinate and promote the work of Seventh Day Baptists at home and abroad. There was somewhat of a glow of optimism pervading the meetings due to the newly released information of a denominational budget nearly raised. How our resources can be most effectively used for the glory of God could summarize the discussion.

Considerable time was given to the strategic value of developing city churches. Your editor-secretary participating in that discussion could feel the pull of rural and village life. In such an environment as Alfred and the surrounding church centers of the closely knit Western Association, it was easy to realize why the Theological School has long put the emphasis on training pastors for village and country churches. Many people may be moving to the big cities as they have been doing for a long generation or more; but many are constantly planning to establish their permanent residences in the more pleasant atmosphere of suburban or rural areas.

Your editor could not claim any alma-mater ties to Alfred though his mother's family came from that vicinity and his father got his higher education as well as his wife from those hills and halls of Allegany County.

The Old Gothic, which so long housed the School of Theology, could not have the same nostalgic memories for us as for many others. However, it was a pleasure to have half an hour of free time late Sunday afternoon in what we have mentioned as a temporarily deserted village. There was time to observe the square outlines of the business-like library now occupying the ground where stood The Gothic. Its closed door bore a notice of the times it would be open.

A little walk on the upper-level street brings one to the chapel portion of the relocated Gothic, now remodeled, repainted, and refinished. Both its doors are found to be open at all times for those

who wish to step inside for meditation and worship. It was refreshing to do so.

Just outside the tiny church stands an old untended apple tree. There is no sign to indicate that its fruit is forbidden. Wandering along the same street one finds other trees, apple and pear, dropping their red or golden fruit in all its autumn crispness at the feet of passers-by. It had been years since we had been in such a village situation where we could feel that part of nature's store was ours for the taking.

Houses line the streets of many Seventh Day Baptist villages. Within a considerable number of those houses are staunch, warmhearted Christians who have reared their children in the church. We cannot help but feel that through the trials of life the sound of village church bells will not be lost to the ear. Some rural churches may close their doors. Others will draw again their wandering children and will spring to new life. We see it happen and we thank God.

Civil Defense and the Churches

More and more the people in high places are aware of the potential of the churches of our land. Is it also true that various national, state, and local organizations are seeking to use the churches in ways that may encroach on the spiritual function of the church? If so, the churches ought to be alert to such encroachments.

The Baptist Joint Committee on Public Affairs, made up of representatives from six Baptist denominations in this country, issues a monthly newsletter to editors and other leaders. The October issue is of unusual importance because it contains statements from the October 10-11 meeting in Washington of the full committee.

One statement expresses concern over the proposed staff program of the Religious Affairs Office of the Federal Civil Defense Administration. It is only natural that any planning for total defense must take into consideration not only the security available in well-constructed church buildings but also the attitude of church leaders toward such total defense as may be needed. This Religious Affairs Office

is apparently anxious to provide moral, ideological, and other instruction to ministers and church groups.

With this information before you, would you think that there were possible dangers involved? Is this a borderline case where an outside organization might conceivably invade the churches in a subtle way for purposes undoubtedly good? Is it right and proper for the Defense Administration to instruct the clergy and church groups in moral, ideological, and other matters for the purpose of civilian defense? Is this national agency with its local counterparts looking at the church as an existing organization which can be used to make its own work easier? Is there the possibility that civil defense leaders with sub-Christian standards and with a too high view of their own importance might do damage to the church and to its constitutional liberty?

Whether or not the above considerations were precisely the things discussed at Washington on October 10 and 11 is not known by the writer. It would be an interesting exercise for each of us to think what we might have said had we been taking part in the discussion. As you read these thought starters you may come up with something somewhat similar to the statement of the Joint Committee. It called on the six co-operating conventions to discuss the proposed program and to publicize the decisions growing out of such studies. The statement of the committee follows:

"As loyal American citizens we share with the Federal Civil Defense Administration its concern for adequate preparedness for national emergencies. However, we believe it is the function of the churches in their own way to provide ideological and spiritual leadership for their members. We believe that the churches have done and will continue to do an efficient work in informing their people of the evils of atheism, materialistic philosophies, and other ideologies that are inimical to our religious heritage and American way of life. This function should remain with the churches and should not become a function of government."

MEMORY TEXT

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. Matthew 18: 15.

Church-State Separation, How Far Should We Go with It?

By Willard Johnson

Regional Director of National Conference
of Christians and Jews

Do Protestants really want full separation of church and state? Do Protestants realize the implications of some of the current drive for separation? Is separation the best or necessary interpretation of religious liberty? These are questions of great concern.

Certainly Protestants outside the USA generally do not favor separation since they have state churches, tax-paid clergy, politically appointed bishops, church income from tax collections, etc., etc.

One wonders also if Protestants want to go all the way on separation in America. If so, it might well mean the following:

1. End of the military chaplaincy forcing churches themselves to pay chaplains and build chapels.
2. Elimination of prayers, Bible readings, Christmas and Easter programs, baccalaureate programs, etc., from public schools.
3. End of grants-in-aid and loans from federal tax funds to church-related colleges and hospitals. (Would this mean the death of these institutions?)
4. Withdrawal of churches and ministerial groups from group support of laws which derive from a Protestant or Christian point of view, such as, Sunday closing, anti-Bingo laws, prohibition, and control of liquor sales, etc.
5. End of tax exemption on religious property.
6. Elimination of chaplains and prayers from Congress and state legislatures.
7. Barring of such benefits as GI payments to theological students.

There are other examples. Do Protes-

tants really want this kind of separation? Perhaps some do. At least the question should be looked at carefully and Protestants should not be dragged into positions they do not wish to espouse by involvement in certain movements which begin by attacking violations of religious liberty by Roman Catholics, Moslems, and others and then discovering that the logic of the position implies something that these Protestants never intended in the beginning.

Let us hope that Protestants will earnestly study the question of religious liberty in the USA.

Note: When the above unsolicited material was received without much identification we wrote the author asking for clarification. For twenty years the Rev. Willard Johnson has been a prominent figure in the National Conference of Christians and Jews. He was dean of men at Drake University in the late 30s. In 1950 the American State Department sent him to Germany as a specialist in intergroup education. His purpose in the above article, he says, is to start people thinking.

Specifically, he does not advocate a different system of providing military chaplains nor does he think that GI benefits for theological students should be eliminated. In calling on Protestants to think more clearly he remarks, "It is the old story of appealing to principle to criticize others, but thinking of our own actions as expedients."

A Deacon Testifies

(Given at Shiloh, N. J., October 5, on the occasion of being called to ordination as a deacon of the Seventh Day Baptist Church.)

Christian Experience of Carlton W. Wilson

I can say with the Apostle Paul in Romans 7: 18, "For I know that in me (that is, in my flesh) dwelleth no good thing." Through Jeremiah I find that it was God's everlasting love with which He loved me and His loving kindness through which He drew me. That brought me to my Savior.

A physical affliction was used as the means of my seeking the Lord as my Savior. I was born without a roof in my mouth. I could hardly be understood when I spoke. In my young adulthood I began to realize the extent of my handicap and prayed to the Lord for deliverance, although at the time I was a worldly young man living a life displeasing to the

Lord. I still hinder His loving hand many times and pray for forgiveness.

After three and a half years of praying, "Lord, if you will heal the roof of my mouth I will praise your holy name," He drew my attention to Matthew 6: 33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." As I began to seek Him with all of my heart I was led to a street meeting, then to a Baptist Church where I accepted Christ as my Savior and redemption through His atoning blood. I was delivered from social drinking, smoking, and profanity. Later I was led to follow the Lord in the waters of baptism. It was at this (above mentioned) street meeting that I met my wife who was a wonderful blessing to me spiritually until her death six years ago.

About two and a half years after I sought the Lord and was baptized, God wonderfully healed over the roof of my mouth after two unsuccessful operations by a noted surgeon who said, "To make a long story short, I operated on you twice and failed, but God operated once and succeeded."

A few years later the Lord led me further, by exposing me to the Sabbath truth. This I did not want to accept, so I fought against it fiercely for three to four years. God finally showed me that the seventh day Sabbath was His Sabbath, the Sabbath of the Lord my God. I wholeheartedly accepted His Sabbath as mine and found that I did not go hungry because I would not work on His Sabbath for over thirty years.

Because of my failings and my slowness of Christian growth I am really ashamed of my record, in comparison to His full and ready sacrifice. I surely have not attained nor apprehended, but I ask the Lord to forgive my lack in pressing forward. With your prayers I will forget the past and "press toward the mark for the prize of the high calling of God in Christ Jesus."

I was born November 2, 1887, and have been a member of the Shiloh Seventh Day Baptist Church for about 10 years and 5 months, or since Sabbath, May 31, 1947.

MISSIONS — Sec. Everett T. Harris

REVIEW OF PROTESTANT CHRISTIANITY IN CHINA

(Extract from a paper written by Dr. Frank W. Price, director, Missionary Research Library (D.F.M.), for the occasion of observance of 150th year of Protestant Christian work in China and distributed May 12, 1957, at Riverside Church, New York.)

1938. Conference of International Missionary Council which was to have met at Hangchow, China, assembled instead at Temaram near Madras, India. The Chinese delegation made a profound impression upon the Conference. Thirty-one Chinese Christian leaders came from China in spite of the war situation, and 18 missionaries.

1937-1945. The Sino-Japanese War began on July 7, 1937. Much destruction at Shanghai, Canton, Nanking, Hankow, Chungking, and other cities. Many mission and church institutions moved to Free China. Christian worship and activities continued on both sides of the fighting lines. The churches played a vital part in various kinds of wartime service and relief. Chungking, Chengtu, Kunming, Kweiyang, Sian were important centers in Free China. After Pearl Harbor hundreds of missionaries were interned at Shanghai and various inland cities; some were repatriated during the war, others were held until peace came. Churches in areas of war and bombing suffered heavy losses. However, many new Christian enterprises were begun in the war years, including the Border Tribes Mission of the Church of Christ in China. V-J Day brought widespread joy, mixed with anxiety because of the civil war.

1945-1948. Years of post-war rehabilitation, mounting inflation, widening areas of civil conflict, intense social restlessness, fruitful evangelistic opportunity.

1948. The first General Assembly of the World Council of Churches, meeting at Amsterdam, was attended by ten Chinese Christian leaders. Dr. T. C. Chao was elected one of the six presidents of the Council; he resigned in 1951.

1949. The Communist Army and Party take over China.

1950. Organization of the People's Republic of China. National Government moves to Taiwan. Large-scale missionary evacuations. Directory of the Protestant Christian Movement in China (published by the National Christian Council) showed over 900,000 communicant members of Protestant Churches. Also, 13 Christian universities, 240 Christian middle schools, and 322 Christian hospitals and medical centers; these were soon to be incorporated into the state system of education and medicine.

1951. Conference of Christian leaders in Peking, called by Communist Government; organization of Christian Church Three-Self Reform Movement Committee which later became Three-Self Patriotic Committee. Several conferences have been called in the past five years by this new organization, and many activities are promoted under its leadership.

1957. Finds Christian communities on the mainland of China, in Taiwan, in Singapore, Malaysia, Indonesia, the Philippines, in the United States and Canada, and in many other parts of the world. These communities are now physically separated but all hope and pray for a day of restored Christian fellowship. The church in Communist China carries on, fruit of a century and a half of missionary and Chinese Christian witness, facing new conditions and problems, adding new members, suffering new trials. Chinese Christians and all friends of China can look back to the pioneers and say:

And the work that you have builded, oft with bleeding hands and tears,
Oft in error, oft in anguish, will not perish with your years.
It will live and shine transfigured in the final reign of right,
It will pass into the splendors of the city of the light.

Strengthen the City Churches

Is this the greatest need?

The case for the city church was strongly championed by Clarence Rogers and Rev. Clifford W. P. Hansen who presented their convictions to the Seventh Day Baptist Planning Committee at the fall meeting of that committee at Alfred Station, N. Y., on October 19.

Mr. Rogers and Mr. Hansen were in western New York over the weekend to conduct a vocational workshop at the semiannual meeting of the Western Association. They appeared before the Planning Committee (composed of the 4 employed secretaries and the president of the Women's Board) by invitation to lay before that group what they firmly believe to be the most strategic home mission work of Seventh Day Baptists.

During the lengthy presentation and discussion it was argued with vigor that because of the changing pattern of population distribution in the United States the future strength of the denomination must be built much more around churches in major cities than in rural areas. The speakers pointed out that the trend is for our young people to go to the city. Not only do these people want and need church opportunities but it is with such middle-class people with high earning capacity that we can build successful, mission-supporting churches, they affirmed. In their opinion our denomination ought to devise specific plans as well as ways and means to strengthen the city churches we now have and to map a course for establishing new churches in many major cities in the years to come.

A specific suggestion made was an amplification of an idea presented at Conference a year or two ago by Mr. Hansen in connection with ministerial training. It was to send out a young man fresh from theological training to work with a more experienced evangelist in a given city for a period of one or two years with adequate support for both. It would be further training in evangelism and church building for the young man and would pay for itself by really putting the old (or the new) church on solid footing.

The city of Washington was taken as an example of a place to begin. There we have a church struggling for existence in a city that ought to have a strong Seventh Day Baptist work. They felt that a substantial amount of money spent by the denomination, along with skilled evangelistic leadership, would result in such a church. After the program had been carried out in Washington and had been left in capable hands then a similar work could be done in another city.

The discussion of these ideas was lively while the guests were present and was a major item on the agenda of the Planning Committee which worked until a very late hour the following night. Although the words of Jesus were not quoted, it was the feeling of some members that this work and program might well be thought of in terms of, "These ought ye to have done, and not to leave the other undone." There was difference of opinion as to whether the organizing or strengthening of city churches could best be accomplished on the mother-church, Association, or Conference level. The plan will be further studied by the Planning Committee, the Missionary Board committee which supervises our home field evangelism, and probably by the Commission at its midyear meeting.

Likes Inspirational Articles

The enclosed \$3 is for my renewal to the *Sabbath Recorder* — such a wonderful magazine — keeping all of us in close touch with our denominational work and including many inspirational articles too.

I wish to thank you so much for the informative accounts of the Billy Graham Crusade in New York City. The Seventh Day Baptist denomination has been accused of being narrow-minded, so I am glad to see you take a broad and fair-minded view as you write regarding religious activities in the world today.

— A Brookfield reader.

Baptist work on a national scale originated in Philadelphia in 1814.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Quarterly Meeting Action

The Rev. Delmer Van Horn, pastor of the Little Genesee and First Hebron N.Y., Seventh Day Baptist Churches, was elected president of the Board of Christian Education and delegate to the denominational Co-ordinating Council at the regular quarterly meeting of the board, October 20, 1957. Mr. Van Horn succeeds Wayne N. Crandall, who was elected vice-president.

The subcommittee in charge of publishing the *Junior Quarterlies* reported that 329 pupil's quarterlies and 55 teacher's manuals were mailed to 40 Sabbath Schools for the current quarter.

The subcommittee in charge of publishing the *Sabbath Visitor* reported that 990 copies are mailed monthly. Copies to foreign lands number 183.

The revised budget was adopted with the present policies in force regarding all publications.

The Youth Work Committee gave the following report:

"The Youth Work Committee has begun its work of the new year with six new members and with four continuing from last year. Two meetings have been held thus far. For the first time under the current chairman, the committee has been divided into subcommittees, as follows: Pre-Con Retreat Planning and Pre-Con Retreat Scholarships — Eugene Fatato, Camille Crofoot, and Luan Sutton; Youth Fellowship Planning and Camper Exchange Program — Paul Green, Roberta Armstrong, and Alise Ogden; Conference Planning, Pre-Conference Retreat, and Conference Rules — Carol Harris, Marilyn Osborn, and Dick Stearns; Beacon Interests, Youth Week, and Young Adult Retreat Planning — Rex Zwiebel, Anne Randolph, and Jim Burdick.

"Pre-Con Retreat, 1958, will be held at Pacific Pines Camp. Pacific Pines is owned and operated by the Riverside Seventh Day Baptist Church.

"The tentative time for the first Young Adult Retreat to take place has been set for the year 1959."

Visitors at the board meeting included

Mr. and Mrs. Russell Maxson and Mrs. R. T. Fetherston, Battle Creek, Mich.; Dr. E. T. Harris, Westerly, R. I.; and the Rev. Leon M. Maltby, Plainfield, N. J.

Harley Sutton Fund

A total of \$467 has been received from generous donors for the Harley Sutton Fund. The latest gift was a check for \$100 from the Lost Creek Seventh Day Baptist Church. This amount has been sent to Salem College for the Harley Sutton Scholarship Fund, the income of which is used for the support of students studying in the field of Christian Education — \$350 has been invested in the Scholarship Fund, and the balance is being used to establish the library at Camp Harley of the Western Association.

— H.S.F. Committee.

Seventh Day Baptist Youth Fellowship

The closer formation of our SDBYF is being recognized as the plans suggested by the Youth Work Committee of the Board of Christian Education are being discussed and accepted Association by Association. A letter to each Fellowship will go out soon from the board office giving them a chance to express opinions further. A plan is being developed whereby programs for meetings will be furnished for at least one meeting a month. We are proceeding cautiously for we want each individual connected with our Fellowships to have an opportunity to express his opinion as to organization.

God and Country Award

Word has come from the Adams Center Seventh Day Baptist Church that two Explorer Scouts from that church have earned the "God and Country Award." The Scouts are Carl Gilmore and Rodney Greene. This is a real achievement. The boys and their pastor are to be highly commended.

SABBATH SCHOOL LESSON

for November 16, 1957

The Resurrection and Our Faith

Lesson Scripture: 1 Cor. 15: 3-8, 42-52.

The Rights of A Child

By Rev. Neal D. Mills

Let the children come to me, do not hinder them; for to such belongs the kingdom of God. Mark 10: 14.

Jesus was teaching and preaching in the region of Judea and Peraea. In spite of the opposition of the Pharisees He was successful with the common people. Multitudes came to hear Him. Mothers brought their children to be blessed by Him. One day they were crowding about Him, each anxious mother desiring Him to put His hand on her child's head and perhaps utter a prayer. The disciples misunderstood quite completely the value of such a procedure. To their minds these sentimental women were wearying the Master and hindering His preaching. These children were too young to understand His message. The Master must be protected against such intrusion upon His time and strength. And so they rebuked those zealous parents. How blind they were!

But Jesus was indignant and quickly checked their misguided efforts. "Let the children come to me, do not hinder them; for to such belongs the kingdom of God," He said. Then He went on to say that only those who are childlike in spirit can enter the Kingdom of God.

Yes, boys and girls, you are important! Jesus thought so. He was most indignant at the abuses of children. He said it would be better for one to have a millstone hung around his neck and be thrown into the sea than to mislead or misteach a child! That is a pretty drastic statement. But think, my friends, is it true?

When Jesus wanted to teach a lesson in humility He took a little child and set him in the midst of the group. Yes, there is a great deal that we can learn from children. Their innocent faith and trust is often quite revealing, and frequently we can see in them our own shortcomings spelled in capital letters.

We hear much these days about civil liberties based upon the Bill of Rights in the U. S. Constitution. The states guarantee certain civil rights. And did you know that the United Nations has a

Bill of Human Rights? We are jealous of our rights as citizens and human beings, but little children have rights, too, and oh, how those rights are trampled even in our so-called Christian land! Jesus recognized the rights of little children. I want to speak about some of the important rights of children.

The Right of a Decent Community

First, I believe every child has a right to be born and reared in a decent community. When a farmer wants to raise a good crop of corn he doesn't let weeds or anything else grow in the same field. The same principle applies to raising children. Do we want saloons and gambling places in our community? Yes, if we want our children to patronize them. Do we want indecent literature on sale, and motion pictures and TV programs full of fighting and killing and lewdness? Yes, if we want our children to be like that. Sometimes we give approval to unfair business, social injustice, gossip, and shady stories, and then we are shocked to find our children doing the same things. Many a young man has gone into business with high ideals but lost them when he got into competition with his elders. Children have a right to a clean, decent, and uplifting environment.

The Right of the Best Schools

Next, a child has a right to the best possible school privileges. Good school buildings (not elaborate) and capable teachers are not extravagances. Our children deserve the best. And they must have not intellectual training alone, but must be given right attitudes and high ideals as well. Yes, there must be religion in our schools, not sectarianism, but nevertheless, real religion. A pagan school can produce clever criminals but not dedicated citizens. The difference between the surgeon and the murderer is not so much in the skill with which he uses the knife as in the purpose for which he uses it. Give a murderer the skill of a surgeon and he will still be a murderer. It is not

skilled scientists that America needs so much, but men of sound judgment dedicated to high Christian ideals and right attitudes. Let's have better schools.

The Right of Regular Training in the Church

Again, every child has the right to the privileges and opportunities of the church regularly. The teaching of ideals must not be left to the public schools, though they must have a part in it. Christian principles, ideals, and motives must be taught by the church much more intensively than by the school. That is the specialty of the church. The home and the church together need not only to teach principles and rules but to provide for the practice of them. For that purpose children and young people need to have a part in church activities. When I was thirteen or fourteen I was treasurer of the Sabbath School. Others could have done it better but it did me good to have that office.

The greatest thing the church can do for a child is to bring him into right relationship with his Father in heaven. That isn't easy. There is much we can teach about it, but the true spirit of worship can scarcely be taught — it must be caught from those who have it in the repeated experiences of worship.

The church school teacher's job is tremendously important. It calls for a loyal, consecrated person willing to sacrifice time in preparation and work with pupils. The teacher must know the Bible and its background, the teachings of Jesus and their application to life in our time. There need to be projects, social activities, and parties through which the teacher and pupils get to know each other intimately. Sabbath School teaching is not something to do if one likes it. It is something that must be done. But to the teacher who enters into it faithfully and devotedly it is a most rewarding experience.

The Right of a Truly Christian Home

Finally, there is the right to a truly Christian home. It is the duty of parents to look after the health of their children in body, mind, and spirit. Unfortunately,

many parents are doing a poor job of all three phases. There is a notion that children of respectable families will become respectable people. "Blood will tell," they say. That is true particularly of physical traits; but in regard to character, training tells much more. Many criminals come from homes where respectable parents simply failed to take the time and trouble to train their children in character and right living. "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22: 6). But the training must not be half-hearted or uncertain. It must consist of precept and practice, words and example. Sometimes in casual conversation we seem to give approval to clever tricks that are less than honest. Adults in the family need to mind their example every hour of the day.

The church needs the co-operation of the home, and parents who are in earnest about their children's training will welcome the co-operation of the church. But don't send your child to church, take him! What parents do speaks so loudly in children's ears that they can scarcely hear what the church says to them. The example of parents is usually the most powerful influence in a child's life. "Like mother like daughter" is a very old proverb quoted by the prophet Ezekiel (Ezek. 16: 44). A professor at Mercersburg (Pa.) Academy was walking one day with Calvin Coolidge, Jr., and asked him, "What do you expect to be?" Young Calvin replied, "I don't know exactly, but I want to be just like my father."

A child has the right to be wisely disciplined in love, not to be spoiled with mere affection. How many grown-up children have said to their parents, why didn't you tell us when we were young? Why didn't you make us do what you knew we ought to do? It's a serious responsibility we grown-ups have.

'Twas a sheep, not a lamb, that strayed away
In the parable Jesus told,
A grown-up sheep, that had gone astray
From the ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the good Shepherd sought
And back to the flock — safe into the fold,
'Twas a sheep the good Shepherd brought.

And why for the sheep should He earnestly long,
And earnestly hope and pray?
Because there is danger if they go wrong
They will lead the lambs astray;

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
When the sheep go wrong, it will not be long
'Til the lambs are as wrong as they.

And so with the sheep we earnestly plead
For the sake of the lambs today;
If the lambs are lost, what terrible cost
Some sheep will have to pay.

— Author Unknown.

Community, school, church, home — each has a heavy responsibility. Their roles are not sharply divided; they overlap. When one fails the work of the others is doubled. They need to work closely together, and every child has a God-given right to the best that all four can give.

Teen Talk

News from "Hot Country"

There is a little town way down in the Imperial Valley of Southern California just below the Salton Sea and not many miles above the Mexican border. It is called by a Spanish name like so many other small towns in that region. The name is Calipatria and it means "hot country."

Calipatria means more than that to Seventh Day Baptist youth who are interested in our missionary nurses just back from another hot country, Nyasaland, Africa. The home of Miss Beth Severe is on a ranch about half a mile from the Salton Sea. Her address is Calipatria.

It is really hot country in the summertime and it would be barren desert except for the irrigation ditches which make the wide valley very productive. If you were working in the field near the home of Beth and wanted a taste of salt, you could get it by touching your tongue to a sprig of a bush or tree. The air is full of salt from that salty lake which is nearly 200 feet below sea level.

That makes me think of another story about Calipatria which you can find in the October 21 issue of *Time*. It is a

rather sad story about a Japanese-American family by the name of Momita. Mr. Momita was a druggist in California before World War II. When that war broke out people were afraid that the many Japanese in California would be loyal to their home country so they were taken from their homes and sent to camps or other places until the end of the war. It was a great hardship to them.

After the war Mr. Momita brought his family to Calipatria and started another drugstore. He became a citizen and his children took highest honors in the schools. The family gained the respect of the community. A few weeks ago Mrs. Momita was killed when their auto was sideswiped by a speeding car. The mayor visited the Japanese druggist in the hospital and told him that his friends would keep the store running for him. Other friends offered money to build a memorial for his wife.

Mr. Momita asked the good people not to give him the money but instead to use it to do something which people of the town had long dreamed of. It was to set up a flag pole 184 feet tall — high enough so the American flag could fly at sea level.

In the early days of the Bible some wicked and not too wise people had a dream that they could get to heaven by building a very high tower. God was displeased with this and made all the people who were building it foreigners to each other by changing their languages. It was later called the Tower of Babel (confusion of language). This man, Momita, with his foreign language only wanted to raise our flag to sea level — something that no one else had done in that community where one of our missionaries lives.

You have your dreams for the future. There may be some sad experiences before they are fulfilled. It may be that you, like Beth and Joan, will feel that your calling is to raise the banner of Christ in a foreign land. Keep praying about it. In the meantime perhaps you can send money to help raise such a flag in the "hot country" of Africa.

MISSIONS — Sec. Everett T. Harris

Assistance Given in American Tropics

The Missionary Board's proportionate share of Our World Mission funds for August was received in mid-September, amounting to \$5,223.37 of which amount \$4,639.80 came as undesignated gifts. This amount received was considerably larger than usual, reflecting Conference offerings and increased giving from our churches. We certainly are thankful to God for the generous giving of His people.

As a result of this more encouraging outlook, checks were sent at once to assist in church building and repair and to help on the Maiden Hall School Building and Developing Project in Jamaica.

Specifically, the following amounts were sent: (1) \$336 to assist the Jackson Town and Accompong Town Churches in their church building and repair work. This was sent on a matching funds basis, their applications for aid having been formerly received and approved but held in abeyance. (2) \$100 to cover assistance to the Bona Ventura Church in British Guiana. This payment contemplated the transfer of an additional amount of \$50 sent to Pastor Alexander Trotman some time ago for starting a work in Georgetown which has now been given up. This would make a total of \$150 assistance to the Bona Ventura Church. (3) \$300 sent for Maiden Hall School Building Project which would make total payments in 1957 amount to \$730, on a budget appropriation of \$1000.

Prayer Suggestions

Let us pray for greater understanding of the point of view of our brethren across the seas whose color of skin is not the same as our own. Let us ask God, the Father, to help us realize that He cares for all alike and that the souls of these people are as precious in His sight as are our own.

Let us pray that these brethren may be patient with us when we fail to more perfectly reveal our loving Savior. Pray that God may cleanse our motives so that the Communist's slur that we "give to

missions as a sop to our conscience" may have no truth in it.

Let us ask God to forgive us wherein we have taken for granted our own blessings and have not been as trusted stewards of our many "talents." All too often we have used our heritage of blessings for ourselves alone and have only shared in a grudging way. Help us to answer honestly the question asked by Paul the Apostle, "And what hast thou that thou didst not receive?"

Pray for the faithful ones who carry the burden of service in our churches in Jamaica, British Guiana, and Africa. In those lands as well as in this country there are responsible ones upon whose dependability we can build a real church of Christ where brethren unite their work and worship. Pray for an increase of this kind of deeply consecrated Christians, who serve not for what they can get out of it but for what they can give as an offering of love to the Savior who died for us all.

Accepts the Sabbath Truth

(A glimpse of the experiences of members of a Sabbathkeeping group in southern Maine as told by Rev. Charles H. Bond who recently visited them.)

"Well, it was over a year ago, I came to the Sabbath truth. . . . After I had kept the Sabbath, things certainly changed a lot. At first I thought I would lose my job down at the mill but I was determined that to serve the Lord was the most important thing." These are the words of a young man not yet twenty-five years of age, who is undertaking to lead a group of Christian Sabbathkeepers.

For the setting of this incident we must go to North Berwick, Maine, and picture if you will a beautiful fall day with leaves dropping from the trees. It is even more beautiful because it is the Sabbath and worshipers are traveling along the dirt road toward an old church surrounded by tall pine trees. It was in front of this church that I first met Frank Merchant, a slender woodcutter.

I first heard from him through a letter sent to me by Secretary Maltby. Mr. Merchant was asking that a Seventh Day

Baptist minister come to Maine to conduct a baptismal service. Since I was chairman of the Evangelism Committee for the Eastern Association and was located in New England, the letter came to me. After the committee heard his request they felt that some one should make a trip up there and also make certain other visits on the way.

I was elected, so I selected Mrs. Bond to go with me. We left home on October 10, and after calling for two days we found ourselves driving up in front of the church near North Berwick on October 12. We knew that the baptismal service had been canceled because of cold weather but we were anxious to meet these people.

After a roaring wood fire had been built in the stove located in the center of the room, we were ready for the meeting to begin. Twelve worshipers from the valley had gathered for the service. Mrs. Howe took her place at the piano, and the MacKenzies, Goodriches, Merchants, and Bonds lifted their voices to God in hymns of praise. It was my privilege to deliver the message and to show some slides telling of "Our World Mission."

But as is often the case, the after-meeting proved to be very enlightening. It was here that I learned that Mrs. MacKenzie had always believed in the Sabbath. She said, "I always questioned, ever since I could remember, to teach the Ten Commandments and then, you know, never really keep them, and I wondered why. I brought my children up the same way."

I learned too that the Goodriches had believed in the Sabbath truth for some years, but it has been only a little over a year that they have held Sabbath services. This was after Mr. Merchant came to a knowledge of the Sabbath truth and consented to be their leader. He said, "I have preached here for a little over a year now. The Lord is blessing us and I do pray that it (the work) will grow and that other people will come to this knowledge of truth."

Let each of us so work and pray.

Religious Liberty Conference Held by Baptists at Washington

Sixty-nine Baptist leaders shared in the three-day conference on religious liberty sponsored by the Baptist Joint Committee, October 8-10. The conference was called to analyze the proper application of the Baptist emphasis on religious freedom to current American public policies. The sessions were held at the First Baptist Church, Washington, D.C.

The list of participants included the names of fifteen Baptist editors and publicity representatives, twelve secretaries of Baptist state conventions or city mission societies, and seventeen representatives of Baptist Christian action committees. Twenty-five states and the District of Columbia were represented in the conference.

Congressman Brooks Hays of Arkansas, president of the Southern Baptist Convention, gave the opening address, speaking on the subject, "Soul Freedom and the Policies of Government." A paper by Dr. Reuben E. Nelson, general secretary of the American Baptist Convention, on the topic, "Free Churches in an Ordered Society," was presented at the same session by the associate general secretary, the Rev. W. Hubert Porter.

Dr. Theodore F. Adams of Richmond, Virginia, president of the Baptist World Alliance, was the featured speaker at the Wednesday evening conference dinner. The closing address on Thursday was given by Dr. Edward H. Pruden, pastor of the First Baptist Church, Washington, and former president of the American Baptist Convention.

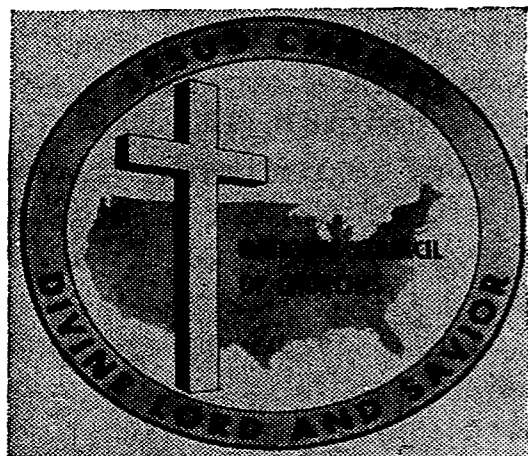
The agenda of the conference dealt with the Biblical basis of religious liberty, as well as the current problems in the application of the Christian principles. A session was also scheduled on organizational needs in the several conventions.

The emphasis of the conference was on consultation, using the round-table discussions for the consideration of borderline areas in church-state relations. The conference projected some interim studies and went on record favoring a continuation conference within the next year.

— Report from the Capital.

Triennial Assembly of NCC

The General Assembly of the National Council of Churches — held triennially — will bring together in St. Louis, Mo., December 1 to 6, several thousand leaders of major Protestant and Eastern Orthodox church bodies which, in a multiple partner-



ship, constitute the nation's largest religious enterprise. The thirty constituent communions embrace 37,400,000 members in the United States. The preliminary program for the Assembly forecasts a week of discussion, planning, and decision-making in the co-operative life of the churches.

The week will also be one of worship and devotion, with music performed by choral groups and the St. Louis Symphony Orchestra. Public sessions will be addressed by nationally known speakers. Among them will be the Rt. Rev. Henry Knox Sherrill, New York, presiding Bishop of the Protestant Episcopal Church and the National Council of Churches' first president; the Rev. Martin Luther King, Jr., Montgomery, Ala., pastor and Southern desegregation leader; Bishop Rajah B. Mannikam, of India, a president of the World Council of Churches; Dr. Truman B. Douglass, New York, executive vice-president of the Congregational-Christian Board of Home Missions; Dr. Liston Pope, New Haven, Conn., dean of Yale Divinity School; Charles C. Parlin, New York attorney and Methodist layman.

Seventh Day Baptists are allowed a considerable number of delegates as representatives of the various Divisions of the National Council. It is not known at this time just how many will be able to attend but several are making tentative plans. The cuts made in the General

Conference budget for the current year eliminate expense money for ecumenical gatherings. However, some of the boards and agencies hope to have some funds available.

A Fight Against Sunday Selling

Life magazine carried an article entitled, "A Fight Against Sunday Selling" in which the Most Reverend Edward D. Howard was praised for his declaration that "selling or shopping on Sunday is a sin violating the biblical injunction: '... in the seventh day is the Sabbath. ... Every one that shall do any work on this day shall die.'" (Life, Sept. 30).

I wrote a letter to the magazine, making mention that Saturday was the Sabbath and quoted from the *Sabbath Recorder* (Sept. 16), "... This all-too-easy transference of Sabbath authority from Sabbath to Sunday is unwarranted by any careful study of the New Testament." I also said that if this letter was not published we could come to the conclusion that their magazine was prejudiced and undemocratic.

Needless to say, the letter was not published, but a lady's letter was published saying that Mr. Howard was to be congratulated "on the fine work he has done for the Sabbath." — John A. Conrod, student pastor, Chicago Seventh Day Baptist Church.

What They Say about Conference

In the September *Mid Month Mail*, a mimeographed publication of the Salem, W. Va., Church, the pastor-editor, C. Rex Burdick, interprets briefly to his people the recent General Conference at Milton, Wis. He comments on the action which cuts back the World Mission budget and appears to deny the Missionary Board the funds with which to send promised leaders to work in British Guiana. He thinks that we must fully raise this reduced budget or admit failure and defeat. The following paragraph is significant:

"Some of us feel that the problem is more spiritual than financial, that if our

total membership is consecrated to God and the program of His Church, we will not only be able to meet the requirements of our present program, but we will have growing and expanding churches which will provide for a growing and expanding denominational program. Whatever the problem, we stand at the crossroads. Let us go forward."

THE MOUNTAIN REVISITED

By Rev. J. Carter Swaim

"Eye Trouble"

(Sermon on the Mount as translated in RSV)

In Bible times, eye trouble was common in Mediterranean lands — as indeed in many places it still is. Describing his own bodily affliction, Paul says simply: "a thorn was given me in the flesh" (2 Cor. 12: 7). The Greek word translated "thorn" really means "stake." The pain of it sometimes made him feel as if he were being impaled. A lesser man would have given us all the gory details, but Paul does not further identify the cause of his misery. Many have supposed that it was eye trouble.

Near the end of the Galatian letter, Paul, as was his manner, took pen in hand to add a few words in his own handwriting. As the modern business executive signs a typed letter, so Paul guaranteed the genuineness of the message he dictated. This part of the Galatian letter begins: "See with what large letters I am writing to you" (6: 11). Does this mean his vision was so poor that he had to scrawl?

One remembers, too, the blind whom Jesus cured: "If your eye is not sound," He said (Matt. 6: 23), "your whole body will be full of darkness." The King James Version here contrasts the "evil" eye with the "single" eye. The Greek word means "directed towards one object." The sound eye is the eye which is fulfilling its office, doing the work it was intended to do.

An even more serious type of eye trouble is epidemic in our time. The words of Jesus here have a double significance. They not only describe the plight of man's physical body but have reference

also to his attitudes and disposition. Among the rabbis the metaphor of the good eye was used to express generosity, as in Proverbs 22: 9: "He who has a bountiful eye will be blessed, for he shares his bread with the poor." Commonly, an evil eye was a picture of niggardliness (see Proverbs 23: 6; 28: 22). In other words, it is the teaching of the Sermon that to be miserly and grudging is to have eye trouble. A generous disposition lets the light in. A stingy, covetous disposition keeps the light out: "if your eye is sound, your whole body will be full of light" (Matt. 6: 22).

NEWS FROM THE CHURCHES

PAINT ROCK, ALA. — This being our first News Letter, we mention several items in retrospect.

We rejoice for the fine Vacation Bible School held in early June which had an enrollment of more than one hundred. We are thankful for the teachers sent to us by the Women's Board. Most of all we feel thankful that children and young people seemed eager to learn of Jesus and His power to save, and some expressed their need for this Savior.

Our evangelistic services, following Bible School, even though not drawing huge crowds, were deeply moving to many hearts, and were certainly an asset to our church. At the close of these services there was a baptismal service on Sabbath afternoon. Following their Lord in this holy service were Howard and Robert Sutton and Mr. and Mrs. C. E. Wilson. It is a blessing to us to have these and others in our membership, and we do earnestly pray to be a help to them.

Howard and Robert Sutton had gone forward in acceptance of Christ soon after their return from Camp MILES. It is truly a matter for rejoicing to see young people step out for Christ and His truth.

Our church now has signs (gift from Miss Mollie Ruth Bottoms) recently placed about half a mile out on the highway approaching the little town of Paint Rock. Also there is a sign at the front of the church on the lawn, and the one at the street intersection on the highway is being

The Sabbath Recorder

repainted. We are painting in the form of an arch over the double-door entrance to the sanctuary the song title, "Give of Your Best to the Master," one of the most favorite songs of James E. Butler, to whom the building is a memorial. His picture, a gift to the church by his father's three sisters, will be placed in the center of this arch.

Our pastor, Brother Ralph Soper, has been giving a series of Bible studies on the Ten Commandments in his recent broadcasts over radio station WROS, Scottsboro. These have been very interesting and inspiring. A number of people have expressed interest in them.

We expect to have, the Lord willing, on November 30 an ordination service at which time Brother F. O. Sutton is to be ordained as deacon. This is expected to be a matter for real thanksgiving. He had been appointed as deacon some time ago, but the ordination service had not been worked out sooner. Brother Marion C. Van Horn of Fouke, Ark., shepherding pastor of Southwestern Association, is expected to bring the message for this service. — From News Letter.

SALEMVILLE, PA. — The Building Fund offering on October 12 was sufficient to pay all remaining bills on the church annex, with a small amount left over. Members and friends are urged to pay up the few remaining unpaid pledges and to make further contributions to the fund in order to provide for dividing the lower floor into classrooms. The annex will not serve the needs of the Sabbath School adequately until this is done.

— Church Bulletin.

MILTON, WIS. — The church at its quarterly business meeting October 6, approved a budget of \$11,500 for 1958. Also approved, according to the bulletin notice, was a "target" for the current Conference year (Oct. 1, 1957, to Sept. 30, 1958) of \$7,500 for Our World Mission.

Both of these goals would appear to call for a high sense of stewardship. The Milton Church was able to reach and slightly exceed the proposed "target" by unusually large giving in August and September, according to receipts listed by Olin C. Davis, denominational treasurer.

— Ed.

Marriages

Siegrist - Kenney. — On August 10, 1957, in the First Baptist Church, Hope Valley, R. I., Miss Carlene Kenney, daughter of John E. and Julia (Irish) Kenney, of Rockville, and Albert George Siegrist, Jr., of Norwich, Conn., were united in matrimony. The bride's pastor, Rev. Neal D. Mills, and Rev. Harold R. Crandall officiated at the ceremony.

Obituaries

Davis. — Nancy Matheny, daughter of the late John and Malaha Wolf Matheny, was born in Preston County, June 9, 1866, and died April 23, 1957.

On July 3, 1882, she was married to John J. Davis, who died October 14, 1956. Surviving are two daughters: Mrs. Pearl Wilson of Salem, W. Va., and Mrs. Rachel Dowler of New Concord, Ohio; one son, Arthur W. Davis of Salem; one sister, Mrs. Carrie Kelly of Parkersburg; 9 grandchildren and 15 great-grandchildren.

She was a member of the Middle Island Seventh Day Baptist Church.

Memorial services were conducted in Salem by her pastor, Donald E. Richards, assisted by Rev. F. A. Tinney of Salem. Interment was in the Salem I.O.O.F. Cemetery. — D. E. R.

Van Horn. — Nancy A., daughter of Enoch and Julia Ambler, was born November 24, 1865, at Garwin, Iowa, and died October 14, 1957, at the Atchison, Kan., Hospital after a prolonged illness.

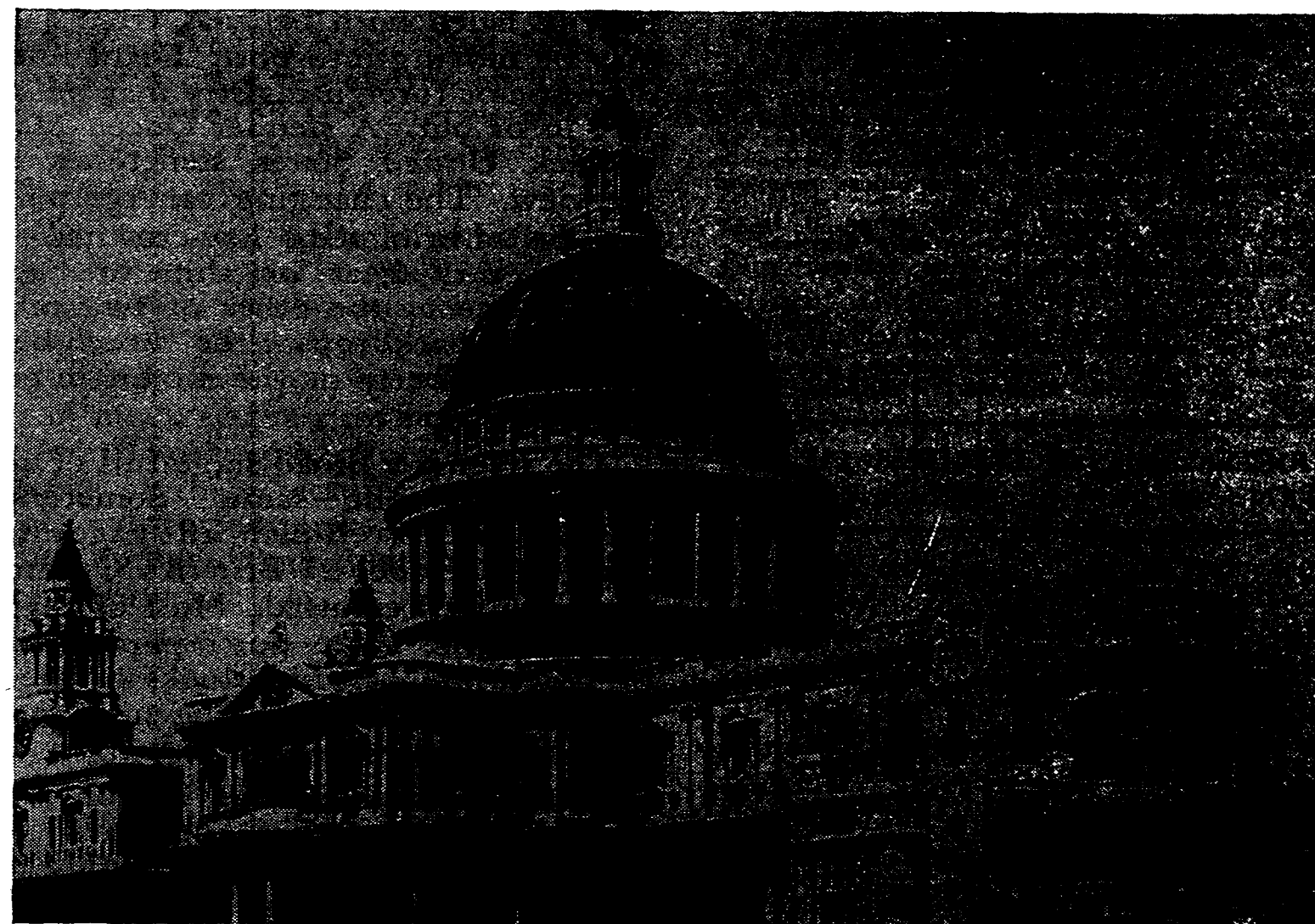
Mrs. Van Horn had been a member of the Seventh Day Baptist Church of Nortonville, Kan., since moving to the village in 1903. She had previously held membership in the Garwin Church. Her husband, William L. Van Horn, died in 1943. Surviving are 2 daughters, Mrs. Hazel Kaufman, Topeka, Kan., and Mrs. Edna Henry, Lakin, Kan., one son, Earl, of Nortonville; 2 grandsons, and 4 great-grandchildren.

Funeral services were held at the Seventh Day Baptist Church at Nortonville, the Rev. C. S. Emerson of the M. E. Church officiating.

Throughout her long illness she maintained her faith and trust in God. — Earl Stephan.

Langworthy. — Mrs. Harry W., was born in New Zealand and died in a Poughkeepsie, N. Y., hospital March 25, 1957.

At 10 years of age she went with her father to Africa where he founded the Zambise Mission. After a brief residence in England she came to this country for her high school and college education. She was graduated from Alfred University where she met her husband, whom she married in 1907. He was superintendent of schools in Gloversville, N. Y., until his retirement in 1942. He died in 1951. Mrs. Langworthy had been living with her son, Harry W., at Schenectady for some time prior to her death. She is survived also by another son, Dr. Philip B., superintendent of schools at Hastings-on-Hudson, and 4 grandchildren. — Information supplied by Walter B. Cockerill, Milton Junction, Wis.



November Is Go-to-Church Month

St. Paul's Cathedral in London, designed by Christopher Wren, was begun in 1675 and completed 35 years later with a total cost of one million pounds. It stands nearly 400 feet tall. Although our people build no such churches today it may be symbolic of the large place that our church should have in our lives, especially during this month when all the nation, through the RIAL advertising program, is emphasizing the slogan, "Find the strength for your life . . . worship together this week."