

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.

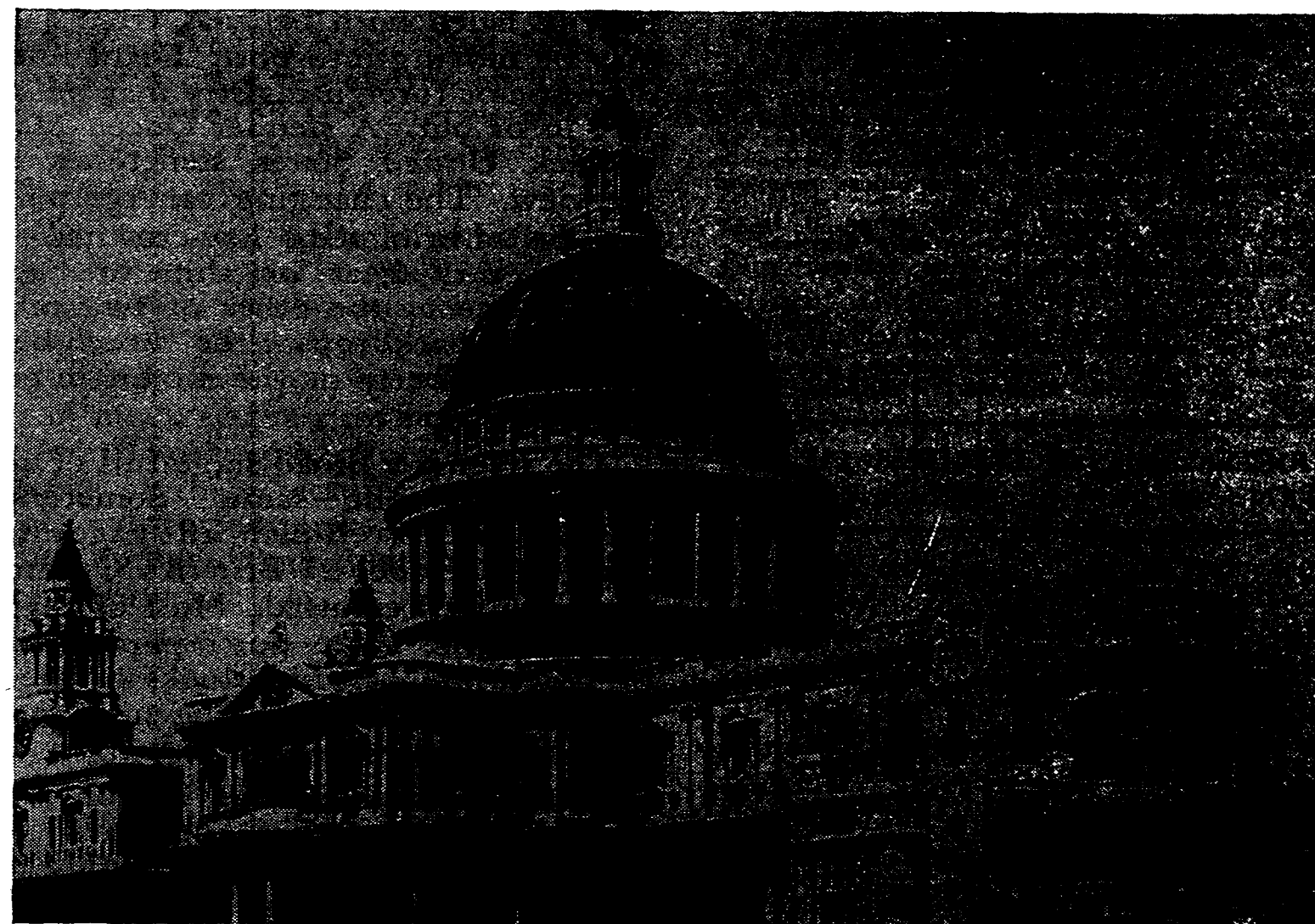
Mrs. Van Horn had been a member of the Seventh Day Baptist Church of Nortonville, Kan., since moving to the village in 1903. She had previously held membership in the Garwin Church. Her husband, William L. Van Horn, died in 1943. Surviving are 2 daughters, Mrs. Hazel Kaufman, Topeka, Kan., and Mrs. Edna 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."

The Sabbath Recorder

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Member of the Associated Church Press

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TUGBOATS AND QUEENS

New York Harbor bosoms many ships of various sizes. Crossing the Hudson in the lower Manhattan region on a humble oval-shaped ferryboat is a commonplace, twice-a-day experience for countless thousands. Not every 10-minute voyage can be thrilling but the occasional traveler can scarcely avoid exclamations at the changing sights on this watery thoroughfare of all nations.

Empty freighters with vertical loading spars standing on the decks thick as a forest may be riding high at anchor with their waterline red showing high above the rippling waves. White fruitships heavily laden with bananas from Jamaica may be moving into port. Giant liners of domestic or foreign registry may be on the way in or out. A slender Queen Mary or a sleek United States sometimes meets the view. The changing vantage point of the broad-brimmed, low-crowned ferry causes every boat or ship to be seen against one or the other of two interest-claiming backdrops, the torch-bearing Statue of Liberty or the mountain-peaked financial district.

The river is a broad stage full of action, never quite the same. Sometimes it glistens with well-planned pageantry as when on October 21 Britain's Queen rode the ferry well escorted. Most of the time, however, the stage portrays real life — everyday life — which looks to the river to bring sustenance to the millions who live and work beyond the wings.

The big ships of the harbor may be queens of the seas but one cannot escape the impression that the little tugboats are almost the kings of the river. When Queen Elizabeth graced the city of New York with her captivating charm, it was by choice that she crossed from Staten Island by ferry and entered Manhattan from the ferry slip at the Battery. From that point her motorcade, flanked by twoscore police on motorcycles, proceeded up through the heart of the city with great acclaim.

How was the Queen escorted across the busy waterway? Overhead, to be sure, one could see two blimps and helicopters circling conspicuously to mark her arrival, but with her on either side were large numbers of tugs — the business boats

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diverted temporarily from their king-size tasks to accompany a queen. One tug had another assignment. It had brought from its show place at a mid-Manhattan pier the English-built replica of the Mayflower and was holding it in the center of the river with top sails unfurled to catch the eye of royalty.

The lowly tugs daily perform their herculean work with apparent ease. Today, as we cross there is no queen on a white ferry. Today, the river seems filled with railroad barges. The decks of the barges are laid with three sets of railroad tracks, each set of rails accommodating about 7 freight cars. Almost hidden between two such barges a little tug churns up a snowy wake, indicative of the energy it is expending to move such a giant cargo to its desired haven on the other side.

Britain has one well-clothed Queen, a young mother, who is thrilled with the commonplace but who speaks and reigns with dignity. America has myriads of scantily clad play queens, who reign for a day in mock seriousness over every gala occasion. Those who photograph queens or glance at their pictures in the papers may get a distorted view of life. Tugboats are not photogenic but they do the business in great waters.

The writer was for some months chaplain of an army hospital where the human wrecks of war were being repaired. There was a difference in the nurses. Some were queens whistled at; others were tugboats whistled for. In the business of ministering to men's needs the tugboats were respected. It taught the chaplain a lesson: Unselfish service in the name of Christ and for the cause of Christ brings some earthly and much heavenly reward — even as the Savior promised.

A Great Youth Movement

Interdenominational youth movements are many in number and varied in purpose. It is impossible to single out one of them and assert that it is the best. Your editor does feel constrained to mention occasionally one such organization which is highly appealing because of its dedication to the goal of winning souls and strengthening

the faith of students in the institutions of higher education throughout the world. It is the Inter-Varsity Christian Fellowship. Its activities are many, its problems numerous, and its successes outstanding. It has been your editor's privilege to read regularly letters from the office at 1519 North Astor, Chicago, to know some of its high caliber representatives, and to contribute occasionally in a small way to its work.

Inter-Varsity, due to its emphasis on evangelism and its training of members in the art of winning souls, is often able to provide personal workers for co-operative evangelistic efforts such as the New York Crusade.

Missionary preparation is high on the list of activities of this great student movement. Its fifth International Missionary Convention in 11 years is announced for December 27-31 at the University of Illinois. In a letter to pastors calling for prayer is the following informative paragraph:

"Eleven years ago, when we held the first International Missionary Convention in Toronto, Canada, only some six hundred students attended, but more than 50% of them are today in the service of the Lord Jesus in every corner of the world, under denominational and interdenominational boards. Since the first convention, the number of students attending has been on the increase. At the 1954 convention, more than 2,150 students attended. This year we anticipate and are making arrangements for some 2,500 to 3,000 students. Because of the limited physical facilities available at Urbana we must limit the ones who may attend to the group of students among whom Inter-Varsity usually works — students from colleges, universities, nursing schools, or other comparable tertiary schools. As a general rule we shall not be able to accept applications from high school students. We seek your help, for you as a pastor have a vision of our God-given task — world evangelization."

Commenting on the ever-present financial problem involved in organizing chapters of the IVCF in the universities of the world, a teacher in a Japanese Bible In-

stitute wrote (perhaps facetiously) to Stewardship Secretary W. E. C. Petersen as follows:

"Incidentally, I cannot refrain from mentioning that a possible solution to Inter-Varsity's long-range financial problem would be teaching your converts a lower standard of discipleship. That would result in more of them going into secular employment and they would have more money to contribute to your work!"

The secretary rejects the suggestion because nominal Christians will not put their hearts into Gospel work.

Whether it is IVCF or the Seventh Day Baptist program called Our World Mission, the call for support will be heeded consistently and self-sacrificingly not by high-salaried, halfhearted Christians but by those who take the Christ-imparted mission to themselves wholeheartedly. When people are really united in intercessory prayer, God responds by calling out both the leaders and the support needed to accomplish His will.

God and Sputnik

Guest Editorial by Patrick E. Gorman

Mr. Gorman wrote this for the November issue of the *Butcher Workman*.

The Russian earth-satellite is still encircling our globe once every one and one-half hours. This Russian gadget goes round and round several hundred miles up in outer space. This scientific achievement cannot be underestimated; it cannot be talked down.

Our own geophysic intellectuals are astounded and our nuclear specialists are disappointed; the superstitious feel it is the end of the world and our lackadaisical Government is still permitting too many cooks to spoil our scientific soup. Everyone talks about the Russians and Sputnik. How about a little talk about God and Sputnik?

The total weight of the renowned satellite is said to be a mere 189 pounds. Because we know the Russians both made it and launched it, all admit that Sputnik was conceived and is the handiwork of

man. The earth around which the little metal ball revolves is calculable, but staggering, in weight.

The two billion souls who make our own sphere their place of habitation are amazed with Sputnik. Too many give, however, too little thought to the Creator of the earth — God Almighty. We look at the sun, the heart of our own solar system, and take it for granted. We gaze at the earth's own natural satellite, the moon, and feel that it hangs in the sky only to encourage moonstruck lovers to cuddle up a little closer. The wonders of the night and the mysteries of our solar system evoke nothing more than casual interest in most of us. Jupiter, Venus, and Mars are just little twinkling lights in the night — so what? Pluto is just another bottle of purging water which only makes us sick to the stomach. The milky way needs only a little malt to make it worth while. Those galaxies of stars, stretching out into unfathomable "light years" of space mean nothing. Too many of our own industrial tycoons think that a "light year" means only that business was bad for a period of twelve months.

All these inconceivable heavenly wonders, stars of a magnitude so infinitely great that our entire solar system could be swallowed by just one of them — not just some stars — but billions of them — all of this is scoffed at by too many of us as being the work of Divine Creation; but the Russians made Sputnik, that's for sure.

Until we can develop faith in the eternal vast works of God there can only be heartaches in this vale of tears. May God give us more scientific minds to work in vineyards which will bring forth fruits of happiness, world peace, and world brotherhood. May Sputnik yet cause us to realize that the peoples of the world must live together in friendship, understanding, and co-operation as God intended. As between the benefactions of science and the benefactions of faith, we will string along with both. If there must come a parting of the ways, it is our prayer that Almighty God preserve our faith — in Him.

MEMORY TEXT

O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so . . . (Psalm 107: 1, 2a).

Visitors Attend

Meeting of Planning Committee

By Mrs. R. T. Fetherston

By invitation three visitors attended the opening meeting of the denominational Planning Committee. Charles Harris, the chairman of the 1957-58 Commission, was present as were Clarence Rogers, chairman of the Vocational Committee of General Conference, and the Rev. Clifford Hansen, a member of that committee. Mr. Harris posed some questions to guide our thinking and the two members of the Vocational Committee presented a problem that has been impressed upon them recently in the work of their committee. This matter was reported somewhat in detail in the *Sabbath Recorder* of November 4 on page 7.

Sessions of the committee were held Sabbath night, October 19, through Sunday evening, October 20, except when all members attended the meeting of the Board of Christian Education on Sunday afternoon. The place of the meeting was the Alfred Station Church. Members present were: Mrs. A. Russell Maxson, president of the Women's Board; Rev. Rex E. Zwiebel, executive secretary of the Board of Christian Education; Rev. Everett T. Harris, corresponding secretary of the Missionary Board; Rev. Leon M. Maltby, corresponding secretary of the Tract Board; and Mrs. R. T. Fetherston, executive secretary of General Conference and chairman of the committee.

The ongoing work of each board was reported by its representative and consideration was given to possible areas where co-operation of effort might lead to greater efficiency.

Some time was spent in giving consideration to ways in which boards might be of more assistance to churches in their local programs. Suggestions for the promotion of Our World Mission program

to all Seventh Day Baptists were considered and the chairman asked for material from each committee member for help in the preparation of charts to make clear the work of each board. Members also agreed to continue to furnish items of interest to be used in the bulletin supplement mimeographed and mailed monthly for use in each church.

Several problems were felt to need more thought and consideration and were left to be on the agenda for the midyear meeting of the committee.

Japan to Be Host of World Convention on Christian Education

A world-wide meeting concerned with Christian education may seem far removed from the interests of most of the readers of this periodical, especially when that meeting is more than a year in the future and to be held in far-off Tokyo. True, we may not be able to attend but it is news of which we want to be aware.

Why was Tokyo chosen as the meeting place of the Fourteenth World Convention on Christian Education? For many reasons. Such a meeting held there in 1920 was felt to have phenomenal results. Japan is strategic among the nations of the Far East at the present time. There is a strong interdenominational movement there. Housing facilities for the 1,000 delegates are available. Then, too, there is the lure of the Orient.

This convention will help to mark the extended celebration of the centennial of Protestant Christian teaching and preaching in that nation.

The convention Program Committee is made up of members from Sweden, England, Mexico, Canada, and the United States. Those from North America, in addition to its chairman, Dr. G. Baez-Camargo of Mexico, are Dr. Gerald E. Knoff, Executive Secretary of the Division of Christian Education of the National Council of Churches; Dr. Luther A. Gotwald, Executive Secretary of the Division of Foreign Missions of the same Council; Dr. Alvin J. Cooper, Associate Secretary of the Board of Christian Education of the United Church of Canada; and Rev. Nelson Chappel and Rev. Russell F. Harrison of the staff of the W.C.C.E.S.S.A.

Home Field Evangelism Program — An Appraisal

By Edgar F. Wheeler

Pastor of the Salemville, Pa., Church

(A message given at General Conference on one of the Missionary Board programs.)

Many of us have had the feeling for quite some time that evangelism had been taken out of its normal setting and, as a result, the church has lost much of its effectiveness. We have had the feeling that individual initiative has not been encouraged. It is normal for believers to feel that having received something good, to want to share with others their faith. But perhaps this feeling of initiative on the part of the individual has been largely stifled when we proceed more in the direction of mass movement in this matter of evangelism.

We, of course, want to say that we believe in mass evangelism. But also in the realm of the local church, if it is to do its work properly, it is necessary that individual responsibility be recognized. Jesus said, "Freely ye have received, freely give," and He was not dealing just with material things. He was dealing with this freeness of life that we have received through Him.

Dr. Hurley's Evangelistic Method

Our home field evangelist has, we think, a very healthy approach to the problem of outreach of growth and of working in the local church area. He has a program that is designed to multiply our evangelistic effectiveness and to put it back where it belongs — in the hands of the individual. At the same time he impresses upon us the fact that as we share we grow. So the whole thing is profitable. His approach is to get us back on base as to our evangelistic emphasis — the matter of reaching out to others and the matter of spiritual growth. Thereby we get as we give.

I would like to outline his program briefly as we saw it. He had three points or three goals that he emphasized in all of his messages. First, he designed his messages so that should there be unsaved, unreached in the congregation they would

be able to hear the Gospel simply and in such a way that they could themselves understand and receive. Second, he aimed toward clarifying or helping to clarify and to make stronger the faith of those who were already believers. And third, he attempted to inspire and to instruct believers in going out themselves according to the Scriptural injunction to win others.

I may well illustrate this by three topics. He preached once on God's three-fold giving — a clear picture of salvation by the grace of God to those who perhaps had not heard the Gospel before. Second, he had a message on growing into Christ, emphasizing for Christians the need of growth. One thing that he emphasized especially was the use of the Book — the Bible — and prayer. And third, he had the title, "You, Too, May Be an Evangelist." Another topic that he gave along that line was "New Testament Evangelism," and then along with this he had special training classes in teaching how to go out two by two to win others to Christ.

It Worked in Our Church

I would like to say that in our church it did something. I wouldn't say that our church was at all unusual. I would say that our church in its feelings about evangelism was about average. Our members were not in the habit of going out generally making new contacts. I think that I could say that the attitude was that which is pretty prevalent, that the minister and the evangelist, who came occasionally, had that job of outreach. But we got a new outlook and we are very happy about it. We had some who said at first they couldn't go out and visit, people who came to the classes and did. We had one lady who said, "Why, I would like to go out but my memory is so poor I couldn't trust myself." The more she thought about it the more persuaded she became that maybe she could do something. She came to me later and said, "I am willing to do what I can do."

We had others who didn't come and so far as we knew had no interest to begin with but from later conversations I found that there was an awakening there too, an anxiety that they do their part

to spread the truth in the community. Another outgrowth of those meetings was a young man who had not been a Christian too long. He had his problems, serious problems, and among other things he was very uncertain of his faith, and when the meetings closed he had a vibrant faith. He has no doubt where he stands with the Lord, and he was one of those who wanted to go out in visitation evangelism.

I am not trying to give a complete picture but it does give you an idea of just a little bit of what is going on in the churches under this home evangelism program. If we multiply it by many churches reached by that program, I think certainly we have something there that promises great hope in the way of advancement and spread of the Gospel truth.

We must remember, of course, that the pastors have to continue the work and we want the people to remember that we are working for permanent goals. We don't want the thinking to be just a flash in the pan. It takes co-operation all the way around. I would say that the program is possible. Perhaps with time the emphasis will want to change somewhat but yet the message will always remain the same. In the meantime we do hope and pray that when it becomes necessary to replace Dr. Hurley, the right man may be chosen and may be sent out and have God's blessing upon his work.

SAY SO!

By Francis D. Saunders

Have you joy in trusting Him
Who freed you from
Your load of sin?
Say so!

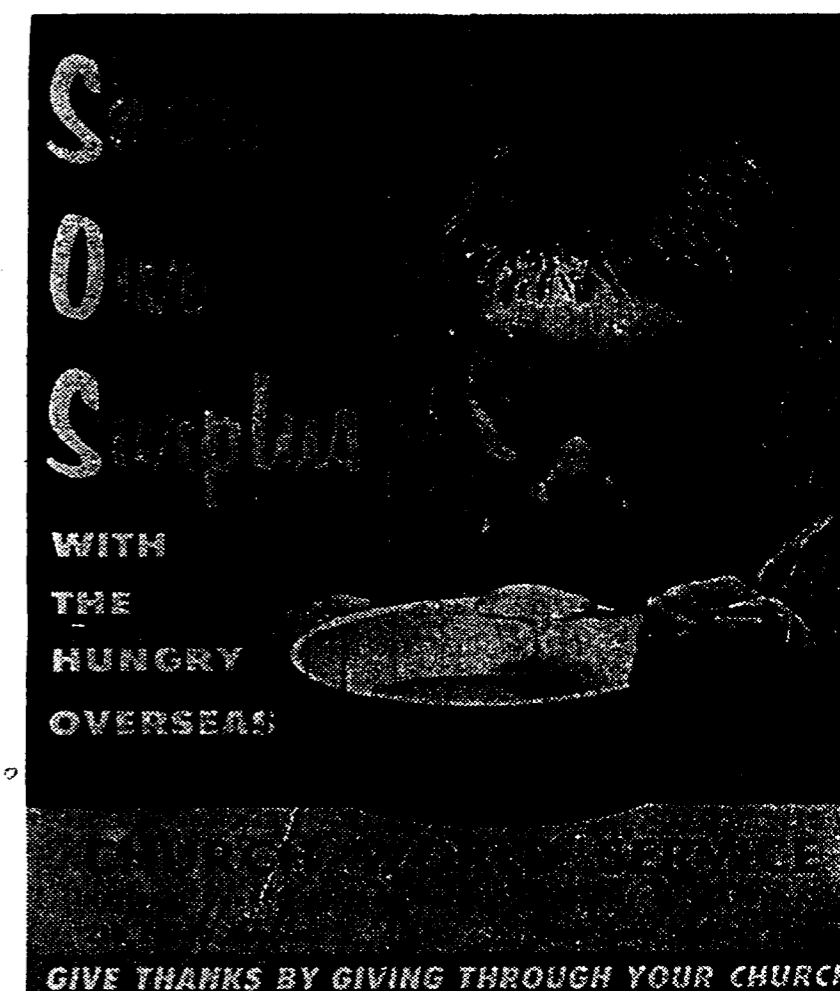
Is there wealth in service true
For the One
Who died for you?
Say so!

Is His grace sufficiently
Enough for past,
And yet to be?
Say so!

Is your sacrifice complete,
Laid in homage
At His feet?
Say so!

A WORTHY CAUSE

Thanksgiving Day has come to be, and rightly so, more than a day of listening to a minister offering an extra long prayer of thanks at a special service once a year. It is a time when the recognition of our own blessings prompts us to do something completely unselfish for others, usually in the way of relief of the poor.



Such relief work is carried on interdenominationally by numerous organizations, most prominent of which is Church World Service, the international relief arm of the National Council of Churches. It has a Share - Our - Surplus (S.O.S.) program strongly recommended for all denominations, especially at Thanksgiving time. Offerings at community services are often designated for this "neutral" cause.

The Sabbath Recorder is glad to give publicity to this work, not at the expense of denomination-connected charities but in addition to these. Some of our people want to feel that they have some small part in what so many others are doing. It is a general feeling among our leaders that our larger gifts should be reserved for the special needs known to our own missionaries at home and abroad to which others do not contribute.

MISSIONS — Sec. Everett T. Harris

Thinking Over Church Responsibilities

(The following article is taken from a copy of "The Angelus," a publication of the Los Angeles, Calif., Seventh Day Baptist Church. Although it was printed in November, 1954, it contains stimulating ideas on a very current theme: City Evangelism. Let us study it for the helpful suggestions it offers that are applicable to any church which is taking seriously its responsibility to reach out and is constantly "taking stock" to see how effectively the job is being done.)

Adoniram Judson's statement, "The future is just as bright as the promises of God," was Pastor Alton Wheeler's closing word to us in his message at the semiannual business meeting, Sunday, November 14. He helped us think through some of the peculiar problems that face us as a city church realizing its responsibility to reach out into the world for the Kingdom.

The Highland Park Christian Mission showed that this community has a predominantly middle-aged population. No wonder we don't have, as other churches do, a large number of community children and young people attending our Sabbath School, swelling our community influence. We are not a community church, but an area church, drawing our families from widely divergent parts of the city. The problems of transportation, congested traffic, time, and distance diminish our number of active members, limit their activity, hamper committee work, and prevent adequate follow-up visits on our "responsibilities." As we attempt to meet these difficulties in an on-going program, Pastor Wheeler would have us re-evaluate the relative effectiveness of what we are already doing and consider some possible changes and improvements.

(1) Would it be better to have committees with fewer members living as closely together as possible, preparing carefully beforehand the groundwork for their meetings, then after the meetings, appointing nonmembers to help execute the specific assignments and projects?

(2) We have special monthly evening meetings aimed primarily at an evangelistic outreach. Although these have been poorly

attended, it would seem that this witness should be continued on a regular, dependable basis. Would every two months be better?

(3) We have opportunity to rent a building for weekly meetings in the southside area, for the convenience of Sabbathkeepers in that area. This is a tremendous home mission opportunity. What will we do with it — in personal and prayer support?

(4) Our assistant pastor has ministered primarily to young people and children during the summer, carrying on an extension work of opening new channels and making new contacts for the church. Too much of this work stops abruptly when he leaves. Can we find a more effective way of following up the work he starts, or should we alter his work to projects that we can more easily follow up through the year?

(5) Our expenditure of money and effort toward distribution of tracts has been extremely little. What can we do to encourage one another in this Gospel ministry of the printed word? We need to put more personal effort into placing these printed truths in public places and in the hands of neighbors and friends.

This is a Gospel-preaching, open-Bible church, with a budget that reflects much evangelistic and mission-mindedness. Our pastor gives many long hours to our work; others give much. But let us constantly re-evaluate our group and individual efforts to see how each one might give more, more effectively, that together we might press on to the high calling — in purer lives, out-flowing with the love of God.

World Council Debates Atomic Tests

When the Central Committee of the World Council of Churches was debating disarmament and the banning of atomic weapons testing, Martin Niemoller of Germany declared: "Science in itself has become absolutely immoral by building up dangers and lagging behind in means of guarding against these dangers." — A pretty strong statement quoted without comment in *Missions* (Nov., p. 10).

My Return to Faith

By a young electronics engineer

When an order came to the Seventh Day Baptist Publishing House for nearly all the books, periodicals, and tracts now in print we knew there must be a story back of it. Correspondence brought out that story, a part of which is reproduced by permission in the following article. The 30-year-old man who was a college instructor and is now a transformer design engineer for one of the largest companies prefers to remain anonymous in allowing his experiences to be published. He does not want to reflect any criticism of his upbringing or his home church. He does come from a godly home and was baptized in one of our active churches at 13 years of age.

How I Drifted from Faith

Part of it was my own internal rebelliousness, part that I never lived in a Seventh Day Baptist community until my work brought me to Chicago two years ago. Undoubtedly part of it was the unconscious (or seemingly so) rejection of Christianity by different science teachers in college who implied that "religion and all that" was a curious relic of the pre-scientific ages; but I drifted rather badly in the intervening years. I read Ingersoll, Thomas Paine, and some of the "liberal theologians" who try to "explain away" the miracles and the Resurrection. It was very unsatisfying. Paine rejects the usual concept of God in his "Age of Reason" and substitutes a completely capricious ruling force — nature. Ingersoll builds men of straw and then proceeds to demolish them with obvious glee. This became quite obvious when I finally turned to my Bible and read the source book.

The Bible Becomes New to Me

Until then, I had always tackled the project of reading the Bible by starting at Genesis and continuing on from there. By the time I got to Numbers or Deuteronomy, I was bogged down hopelessly and gave up. This time I started with Romans and found significance in practically every verse. It has been a long, hard struggle to approach the Bible without prior misconceptions as to what is contained there. I had to start with fundamentals since, although I followed Christian morals and ethics in my daily re-

lationships with the world, I was not a Christian in my heart. I am still a child in my ignorance.

I wanted to supplement my Bible reading with representative tracts to better understand and interpret what I read. That is why I subscribed to the *Helping Hand* and the *Sabbath Recorder* and requested almost all the tracts that were listed on a folder that John Conrod had. He is a dedicated young man who is attending Northern Baptist Theological Seminary and is serving as student pastor of the Chicago Church.

My association with the Chicago Church has been limited to less than a dozen services. Now I am being transferred back to the East. This assignment will not require working on the Sabbath. My Chicago assignment did. The only way I could attend services at the Chicago Church was to take an extra long noon hour.

Sorry to ramble on with all the biographical details, but I believe that many people reject the Bible and Christ on the same erroneous ground that I did. They, too, seem to have preconceived notions of what is supposedly in the Bible, taking childhood memories of Bible stories as evident proof that one "knows" the Bible and then spending more time on atheistic literature rather than going to the Bible itself, getting tangled up in blindly accepting on faith every scientific theory enunciated by Einstein or other savants of science, and then trying to rationalize away the Resurrection because "I don't believe anything I can't see myself."

My Friends Hunger for Faith

There is a hunger among many of my acquaintances both in Chicago and here in the East as evidenced by how often religion crops up in our discussions. And how singularly uninformed such discussions are!

There is a revolt from materialism, perhaps because there is nothing as unhappy as an agnostic or atheist. I know the proverbs say, "Ignorance is bliss" and "Pleasure is sin" but it is a very frightening thing to think that man is all alone in a lonely world weighted down with

his troubles and sins with no hope for redemption.

Then there is the day-to-day living of a Christian life in the business world. When called upon to accept a position of responsibility, when the employment of others may depend upon the competitive advantage of your company in the market, can one lead a completely Christian life? We have often discussed this. There is very little selling without its exaggeration of values, very little designing without its compromise between costs (competitive advantage) and the certainty of absolute 100% protection. Our only conclusion was that it was presumptuous of us to assume that competitive advantage necessarily depended upon "following the Joneses."

[Life now has new meaning with a new-found faith. Ed.]

My Christian Experience

By Owen Probasco

(Given on the occasion of his being ordained as a deacon in the Shiloh, N. J., Church, on October 5, 1957.)

I'm sure that many of you have known me for the most part of my life. I am further sure that most of my Christian experiences are very much like those experienced by all Christians.

I have attended church regularly ever since I can remember. I know that I have gained much in Christian experience through my activities in Christian Endeavor. I have been blessed in past years through my associations with the Youth For Christ programs, and I have always deemed it a privilege to be able to sing for Christ in chorus work, quartet work, and in other ways.

I was baptized at Rhoda Lake on June 18, 1943, and I am sure that one of the most joyous moments of my life occurred at that hour. Although baptism is but an outward expression of that which has already occurred within the heart, it is an experience of momentous importance since a person thereby expresses to his fellow man his belief and reliance upon God.

I cannot quote a date on which I can say that is when I accepted Christ as my Savior, but through experiences with

Christ I have found that in every day and in every way He can and does become closer to me.

At one time I felt led to enter the ministry, and during my first year of college work I prepared in a general way for that field of service. I prepared and delivered several short messages while at Salem and also here at Shiloh, and although I do feel that these experiences helped me immeasurably in my Christian growth, I do not believe that my life's work lies in the ministry.

I was blessed while at Salem College by living in the home of Reverend and Mrs. Ralph Coon. I am sure that the steadying influence of their devoted Christian living helped me to understand how a Christian life can endure many problems and still insure happiness through Christ Jesus.

I have experienced some sorrows and some disappointments. However, I know that any time I have made an effort to serve my God in any manner, either large or small, I have felt an inner joy that has done more for my mental and physical well-being than anything I have ever managed to do for Him.

In concluding my statement, let me say that I would be quite willing to change places with any of you. In so doing, I would feel confident that you would be as capable and as worthy of filling the office of deacon as I am, more so in most cases. Nevertheless, I do feel that by placing my confidence in Christ as never before, and by demanding that you do the same, I can be of greater service to my God, my Christ, and you, my fellow church members. So it is that I anticipate more and better experiences in my Christian life. Let me repeat that I place my confidence in Christ and humbly ask that my fellow church members aid me in serving them in the capacity of deacon.

An author commented that the local newspaper seemed to have no other editorial policy than the promotion of a nice Mother's Day and a sane Fourth. Christian periodicals of similar tendency can scarcely justify the use of subsidies from a sturdy past or an alert present.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Youth Fellowship Programing

The Executive Committee along with the advisors of one of our Seventh Day Baptist Youth Fellowships outlined the following program schedule for the coming weeks. Devotions for each meeting are in charge of two members of the fellowship other than the persons in charge of program. This is not necessarily a model program of planning, but gives an idea of what can go into program organizing.

Nov. 8: "What Is Worship?" — Pastor leading.

Nov. 15: "Planning Worship Meetings" — Pastor.

Nov. 22: Thanksgiving program patterned after a TV Quiz Program — planned and led by two members.

Nov. 29: Film — "Out of the Frying Pan" — discussion led by fellowship advisor.

Dec. 6: "Why Study the Bible" — led by two members.

Dec. 13: "How To Study the Bible" — led by two members.

Dec. 20: Program on Christmas carols— led by pastor's wife and one member.

Dec. 27: The sharing of Christmas experiences — led by two members.

Jan. 3: Book Review given by a college professor.

Secretary at Toronto Meeting

The executive secretary of the Board of Christian Education attended the semi-annual meeting of the National Denominational Executives in Christian Education of the Division of Christian Education, NCCC, which was held in Toronto, Canada, October 28-29. A tour of the denominational headquarters of four of Canada's Protestant churches was made. These are the United Church of Canada, Presbyterian Church of Canada, Anglican, and Baptist Federation. All of the headquarters have bookstores, but only one has a publishing house — the United Church of Canada.

The topics discussed during the meeting

included the following: "How to Represent Effectively the Program of Christian Education," "Laboratories on Group Procedure," "National Council's Report on Evangelism," "The Future of the International Christian Education Convention," "Missionary Education and Mass Media," and "Denominational Planning for the Tokyo Institute and Convention."

Teen Talk

Strange Electrical Fires

True stories are sometimes stranger than fiction. The popular Wild West serials on television are not any more unbelievable than what the newspapers report in New York.

We are little amused when after the movie actor on TV snuffs out the candle, blows out the lantern, or shoots out the lights there is still plenty of light — there has to be to take the pictures. It was not quite the same at Grand Central Terminal recently when some transformers burned out. People had to find their trains as in some dark cave by the light of matches and cigarette lighters. It was the same way in one of New York's most fashionable hotels, the Waldorf Astoria. Eating by candlelight was not just for show; it was a necessity, and wasn't any fun.

I am glad that there is no failure of the Light of the World, aren't you? "He that followeth me," promised Jesus, "shall not walk in darkness, but shall have the light of life." Perhaps we could say that He is the real light (not just studio lighting) which enables us to see life when our little matches and candles flicker out.

Let us take another story from New York. On October 18 there was a fire 85 feet below the surface of the East River. Probably no one saw that fire. Of course no clanging fire trucks could rush to the scene to put it out. Here is the strange thing about it, which is hard to believe: It was not only a fire way below a big river; it was also a fire that was encased in heavy fire-proof concrete. It was also one which did unbelievable

damage. It knocked out seventeen electrical cables carrying seventeen million miles of telephone wire in a railroad tunnel under the river.

What did that mean? It meant that for several days people could not get their calls through. One hundred men working in shifts went to work with air drills to dig up the concrete so they could get at those damaged cables and splice the wires one by one — 17,000,000 miles of useless cable. That isn't all. While the 100 men, 20 at a time, were working under the river, 1,600 men were working in the telephone exchanges to reroute the calls and to re-establish telephone service.

When the Apostle James wrote about the problem of controlling the tongue he knew what he was talking about but not in terms of telephone cables. Remember what he said about the tongue: "Behold, how great a matter a little fire kindleth!" If we have fiery tongues let's get that fire put out before it destroys our connections with each other and with God. If such a fire has already done its damage, 1,600 men can't re-establish that connection. But Christ who came long ago to a world that had lost contact with God can even now forgive our sins and put us "back into service." This is not fiction; it is truth! How thankful we should be.

New York Crusade Summary

"To God be the glory — great things He hath done" in answer to the prayers of thousands around the world. The combined attendance was over the two million mark with 56,767 recorded decisions. Nearly 60% were first-time decisions — 40% were men and boys — over 40% had no church affiliation. The largest age group reached was the 19 to 29-year-old class, but all ages were well represented. Ninety-three per cent of the decisions were made by individuals living in the Greater New York area.

— Decision Newsletter.

SABBATH SCHOOL LESSON

for November 23, 1957

Directions for Christian Giving
Lesson Scripture: 1 Cor. 16: 1-14.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

The Christian College

The first duty of any college is to provide for the best education and study of the ingredients of culture and scientific synthesis. A study of religion may be part of that cultural research but it is often more detrimental than helpful to Christianity. This is because the average mind builds up a false tolerance which will not be able to evaluate unhesitating claims of the Christian faith. As Christians in a college we must be devoted to the duty of scholarship because that is the job of the school. But our first loyalty is to that community of the justified called the church. From the vantage point of that loyalty we begin to see clearly the twofold task of the church-related school. First it must make clear to all, its conviction that culture and the intellectual life are placed under divine judgment. That is a big job — the job of communication — needing men especially trained and capable in the field of Christian apologetics. The other side of the task is that of seeing that the Christian faith has a positive chance of being communicated without embarrassment or compromise. This presentation should be of a caliber equal to the best scholarship the school can afford in all academic disciplines. Atheists need not be thrust out of the school so long as the church has its opportunity to communicate.

The Christian college is not a congregation; neither is it an instrument of the church. Its relationship to the church is one of co-ordination and operation with the church in promoting the education of its youth. It enters upon this adventure with the confident hope that the unfettered search for truth will strengthen the faith of the scholar and create the most favorable atmosphere for the trained and consecrated leadership to go out in the service of the church and the community. In accepting this commission the Christian college is dominated by the spirit of Him who said: "I came into the world to bear witness to the truth." — from MEMO, Christian Higher Education.

One Hundred Years of Sabbathkeeping

By Duane L. Davis

This autumn marks one hundred years of continuous existence of Seventh Day Baptists in the State of Kansas. It is appropriate for us to remember the faith of those early settlers who pushed westward carrying their Christianity with them.

When six families from Illinois pulled their wagons together for their first evening on the Kansas prairie, we can imagine it was with thankful hearts to God for bringing them to this productive new land. They found a quiet wooded valley-bottom where they could rest for the night and through the Sabbath hours, undisturbed. Coming to Kansas Territory meant new land and new opportunities for these pioneer families. It also meant high purpose as they came with determination to join others in the struggle to keep Kansas free. (A resolution of General Conference at Alfred the next summer was to lament the "late disgraceful attempt of our general government to force slavery upon Kansas.") In addition to the lofty ideals of a free nation, these settlers carried with them deep convictions in the God they had found revealed in their Bibles, and in the truth of His seventh-day Sabbath as holy time for all Christians.

After the night's rest and the Sabbath morning meal were over, the little band gathered around for Bible worship. Passing wagon-trains on the nearby Atchison-Santa Fe Trail may have noticed these folks stopped for worship and wondered why a good day for traveling or settling new land was being devoted to Bible reading and hymn singing and prayer. This did not trouble the worshipers, because they sensed the importance of linking all of life with the Creator. And to begin their prairie life in the proper way meant to keep the Sabbath Commandment, then to carry their Christian convictions into the settling of this new land and the building of Kansas.

So far as is known, this service of worship on Sabbath, October 5, 1857, was

the first Sabbath service in Kansas, and perhaps west of the Missouri River. Those early settlers were joined by others who met informally for worship until they were organized as a church in 1863. The Nortonville Church dedicated a historical marker in 1951 on the spot where the first Sabbath service was conducted.

Our times call for the same loyalty to God and our convictions one hundred years later. We, too, need to carry our faith wherever we go, and firmly establish the truths as they have been revealed by God to us.

Spiritual Uplift

At Central N. Y. Association

By Ruth C. Palmer

A colorful autumn day was a picturesque setting for the spiritually uplifting services held at the Verona, N. Y., Seventh Day Baptist Church on Sabbath, October 12, 1957.

The theme, "One in Christ, Forward in Christ," was inspiring and challenging. The Rev. Earl Cruzan, Conference president and pastor of the Adams Center, N. Y., Church, gave the morning message. The importance of church members being laborers together with God was stressed.

The Rev. Howard Waddell, supply pastor of the two Brookfield churches, led the group in the morning prayer. Mrs. Charles Swing, wife of the De Ruyter pastor, held the interest of the young in heart of all ages with her children's story.

The afternoon meeting opened with a song service directed by Garth Warner of the Verona Church. Wayne Cruzan, of Adams Center, reported on his experiences as exchange camper to the South-eastern Association Camp. Joan Palmer of Brookfield and Rodney Greene of Adams Center reported on Pre-Con activities. The Rev. Victor Skaggs, host pastor, led a thought-provoking discussion on "The Pattern for a Seventh Day Baptist Church," in which he stressed the principle that the Holy Spirit should be our guide in all things. In the absence of Pastor Swing who was unable to remain because of illness in his family, Moderator Warren Brannon, member of the De Ruyter

Church, closed the session with a short but challenging devotional period.

In the evening, an Associational youth fellowship supper and recreation time took place in the church basement. Simultaneously, the adults who remained for the evening closed the Sabbath with supper and a social hour in the nearby Lutheran church basement.

Parsonage for Sale

One of our country churches which has always been a small church has authorized the trustees to post a "For Sale" sign on the old parsonage, a house that has rung with the laughter of many children in years gone by and has been the home of middle-aged pastors. No more will troubled people seek the minister's counsel here. Young couples wanting to be married quietly will not come excitedly to this door. No, the financial condition of the church is such that the trustees have decided to let the old building go.

It sounds pretty sad, doesn't it? Wonder which church it is. Couldn't we do something to help before it is too late? Wait a minute! There is more than one reason for selling church property. In this case it is the Marlboro, N. J., parsonage that is put up for sale, and the reason is that a new brick house is nearing completion. It will soon be ready for occupancy by the young pastor and his family.

The sale of the old, inadequate parsonage will no doubt help the finances of this rural church, but the figures published show the church to be in better financial condition than it has ever been before. The parsonage account as of October 1 shows \$9,042.92 received, with pledges yet to be paid of \$5,250, and expenditures so far on the new house totaling \$2,323.80. The past summer has not been a profitable one for the farmers who make up the bulk of the congregation. It is never known what the future situation will be, but up to the present the church has done well. Other local obligations have been met as they came due.

Sometimes when a large local program is under way, church members lose sight of foreign missions and denominational goals. There is shifting of gifts more

than increase of gifts. Not so, apparently, with the Marlboro Church. The members kept up their giving to Our World Mission in a most commendable way. In the 12-month period ending September 30, the denominational treasurer credits the church with \$3,173.73 as compared with \$2,053.34 of the previous year. Only seven churches (all but one of them much larger) exceeded this denominational giving.

The congregation at Marlboro is good. Attendance is regular. Children are numerous. The leadership of the church during the past several years has been in the hands of young pastors who, during a considerable portion of the time, have been studying toward higher degrees. The spirit of evangelism has been strong in the pulpit and in the pew.

"Sell the old parsonage; shed no tears; we have long needed a new one; we want our pastor's family to be comfortably housed." Such words seem to lie back of the generous giving which is found in this country church in South Jersey.

— The editor.

Ministers' Monday

The Rev. Francis D. Saunders, pastor of the Los Angeles Church, has enrolled in a Monday study program offered for the first time this fall by Fuller Theological Seminary in Pasadena. It is called "Ministers' Monday at Seminary." Ordinarily this seminary does not have regular classes on Monday. The program meets a popular request of ministers for refresher work.

Subjects scheduled are regular seminary credit courses offered by Theological, English Bible, Biblical Language, and Practical departments. Such subjects as Marriage Counseling, Dead Sea Scrolls, the Book of Revelation, Evangelism, Modern Cults, Christian Education, Speech, and others are taught by the Fuller Seminary faculty.

One, two, or three double sessions can be worked into the Monday schedule and serve as a challenge to those in the Christian ministry through discussion and fellowship of others who share this calling and service.

LET'S THINK IT OVER

Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs (WCC), a man whose work and opinions along this line are highly respected, states that the prevention of war is a far bigger issue than stopping the testing of nuclear weapons, though that is a part of the process. He affirms that the World Council of Churches considers that the stopping of tests without looking also at the stopping of production could be an irresponsible act because the nations might be in a position to build bigger and better frankensteins without the testing process.

Glen Archer has called unwise Vice-President Nixon's statement to a Latin-American audience that the Roman Church is "the greatest bulwark against Communism." He thinks that it should be pointed out that Communism has made its par excellence penetration in countries where the Roman Church is the state religion and claims nearly 100 per cent of the population in its fold.

"The predominant fatal diseases are not those of age or of infection. They are the maladies of inner strain, tension, and anxiety as they assault the wholeness of man's physical being." Eileen J. Garrett in her new book "Life Is the Healer."

Crossing the Sound Barrier

The sound barrier is something more than the speed of sound, the crossing of which seemed for so long a time fraught with grave difficulties for designers and pilots of planes. It is a barrier in film production as well. The Martin Luther film now revoiced in Spanish has apparently successfully crossed the sound barrier which kept it from reaching the people of Latin America.

The psalmist in sublime expression writes: "There is no speech nor language where their voice is not heard." Are we, too, making every effort to cross the sound barriers between ourselves and the people of other languages who need the Gospel?

Pastors Study

The above words do not designate a room set apart in church or parsonage for those of our pastors who are actively engaged in seminary work in addition to their pastoral duties. Paul Osborn, who seems to carry on nearly full pastoral duties at the Marlboro, N. J., Church, and is very active in several phases of the work of the Tract Board, somehow manages to continue a heavy schedule of seminary work at a school about 50 miles away. He calls himself a student pastor and announces to his people that he is again enrolled at Faith Seminary for 14 credit hours. His subjects include Theology, Church History, New Testament Exegesis, and Old Testament Prophets.

Several student pastors are pursuing their studies at our own School of Theology at Alfred, as noted in a previous issue. Others are taking advantage of seminary opportunities within reach of churches they serve in different parts of the country.

YOUTH NEWS

Brookfield - Leonardsville, N. Y. — The Christian Comrades are meeting the first and third Sabbaths of each month for fellowship dinner and meeting.

Pre-Con campers from here were Jo Mae Greene, Joan Palmer, and William Palmer. The campers along with Mr. and Mrs. Francis W. Palmer and son, James, remained for the early sessions of Conference, and William Palmer remained for the rest of Conference.

Eleven from Brookfield and Leonardsville attended the fall retreat at Camp Harley as guests of the Western Association young people.

The young people attended the fall Central Association youth meeting the evening after the Sabbath at Verona.

Recent officers elected in Christian Comrades were: William Palmer, president; Robert Decker, vice-president; Jo Mae Greene, secretary; Barbara Palmer, treasurer. The junior officers are: president, Julia Welch; vice-president, Clayton Palmer; secretary, Martha Welch; treasurer, Cynthia Welch.

— Brookfield Church Correspondent.

The Sabbath Recorder

NEWS FROM THE CHURCHES

BROOKFIELD and LEONARDSVILLE, N. Y. — The First and Second Brookfield Churches are now meeting jointly, alternating services in the two churches. Services for November and December are as follows in the Leonardsville Church: November 9 and 23, December 7 and 21; and at the church in Brookfield November 2, 16, 30, and December 14 and 28. The congregations attended the fall Association at Verona.

The Leonardsville Missionary Society recently entertained the Brookfield society at their sunshine meeting in the Leonardsville Church. Mrs. Star Angel, a local teacher, was our guest and spoke on "Needed Work in Migrant Camps."

The October meeting of the Brookfield Missionary Society was held at the home of Wilma Langworthy, Sauquoit, N. Y. An apron sale and tea were held October 16 and 17 at the home of Dora Mulligan in Brookfield.

The Rev. Howard Waddell of the Methodist Church is regularly supplying the church and helping with our young people until such time as we may obtain a pastor. — Correspondent.

Accessions

Middle Island, W. Va.

By Baptism:

Miss Lucretia Bee

By Letter:

Mrs. Towney (Dorothy) Davis

Roanoke, W. Va.

By Baptism:

Edward M. Bond

Lost Creek, W. Va.

By Baptism:

Willis Gene Kennedy

Obituaries

Brissey. — Minerva Blanch, daughter of Alva and Martha Sinnett Ayers, was born in Ritchie County, March 11, 1879, and died on July 27, 1957.

She was united in marriage to Albert Brissey on April 10, 1898. She was a member of the Ritchie Seventh Day Baptist Church.

Besides her husband, other survivors include 2 daughters: Mrs. George (Amoy Lois) Morris of Smithville and Mrs. Mabel Sprowls of Harrisville; six sons: John Ray of Clarksburg, and George Alva of Salem, in West Virginia, and in Ohio, Albert Estee of Cumberland, Darwin of Canton, Hubert Claudius of Akron, and Dorris Lawrence of Falls Church, Va.; 14

grandchildren, and 9 great-grandchildren; three brothers: M. B., of Belpre, Ohio, A. H., of Belle, W. Va., and Herbert Ayers, of California.

Funeral services were held in Harrisville by her pastor, Donald E. Richards. Burial was made in the I.O.O.F. Cemetery. — D. E. R. Davis. — James A., son of Orsen E. and Maude P. Davis, was born at North Loup, Neb., Nov. 28, 1920, and died of leukemia at the home of his parents in Wheat Ridge, Colo., Oct. 28, 1957.

James came with the family to Denver in 1926. He married Ruby Pearl Proshok, in Toledo, Ohio, Sept. 4, 1943. They lived in Denver and in Toledo, Ohio. Although both he and his wife were handicapped from birth by deafness, they were ambitious and found employment. He was a skilled workman, able to do beautiful cabinetwork.

James united with the Denver Seventh Day Baptist Church, May 23, 1931. He was a member of the National Fraternal Society for the Deaf.

Funeral services in Denver, October 29, conducted by his former pastor, the Rev. Erlo E. Sutton, were interpreted for the many deaf relatives of his wife and deaf friends.

He is survived by his wife, parents, and two brothers: Dr. E. Keith, and William L., both of Denver, and a number of uncles and aunts, among them Rev. Eugene Davis, long a missionary in China. Burial was at Toledo, Ohio, where farewell services attended by his wife's people and other friends there were held. E.E.S.

Daugherty. — Ellen Ring, was born in South Dakota, July 4, 1872, and died in Denver, Colo., Aug. 16, 1957.

She was married to William Daugherty and they spent many years in Denver before his death in October, 1946. She is survived by a sister-in-law, a nephew, and two nieces in California.

She was a lifetime Seventh Day Baptist, becoming a member of the Denver Church when it was organized. As long as health would permit she was faithful in her attendance at its services and in its support.

Funeral services were held in the Moore Mortuary, Denver, August 20, conducted by her former pastor, the Rev. Erlo E. Sutton, of Boulder. Interment was in Fairmont Cemetery, Denver. E.E.S.

Sutton. — Wildia, daughter of J. S. K. and Emily Williams Davis, was born on Lick Run, W. Va., March 4, 1873, and died May 17, 1957.

She was a lifelong member of the Seventh Day Baptist Church of Middle Island, W. Va. She was married to Alvadore Sutton of Blandville, W. Va., in April, 1901. Mr. Sutton died August 11, 1956.

Survivors include one daughter, Maybelle (Mrs. Hurley S. Warren), of Alfred, N. Y.; one brother, D. O. Davis, of Blandville; three grandchildren, and two great-grandchildren.

Memorial services were conducted from the Salem, W. Va., Seventh Day Baptist Church by her pastor, Donald E. Richards, and Rev. C. Rex Burdick, pastor of the Salem Church. Burial was in the Middle Island Cemetery.

— D. E. R.



Old Sturbridge Village, Sturbridge, Mass.

A COLONIAL THANKSGIVING

God opens the windows of heaven to pour out a blessing. Ours is a delightful land; nations call us blessed. Let us give thanks — and give.