

OUR WORLD MISSION
Statement of the Treasurer, May 31, 1958

Budget Receipts

	Treasurer's May	Boards' 8 mos.		Treasurer's May	Boards' 8 mos.
Balance, May 31 ...\$	44.48		Los Angeles	177.00	1,449.00
Adams Center	118.66	849.44	Los Angeles, Christ's	15.00	90.00
Albion	65.13	392.37	Lost Creek	308.83	983.94
Alfred, 1st	743.70	3,784.47	Marlboro	257.06	2,150.92
Alfred, 2nd	244.90	1,251.98	Middle Island		152.25
Associations & groups		170.87	Milton	455.29	4,247.67
Battle Creek	624.44	4,571.11	Milton Jct.	230.00	935.30
Bay Area		27.00	New Auburn		73.79
Berlin	46.59	701.80	New Orleans		233.91
Boulder	81.13	713.81	North Loup		430.59
Brookfield, 1st	136.50	609.62	Nortonville		998.17
Brookfield, 2nd		213.11	Old Stone Fort ..		80.00
Buffalo		100.00	Paint Rock	100.00	100.00
Chicago	389.00	1,244.00	Pawcatuck	429.14	2,979.74
Daytona Beach ..	147.25	531.25	Plainfield	515.14	3,690.08
Denver	46.50	477.46	Richburg	70.00	523.00
De Ruyter	139.00	704.00	Ritchie		166.00
Dodge Center	143.97	792.18	Riverside		1,846.58
Edinburg		211.00	Roanoke	34.00	249.00
Farina	31.00	148.00	Rockville	29.29	258.75
Fouke		107.75	Salem	65.00	1,597.00
Friendship	40.00	178.00	Salemville	21.50	142.77
Hammond	10.00	10.00	Schenectady	49.00	144.00
Hebron	68.74	260.44	Shiloh	500.00	3,167.66
Hopkinton, 1st ..	78.35	1,088.70	Texarkana		5.50
Hopkinton, 2nd ..	48.00	252.00	Tract Society		3,893.67
Independence	113.00	741.00	Twin Cities	35.00	160.00
Individuals	76.00	2,574.00	Verona	164.00	1,042.41
Irvington		655.00	Walworth		200.00
Jackson Center ..	20.00	20.00	Washington	40.00	267.00
Kansas City	20.00	140.00	Waterford	98.87	684.74
Little Genesee	25.00	366.12	White Cloud	82.19	418.49
Little Rock	25.00	25.00			
				\$7,316.36	\$57,280.30
					\$2,597.19

Treasurer's Disbursements

Non-Budget Gifts

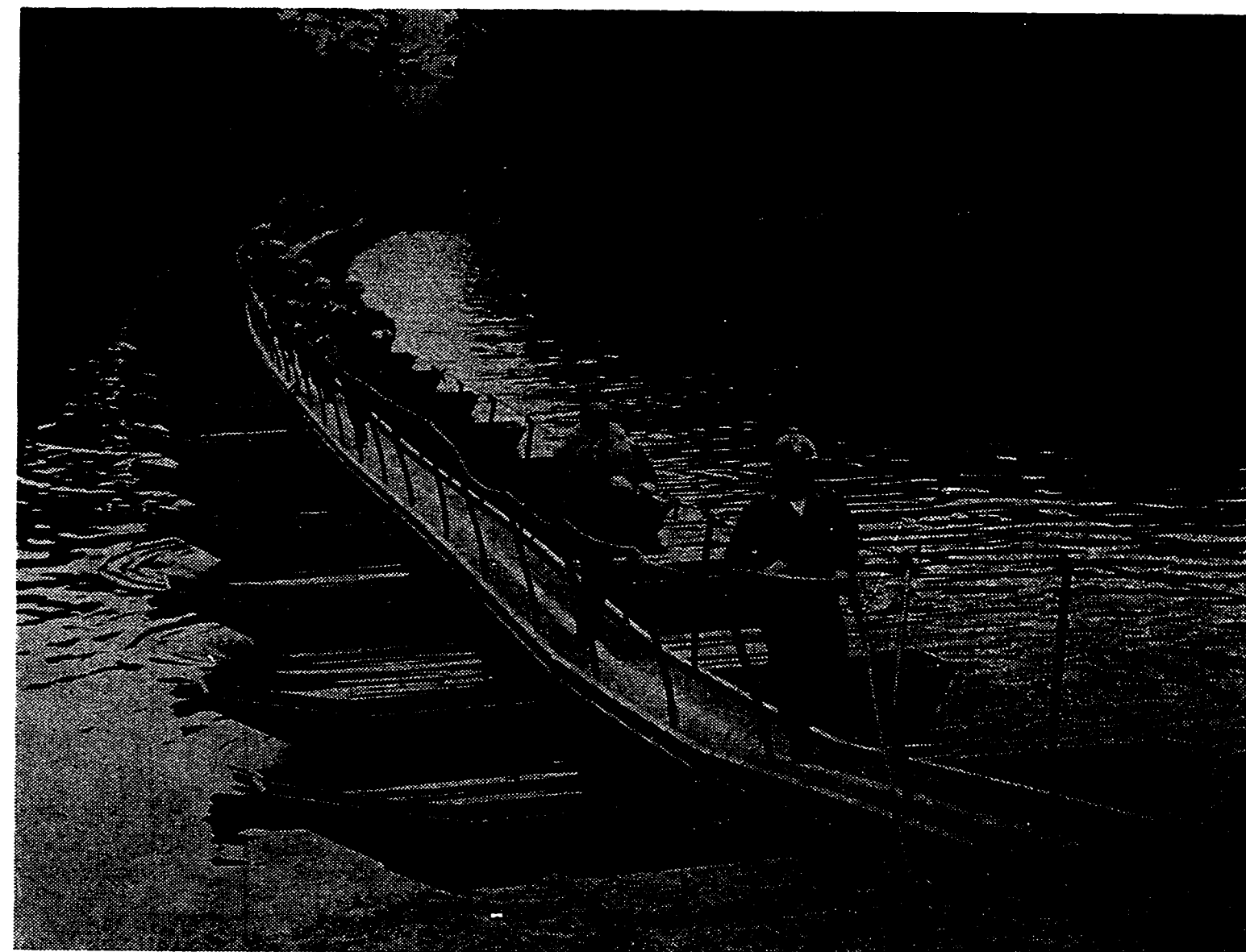
	Budget (Designated & Undesignated)	May Receipts	May Disbursements:
Missionary Society	\$3,325.79	\$165.00	Missionary Society
Ministerial Retirement	548.62		Salem College
Ministerial Training	649.60		
Board of Christian Education	766.30		
Women's Society	75.20		
World Fellowship and Service	37.80		
Historical Society	138.60		
General Conference	792.50		
Trustees of General Conference	69.30		
Tract Society	817.70		
	\$7,221.41		
Balance, May 31	94.95		

SUMMARY

Current Annual budget	\$90,000.00
Treas.' budget receipts 8 months	57,280.30
Boards' budget receipts 8 months	2,597.19
	\$59,877.49
Remainder required by Conference	\$30,122.51
Percentage of budget yr. elapsed	66.66%
Percentage of budget raised	66.53%
Percentage of time before Conference	80.0 %

Verona, N. Y. Olin C. Davis.

The Sabbath Recorder



"ANY MORE RIVERS TO CROSS?"

Rivers are both blessings and barriers — blessings when they furnish cities with water and when their rapid flow makes it possible to erect mills by their side and to produce electricity for the light of men — barriers when their wide expanse and great depth hinder us from going where we need to go. The church is like an army which cannot remain in the city but must be prepared with every modern invention to move quickly across to our appointed tasks. Fifty little boats anchored and joined together (as in a church) can do far more to advance the army of Christ than the same number acting independently or manned by oarsmen.

SEVENTH DAY BAPTIST GENERAL CONFERENCE
at California Baptist Theological Seminary
Covina, California, August 11 - 16, 1958

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor
Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. LeRoy DeLand
CHRISTIAN EDUCATION Mrs. Claire Merchant
Rex E. Zwiebel, B.A., B.D.

Terms of Subscription

Per Year \$3.00 Single Copies 10 cents

Special rates for students, retired Seventh Day Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Second class mail privileges authorized at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., JULY 14, 1958

Vol. 165, No. 2 Whole No. 5,802

IN THIS ISSUE

Editorials:	
Liquor Is the Killer	2
Freedom of Argument	3
Smokers Die Younger	3
Chaplains' School	4
Features:	
Two Families Looking Forward to Service	5
Conference Publicity	5
The Church Proclaiming the Word	7
Worry — A Self-Imposed Torment	8
Conference Note	10
Holding Forth the Word of God	11
Conference Choir	13
Berlin Church Youth Capture	14
Scholastic Honors	14
Teen Talk	14
Missions:	
News from the Jamaica Churches	6
Women's Work:	
The Wisdom of Job	10
Christian Education:	
Camper Exchange Letters	12
Pre-Con	12
Taking a Serious Look at Protestant Colleges	12
News from the Churches	15
Accessions.—Births.—	
Obituaries	Back Cover

Liquor Is the Killer

The Christian conscience is again awakening to the dangers of drink although the consumption of alcohol seems ever to mount. This awakening conscience is evidenced by the rapidly growing literature of high quality on the subject. No longer is the temperance cause represented by penniless publishers of colored newspaper fliers and leaflets. Educators, doctors, morticians, statesmen, and clergymen are beginning once more to sense that something must be done to stop the slaughter, the maiming, and the social rot attributable to alcohol.

Most secular magazines and newspapers still soft-pedal the truth in order to protect their investors. Religious journals are again giving prominent space to fighting this social evil which stalks our land and wastes our lives with a greater present danger than all the other enemies of life, health, and happiness featured in the news.

One does not usually think of Church Management as a temperance magazine. It ordinarily appears to be concerned primarily with the material side of church affairs rather than crusades for righteousness, though its tone is lofty and its service great. We note that the leading editorial in the June issue is, "Liquor Is the Killer." The article points out that the Governor of Utah thinks he has an answer to the highway death toll. He would have the courts rule that a driver with 0.05 percent of alcohol (rather than the present 0.15 percent) in his blood is "under the influence of liquor." The Colorado State Medical Society favors legislation along this line. The editor also calls attention to automobile and life insurance companies which can offer reduced rates to non-drinkers.

We quote the opening and closing paragraphs of the editorial in **Church Management** to encourage our readers to take a firmer stand on this question:

There is a monstrous killer loose on the nation's highways. He drives terror into the hearts of parents who fear his attack on their little children as they go to and from school. Cautious drivers fear him as they drive for business or pleasure. His toll in deaths is more than 20,000 per year, his toll in injuries is several times that. His name is liquor. . . .

Since science and economics are both on the side of temperance, we would like to be able to say that the demon of the highways will soon be sent flying away. Few, at present,

would be optimistic enough to prophesy that. But the situation is such that fainthearted people who have hardly dared to refuse a drink, which they did not desire, can take courage and speak according to their convictions. Churches and ministers who have been so cowed that they have not dared to speak out against the liquor traffic may, again, take courage and point out the effects of liquor-drinking drivers on the highways of the nation.

Freedom of Argument

There is a tendency almost everywhere, and particularly on radio and television, to avoid anything that sounds like arguing one's religious beliefs. In many cases the station management insists on this rule. In others the broadcaster voluntarily avoids a clear statement of his own beliefs and convictions because he does not want to lose his audience or the financial support which keeps him on the air. The same is true, in a measure, in the realm of journalism. Within certain limits this course of action can be justified by the Christian.

It is quite another matter for civil authorities or those who exercise control over the mass media of communication to deny to sane, upright people the freedom to present arguments for their faith. Some states in their constitutions have specifically provided for the basic human right to "profess, and by argument, to maintain their opinions in matters of religion." Note that clause in the Constitution of the State of West Virginia: Article III, Section 15. Religious Freedom Guaranteed:

No man shall be compelled to frequent or support any religious worship, place or ministry whatsoever; nor shall any man be enforced, restrained, molested or burthened, in his body or goods, or otherwise suffer, on account of his religious opinions or belief, but all men shall be free to profess, and by argument, to maintain their opinions in matters of religion; and the same shall, in no wise, affect, diminish or enlarge their civil capacities; and the Legislature shall not prescribe any religious test whatever, or confer any peculiar privileges or advantages on any sect or denomination, or pass any law requiring or authorizing any religious society, or the people of any district within this state, to levy on themselves, or others, any tax for the erection or repair of any house for public worship, or for the support of any church or ministry, but it shall be left free for every person to select his religious instructor, and to make for his support, such private contract as he shall please.

JULY 14, 1958

MEMORY TEXT

And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Romans 8: 28.

Smokers Die Younger

The government has now engaged in a comparison of the death rate between smokers and non-smokers. The Public Health Service report just made public presents figures which show from current tabulations that the mortality rate is 56 per cent greater among regular smokers than among those who do not use cigarettes.

The report is based on a study of nearly 200,000 veterans and particularly on 7,382 deaths from July, 1954, to December, 1956.

Of those who died 1,179 were non-smokers. Nearly two-thirds of the smokers' deaths were attributed to diseases of the heart, blood vessels, and kidneys. Coronary heart disease alone was responsible for the deaths of 63 per cent more among cigarette users than non-users. When it came to lung cancer, the government agency found ten times as many smokers dying from it as non-smokers.

Even in the face of these figures gathered by Dr. Harold F. Dorn, chief statistician for the National Institute of Health, the tobacco industry fights back, claiming that not all factors were considered. The industry counts on the strength of the habit and a great advertising campaign to keep sales high. It looks as if they are succeeding quite well. We could hope that the government agencies charged with preserving the health of the nation would have the courage to take measures to halt this undue waste of human life. The health menace of cigarettes is no longer the unsupported guesswork of religious reformers; it is proven fact. But the campaign will still have to be carried on by the Christian people, for the world will still say as of old, "Let us eat, drink, and be merry, for tomorrow we die." Such an attitude can be overcome only by the Christian transformation which puts Christ above self.

CHAPLAINS' SCHOOL

One of the editorials last week was concerned with the unity one feels in a column of marching men and the implications of such experiences for the Christian life. As a matter of information your editor completed on July 5 his annual two-week tour of duty as a chaplain in the United States Army Reserve. (It might be observed in passing that the Rev. Luther W. Crichlow would have been on a similar tour of duty sometime this summer except for his fatal illness mentioned in previous issues.)

For those who may wonder about the duties of a chaplain at a period of summer training we quote from an article in the *Camp Drum Sentinel* of July 3. As can be seen, the training is not entirely military, but also is of value in civilian life. The experiences in the field with men and officers are broadening in numerous ways and sometimes quite helpful to the chaplain and to those who need spiritual strength and guidance.

"Reserve and National Guard Chaplains are taking training too. During the first week at Camp Drum, National Guard and Reserve Chaplains receive a 15-hour workout in the classroom. They spend the second week in the field with their units.

"Chaplain summer field training is designed to give the chaplain the latest ideas and trends not only in the Chaplain Corps, but also in the Army and Reserve as well. An example of this training is this year's curriculum at the Chaplains' School at Camp Drum.

"Here the chaplains get a background in Army organization, which includes the Pentomic Infantry, Airborne, and Armored Divisions, and the new Missile Commands. The course also includes three hours of counseling which is based on the latest professional techniques.

"The chaplains also receive instructions in Civil Defense and emergency procedures and finish with the latest changes in Army doctrine as applied to the chaplain, both active and reserve. . . .

"Camp Drum Chaplains' School is the school for the First United States Army area, and is one of six such schools in the Continental Army Command. The

training received at these schools supplements the regular training offered by the Army Chaplains' School which is located at Fort Slocum, New York.

"Director of Camp Drum's School is Chaplain (Maj.) James C. Carroll, a veteran of ten years' service in the Chaplain Corps."

Always Room for Improvement

Ernie Pyle, the world's most famous and most-loved war correspondent, used to attach himself to a small military unit for several days, living as they lived in the field or at the battlefield. When he had soaked himself in the experiences of these men, he returned to the rear to write about them. Pyle wrote slowly, insisting on quiet. He always rewrote his column at least three or four times before he sent it to the newspaper.

Abraham Lincoln rewrote the Gettysburg speech at least three times. There are those who say he wrote it four times. In his final revision (which may be seen in the Library of Congress at Washington, D. C.) he significantly added to the statement, "That this nation may have a new birth of freedom," the glorious phrase "under God," making his challenge read, "that this nation under God may enjoy a new birth of freedom."

Dr. Alexander Whyte of Edinburgh, the Scotch sermon master, said, "No sermon is fit to preach which has not been written three times." — Benjamin P. Browne, in *Let There Be Light*, Fleming H. Revell Co.

ABUNDANTLY ABLE TO SAVE

Whoever receiveth the Crucified One,
Whoever believeth on God's only Son,
A free and a perfect salvation shall have,
For He is abundantly able to save.

Whoever receiveth the message of God,
And trusts in the power of the soul-cleansing
blood,

A full and eternal redemption shall have,
For He is both able and willing to save.

Whoever repents and forsakes every sin,
And opens his heart for the Lord to come in,
A present and perfect salvation shall have,
For Jesus is ready this moment to save.

— E. A. Hoffman.



Two Families Looking Forward to Service

On the left are the Rev. and Mrs. Rene Mauch and their little daughter of Montreal, Quebec, who are looking forward to missionary service. The parents are now members of the Adams Center, N. Y., Church. On the right is the family of the Rev. Earl Cruzan, Conference-president and pastor of the northern New York church mentioned above. The picture was taken at the parsonage on June 21, 1958. The whole family is making a church visitation trip prior to General Conference in California. A portion of the itinerary printed in the Recorder of June 23 is inserted here for the information of those who may wish to contact the president.

White Cloud, Mich. — July 9-10

Milton area, Wis. — July 11-12

New Auburn, Wis. — July 13

Dodge Center, Minn. — July 14-15

Nortonville, Kan. — July 16

North Loup, Neb. — July 17

Boulder, Colo. — July 19-21

Riverside, Calif. — July 29 - Aug. 10

CONFERENCE PUBLICITY

The Covina, Calif., post office is permitting us to have a branch where mail may be sent and received. If you want to send mail to someone attending Conference, please address it as follows to insure prompt delivery:

John Doe
S. D. B. Conference
c/o California Baptist
Theological Seminary
Covina, California

Opportunity to register for Conference will be given to anyone who will go to the Riverside or Los Angeles Churches on Friday, August 8, or Sunday, August 10.

Young People's Retreat

Time for the Pre-Conference Retreat at Pacific Pines Camp near Crestline, California, draws near and we are looking forward with a great deal of pleasure to meeting the young folks of our country here in Riverside and Los Angeles at our church services.

These young folks comprise a group who have completed the 9th grade in school or are 15 years or older.

Pre-Con begins Wednesday, August 6, at 1:30 p.m. and will break up Monday morning August 11 when the young folks will be transported to the General Conference at Covina, Calif. The fee is \$11.

— The Publicity Committee.

News from the Jamaica Churches

(Taken from the June 1958 issue of the Jamaica "Harvester," a publication of the Jamaica Seventh Day Baptist Conference.)

Bowensville

We had a series of evangelistic meetings which began March 10, in our community. The topic was "The Kingdom Message." Brother L. Peart and the brethren of the church did the preaching.

The porch on our church building is completed. We have erected a new building on the opposite side of our church premises (the measurements are 12' x 10') which is expected to be finished at an early date.

Blue Mountain

We are on the march for Christ without whose help we would fail. February 17, 1958, four candidates were baptized by Rev. V. O. Burke and were received into the church on the 1st of March. Pray for us that we may continue in the Master's name.

Wakefield

A wedding took place in our church on April 27, 1958, performed by Pastor Lawton. The couple is planning for baptism and membership in our church on the 29th of this month (June) along with others.

We had a week of evangelistic services from the end of April to the first part of May. A few came forward, but only one continued. We are still praying for the others. The preacher was one A. A. Barclay from Kingston (a blind man) but he has seen Jesus.

Waterford

The Waterford Seventh Day Baptist Church is pleased to report through this medium that through the instrumentality of the Church Building Fund we were able to complete the zinging of our church and the making of benches. We are grateful for the plan and will endeavour to keep it going. We were honoured with the visit of two missionary nurses, Misses Beth Severe and Joan Clement, who showed coloured slides of their work in Africa to a packed church on May 4.

Accompong

There will be baptism on June 29, 1958. Pray for these candidates. Pastor V. O. Burke will deputise.

The evening of June 29th at 3:30 P.M. will be our Rally. All are cordially invited, the Maroons are very receptive. Remember you were previously invited.

Lemon Hall

We the brethren of the Lemon Hall Seventh Day Baptist Church are fighting on with the help of God. Our Rally which was planned for April 20th came off successfully. Pastor Lawton was chairman. We are having five candidates in baptismal class, and are looking forward to more. Our baptism will be sometime in August, Lord willing. Pray for us that the church may grow. The revival campaign of last December 6-16, with Brothers N. Thompson and J. Samuels, brought good results.

Kingston

Our last baptismal service was held on March 16. Nine candidates were baptized by Pastor Lawton, eight of these being received into the church on Communion Sabbath, April 5.

A social and Farewell Programme was held on the Crandall High School grounds in honour of Sisters Beth Severe, Joan Clement, and Jackie Wells the evening of May 6. It was very interesting to see and hear about the wonderful work done by these two missionary nurses. Their coloured slides were shown on Friday night, May 2. Let us pray for them continually.

We miss very much our dear Sister Wells who left us for her homeland on May 7th in company with the nurses. She was a faithful worker and took care of the children in Sabbath School at White Hall, and was always ready to help when she was called upon. May God continue to bless her.

Orange Bay

Things are worthy of note here in Orange Bay. Your student pastor, Japeth Anderson, by the help of God is working among the friends of the community. Church meetings are held regularly and

outdoor meetings at several places. At one — Low Layton — six persons became interested. We have now a Bible study every other Sunday evening with these and they have been regular visitors to our services. We hope it may be possible to start another class at Spring Gardens. Mt. James and Bamboo are also fields that need the witness of the Gospel. Pray that God will inspire the one in charge of these interests.

The Church Proclaiming the Word

(Report by the editor on the Sabbath morning sermon at Eastern Association)

A quick review of the early chapters of the "Acts of the Apostles" shows a strong emphasis on the great power with which the prominent people of the New Testament Church spoke to their generation. So stated the Rev. C. Harmon Dickinson in a sermon to an audience of over 300 at the Eastern Association of Seventh Day Baptist Churches June 14.

The Plainfield pastor, who had previously served a Rhode Island church, began his message on "The Church Proclaiming the Word" with the story of the old Newport Church. That first Seventh Day Baptist Church in America, dating well back into the 17th century, no longer exists as an active congregation. The building has been preserved as a well-kept museum. "It is nice to visit museums," said the speaker, "but nobody wants to live in one." By the same token, one church becoming a museum is enough; we do not want any more.

"How can we keep our church from becoming a museum? By holding forth the Word of Life," the pastor affirmed. When we have the fire of the Holy Spirit in us the church stays alive; it grows. As Bruner has said, "The church exists by mission, as fire exists by burning." If the fire of the church dies out it becomes no more than a museum. The creed is in a glass case; the records in a safe; it is a place for guided tours.

We can avoid becoming a museum, stated Mr. Dickinson, by a three-point program of giving the message of the church to others, by the life we live in Christ, and by acting on the principle that

the church is not for ourselves but for restoring to fellowship with God those who have it not. He went on to show how the early church found and maintained its fire, as recorded in the early chapters of the Book of Acts, thus fulfilling the program outlined in Acts 1: 8.

Attention was called to the reasons for the success of the early church — things which should be in our minds today. A new church was established for witnessing, the Antioch group which was the first to be called Christian. In this the Jerusalem founding fathers stepped out of local pastures and took the field of the world for its grazing. It extended itself beyond ministering to the good people and sought out the unloved people — the ones most needing the Gospel.

The pastor told a story of a Scottish minister who spoke sharply to a boot-black who was not doing too well with his shoes. Through his tears the boot-black told him he was polishing shoes to get money enough to buy flowers for his mother's funeral. That minister bought the flowers and testified: "Since then I have felt like one walking over a battlefield after the battle trying to care for the wounded." That should be our concept of the work of the church, stated Mr. Dickinson.

It is thrilling to sit on the platform of a crowded church and to watch the eyes of the congregation when the attention of all is captured. As the sermon progressed it was apparent that nearly everyone was wanting to be led. Thoughtful adults, eager youth, and elderly people with hands cupped to their ears hung on the words of the speaker as he unfolded the ideal program of the church — "holding forth the word of life."

As the sermon came to a close the speaker emphasized the new name given to believers at Antioch and applied it to individuals and to our local churches. The question was asked, "Are you a Christian?" Again, "Is your church known as a Christian church?" Some are thought of as dead churches. Let us, he admonished, witness in such a way that we will impress people that Seventh Day Baptists are, above all, Christians — people who proclaim the Word.



**Worry —
A
Self-Imposed
Torment**

By Rev. Alton L. Wheeler

In the Sermon on the Mount, Jesus discusses a lengthy and very helpful list of things we as Christians should do, and a few things from which we should refrain. One of those restraints is worry. "Don't worry about living . . . wondering what you are going to eat or drink, or what you are going to wear. . . . Don't worry at all . . . about tomorrow. Tomorrow can take care of itself! One day's trouble is enough for one day" (Matt. 6: 25, 34, Phillips Translation).

A year ago last December, Mrs. Dickey Chapelle, American writer and photographer, was captured by the Communists as she was helping guide Hungarians across the Austrian border during the perilous days of the Hungarian revolt. Within a few hours after her arrest, she found herself in the solitary confinement of a prison cell in Budapest. For nearly three weeks she was forbidden to speak, read, write, or exercise. Living on scanty rations of untasty food, and sleeping on an unpadded wooden sleeping shelf, she heard nothing of a human voice except for the terrifying scream of another prisoner being tortured, and the only information she ever gained from her interrogators was that convicted spies would not be shot — they would be hanged. After fifty-two days of anxiety, torment, and terror, Mrs. Chapelle was liberated and conducted across the Austrian border.

Even though her treatment was not to be compared with that of so many who were captured, brain-washed, and tortured by the enemy during the Second World War, still we tend to bristle with a surge of indignation wondering how human beings can be so cruel and heartless. Yet, when we come to think of it, what is

worry for the most part, but a self-imposed imprisonment accompanied by self-imposed interrogations and torment, torturing ourselves even to the point of death itself?

Jesus said, "Take no thought." A glance at the Greek prompts us to translate the Greek word, "merimoao," as "overanxious." Now we turn to Webster's Dictionary to learn that the word, "anxious," is derived from the Latin word "anxietus" meaning "to strangle or to choke." We now look up the word, "worry," only to discover that it has the same derivation, and whether traced to its German or Anglo-Saxon root, it also means literally "to strangle or to choke." Definitions given for worry are: "To choke or to strangle — to harass with or as if with continual snapping or biting — to shake or tear or mangle with the teeth — to keep touching, poking, scratching or the like — to harass or beset with anxiety, to vex, torment, fret, trouble, or plague."

Actually when we worry, we are tormenting ourselves. We suffer a self-imposed imprisonment, rendering ourselves helpless to deal with situations which have disturbed us and through techniques which we have contrived, we vex, probe, irritate, and torture ourselves.

Doctors have intimated that from eighty-five to ninety per cent of their patients suffer from functional rather than organic disorders. It is entirely possible that a major portion of those functional disorders are precipitated or aggravated by anxiety. Worry may produce insecurity, fear, and distrust. It leads to mental depression, pessimism, and unhappiness. Organically it may produce ulcers, glandular imbalances, heart ailments, and numerous other disorders including destruction of brain cells. Jesus says, "Don't worry. . . ." Don't torment yourself!

Some of us tend to impose on ourselves the torture of worrying about the past. Like archeologists we dig up the past, but unlike archeologists we try to bring the relics of the past back to life again. We dig till, with the power of the mind's recollection to our own satisfaction at least, we have uncovered every bone of the skeleton. Then we lay every member

in its place and try to breathe into it the breath of life that the injustices, heartaches, and wounds of our yesteryears may live again today. This kind of self-imposed torture is far more subtle and merciless than anything the enemy can ever contrive against its prisoners, for we are reviving years of situations involving resentments, bitterness, injustices, and hatreds; we revive all the pain and anguish of each and all of them and impose the agonizing and excruciating torture and pain of all of them on ourselves — and all at one time. What is this but mentally choking the very breath of life out of ourselves?

The Lord assures us repeatedly in the Scriptures that through Jesus Christ as our Savior, He has forgiven us of all our confessed sins. So far as He is concerned, they have been "cast into the depths of the sea." They have been "blotted out," and will be "remembered no more." Why then should we torment ourselves by taxing our minds and imposing frustrations by resurrecting the past, unnerving ourselves over our yesteryears?

Some of us are tempted to worry about what may happen in the tomorrows of life. "But what if — ?" we ask ourselves all too often. If we are not sick, what if we should contract some ailment? If we are sick, what if we are not healed, or what if we are not able to work again, or what if we should die? If we are succeeding, what if we should fail? If the sun is shining, what if a storm should come? . . . "What if — ?" Thus do we harass ourselves without mercy and are without peace.

Again, statistics are about the same in that we may tend to worry about impending misfortunes or baffling perplexities — eighty-five to ninety per cent of which never even come to pass.

Here again is subtle and merciless torture we foolishly impose on ourselves. For once again, we dramatize, amplify, and exaggerate the possibilities of tragedy of all that we may be called upon to experience in the next several years, imposing them on ourselves with haunting detail in a single moment. If every experi-

ence is as of the weight of a few ounces or pounds, then well and good; any of us can bear them one at a time. But when they are accumulated and added one to another, ounces and pounds accumulate into tons, and when we impose all this weight on our systems in a single moment, how can we possibly stand the pressure of it all? Why shouldn't we be crushed mentally or physically under the weight of it?

Jesus says, "Don't worry"; don't choke yourself. "Don't worry about living . . . wondering what you are going to eat or drink, or what you are going to wear. . . . Don't worry at all about tomorrow. Tomorrow can take care of itself! One day's trouble is enough for one day." In other words, learn to live just one day at a time. Take a step at a time. Accept life's challenges, one at a time. Deal with perplexing problems, one at a time. As Paul wisely suggests, "Don't worry over anything whatever: tell God every detail of your needs in earnest and thankful prayer, and the peace of God, which transcends human understanding, will keep constant guard over your hearts and minds as they rest in Christ Jesus" (Phil. 4: 5, Phillips Trans.). Have faith in God. Have faith in yourself. Don't torment yourself with heartaches, disappointments, and fears of the past and the future. Live one day at a time!

**Sabbath Workbooks
in Great Demand**

The mimeographed Junior-Intermediate Workbook entitled "A Sabbath Manual for Youth," recently published by the American Sabbath Tract Society, has been called for in larger numbers than was anticipated. At the time of writing the hurry-up orders for camp and Sabbath School use have depleted the first edition until only about 150 remain in stock. Such response is gratifying to those who worked on the project.

The Publications Committee of the Tract Board would welcome more comments on the effectiveness of this type of material, and the office will be glad to fill orders as long as the supply lasts.

The Wisdom of Job

By Elizabeth Aurand

Young people have always enjoyed reading the myths and legends of the ancient Greeks and Romans. These ancient peoples tried to find the answers to astronomy, geology, and physics, as well as religion. They had no books on physics to explain that an echo is not an answering voice, but the same voice thrown back by some obstruction.

By reading and comparing the myths and beliefs of the heathen nations with the writings in the Bible, we are amazed at the wisdom found here. Let us take just a few thoughts from the Book of Job.

Atlas of the Greek legend, the Titan whom Zeus condemned to bear the world on his shoulders, became so weary that he requested to be permitted to look upon the head of Medusa, so that he would be turned to stone. The mountain range across the Straits of Gibraltar bears his name. Read Job 26: 7b and see how simply it is stated that he "hangeth the earth upon nothing!"

The ancients all thought that the earth was flat and that the sun, moon, and stars revolved about it. In Job 22: 14b it says, ". . . and he walketh in the circuit of heaven." In Isaiah 40: 22 the word "circle" is used and in Proverbs 8: 27, the word "compass." All these words denote roundness, rotating, or revolving. Also Job 38: 14 where we read, "It (the earth) is turned as clay to the seal," referring to the potter's wheel.

We have found that light travels at the amazing speed of 186,173 miles per second, yet in Job 38: 19, "where is the way where light dwelleth." Way means travel or action.

Torricelli, who lived during 1608 to 1647, is famous for the discovery of the law of the barometer, by which we measure the atmospheric pressure, yet in Job 28: 25 we read the verse, "To make the weight for the winds."

In Job 37: 7 we read, "He sealeth up the hand of every man that all men may know his works." I feel that the recent discovery that no two fingerprints are alike

shows us how infinite was the wisdom of Job.

In the seventeenth century, Galileo discovered that the winds had circuits, but 2600 years ago, it was written in Ecclesiastes 1: 6, 7, "The wind goeth toward the south and it turneth about unto the north, . . . according to his circuits."

Our own Rev. Lester Osborn wrote a very fine article several years ago, explaining the law of the species, and how the cattle and the beasts of the field were either herbivorous or carnivorous as God had created each creature "after their kind" (Gen. 1: 24, 25; Job 12: 7, 9).

The *National Geographic* of August, 1919, quoted Job 38: 31, "Loose the bands of Orion," and said, "This may refer to the spiral nebula in the belt of Orion discovered by Herschel (1778-1822)."

Who can doubt that God spoke to Job?

CONFERENCE NOTE

Important Rail and Bus Information

To those who plan to come to Conference by train or bus from the East it is recommended that you do not go into the terminals in Los Angeles. You can save time and avoid traffic congestion by getting off before reaching the city. Covina, where Conference is to convene, is approximately 22 miles east of downtown Los Angeles. Santa Fe trains "Chief" and "El Capitan" will stop on request in Pomona to discharge passengers from Albuquerque, N. M., and beyond. Pomona is about 8 miles east of Covina. Santa Fe train "Grand Canyon" stops in Riverside. Union Pacific trains and Greyhound buses will stop on request in Pomona, to leave passengers from the East. Check with your local agents and inform us as soon as possible when and where you expect to arrive so that we may meet you.

Write: Paul R. Crandall, 4160 Second Street, Riverside, Calif., or Ervin A. Gillespie, 936 Wanamaker, Covina, Calif.

SABBATH SCHOOL LESSON

for July 26, 1958

Justice in Community Life

Lesson Scripture: Lev. 19: 15-18; James 2: 1-9.

THE SABBATH RECORDER

Holding Forth the Word of God

A Bible Study at Eastern Association,
Rockville, R. I.

By Rev. Paul L. Maxson

The author of our Association theme (taken from Philippians 2: 16) is the Apostle Paul. However, we cannot overlook his thoughtfulness in also including Timothy as co-author of a letter that was to be read in many public church meetings in Philippi.

Before I get too much into our theme, I wish to take your thinking back just a little to an introduction to this letter of Paul and Timothy to the Church of Philippi. I believe you will feel with me that this is a most unlabored, spontaneous expression of the Christian way of life, taking us through all the heights and depths by one who has lived through all of these severe pressures of life. This is an intensely human and personal document which was never intended to be a series of sermons theological or ecclesiastical — nor is it a sweet comfort for easy or lazy Christians. It relates the actual every-day events that took place in the life of this great Christian — one who had "suffered the loss of all things" at the hands of his fellow men. He had suffered all of these things, yet he came through like a true soldier of the cross of Christ Jesus without becoming bitter. He faced his final martyrdom with great confidence and with the "peace of God, which passeth all understanding" still steadying his heart and mind.

It deals with a few of the controversies which Paul waged over contemporary issues that seem remote to us. Many good Christians, especially those who have spent time behind barbed wire in prison camps and concentration camps, can understand. Many have taken their sufferings and tragedies of life and felt the force of man's cruelties to man and have rejoiced and cherished this letter to the Philippians.

Many have found it very helpful in keeping them from becoming too proud. They have found it very helpful in keeping them from self-pity. . . .

Paul thinks of Timothy as a co-author, a partner, and an assistant. They had worked together to organize this church. He was well pleased and happy with all the work Timothy had done with him in this work. It is sometimes difficult for an older and abler man to work in the harness with a young man and not allow the distinction between them to spoil the teamwork. . . .

The simple principle of two unequal personalities working happily together, within a higher calling for Christ Jesus, is the thing that keeps **self** in second place and is basic to all free cooperation. It applies first in the life of a good family and runs out through all the larger relations of a tolerant society. Jesus rebuked the rivalry among His disciples by saying, "You know that those who are supposed to rule over the Gentiles lord it over them" (Mark 10: 42). How that illumines the fierce contentions of our modern world! Jesus implied that when men belong to God they feel that they belong to people in need, and the most exalted are those most completely given to filling full the lives of their fellow men. Now we see more clearly in this second chapter that this principle runs back to the Creator Himself, whose nature is to come down to the lowest level of human need.

This question could be well asked: What does it mean to be blameless children of God in a crooked and perverse generation? Now to take that problem out of the environment of the first Christians and to relate it afresh to the Christian's situation, one finds himself today with a great problem; a stern duty is laid upon the ministry of our faith.

(To be continued)

Coming Soon

The next special issue will be coming soon. The editor, Rev. Victor W. Skaggs, announces as its theme, "Seventh Day Baptists Believe . . ." This two-color, 24-page magazine designed for spreading the truths we hold dear should be ordered today. Price 10 copies for \$1.00.

Camper Exchange Letters

We are trying to renew an old custom of the exchanging of letters between camps and campers in our denomination. Camp MILES has begun by sending a letter to each of the other church and Association camps. We agree with the Rev. Marion Van Horn when he says: "It seems to us a splendid way to strengthen the warmth of fellowship among our youth." We suggest that the camp letter have the signature and address of each camper with it, and that individuals write to individuals as well.

Camp MILES had a total present of 33 including two visitors. The staff included Austa Coalwell, Floyd Coalwell, Paul Beebe, Janet, Erma, and Marion Van Horn. A lifeguard was furnished by the State of Louisiana.

It is expected that a half dozen of the Southwest youth will be in attendance at Pre-Con Retreat in August.

Pre-Con

Workshops are now in preparation for Pre-Con, August 6-11, at Pacific Pines, Crestline, Calif. Albyn Mackintosh will lead "Individual Responsibility as God's Steward"; Miss Joan Clement will lead "Understanding our Missionary Effort"; Pastor Mynor Soper will lead "Our Christian Sabbath"; and the Rev. Clifford W. P. Hansen will lead "Our Christian Vocation."

The director, the Rev. Duane L. Davis, is putting the finishing touches on the daily schedule, and hopes that as many as can will get their pre-registration blanks to him as soon as possible.

Taking a Serious Look at Protestant Colleges

The greatest need of the nation's Christian colleges is not so much dollars as a strong, revitalized, Christian program in the framework of the liberal arts.

This was the general conclusion of the five-day sessions of the second Quadrennial Convocation of Protestant Colleges on the Drake University campus, June 22-26.

Evidence of this was seen in the summary given by Dr. E. Fay Campbell, Philadelphia, director of higher education

of the United Presbyterian Church in the U. S. A.; in six advisory reports adopted by the 450 delegates from as many colleges; in the major addresses at the plenary sessions; and in the announcement of the creation of a Council of Protestant Colleges and Universities.

In summarizing the convocation Dr. Campbell declared that the church colleges have "stopped apologizing" and are "advancing on four fronts" which he said would "lead the Christian colleges into a period of greatest creative usefulness." He described these "fronts" as "an imaginative board of trustees, a clear-cut educational purpose, a prophetic role in the educational world, and a 'renewed attention' to the study of the Bible."

He advocated specifically Christian college boards comprised of one-third businessmen, one-third educators, and one-third ministers; a "religiously mature" educational program with a constant faculty "study and restudy of purpose" as "necessary to keep the college vital"; doing something about frontier issues instead of merely studying them; and a renewed study of the Bible as the "core of our culture and civilization."

Predicting "reluctant" but greatly increased denominational support of church colleges, Dr. Campbell pointed to "new life" in them with "new evidences of denominational cooperation on the college level and college participation in the world mission of the church."

Charting Paths of Responsibility

The advisory reports, adopted after extensive debate as "guides" to the nation's churches and their colleges, charted paths for intellectual and religious responsibility.

"Creative tensions" between the church and the college are "helpful and stimulating" said the report on "The Relation of Church and Campus." Both church and college have "separate roles" but "live on the same ground" and have a "common obligation to the one Lord," the report stated.

Ways of relating Christian commitment to intellectual responsibility were outlined for colleges in a second report as (1) taking the Bible as the source for faith,

practice, and all forms of knowledge; (2) taking the Bible as the record of man's encounter with God and religious experience as the ground for religious truth; (3) separating faith and knowledge; (4) combining faith and knowledge but leaving it open to confirmation or refutation; (5) disciplining the ways of accomplishing our goals, with responsibility self-contained as well as imposed.

Pronouncements on Vital Topics

A report on student attitudes described students as the "forerunners of a major social and cultural revolution. This must be taken seriously," it said, "if the educational program of the Christian college is to be able to deal with the students' sense of . . . values."

The "World Mission" report declared that a major job of the Christian college was to "develop informed Christian world-mindedness dedicated to justice, brotherhood, peace, and the best possible life for all people." It also called for the "development of an informed Christian concern for the peace of the world and the welfare of all people" as a "divine calling of the Christian college."

The Christian faith is the basis for the intellectual community of the college, said the report on "Theological Foundations." This, it said, was the "distinctive character of the Christian college" and the "distinctive contribution of the Christian college to higher education."

"Worship in the non-sentimental sense is basic," said the report, "and the college is a center for free criticism of itself, of the church, and of the entire political, economic, and social structure around it."

The student section report called on denominations to provide a ministry for students in colleges they support. The Christian college can require courses in religion, their report declared, but warned that these must "never be used to perpetuate a narrow doctrinal line or bring unhealthy pressure for conversion."

The student report also insisted that all church-related colleges be integrated. "We must speak to our society when it makes demands to human personalities by policies of discrimination and segregation by being ourselves communities open to all." (Continued next week)

CONFERENCE CHOIR

"All singers attending General Conference in Covina are invited to join the Conference Choir. Rehearsals will be scheduled daily to prepare the music. Please contact the director if you plan to sing; a list of the anthems to be used will be sent on request.

"Singers, instrumentalists, and organists who will be available for special selections and assignments throughout Conference are asked to contact the director now. Please lay modesty aside in the interest of Christian service and inspiring Conference music."

Lois Wells, Director,
4310 Elrovia Avenue,
El Monte, Calif.

Has America Lost Its Theistic Outlook?

"Overdue," said an editorial in the June 23 issue of *Christianity Today*, is "an awareness that naturalistic and materialistic forces have dissolved many venerable elements of American idealism."

However, "something greater than American ideology and purpose motivated the founding fathers," the journal added. "They themselves confessed a sense of national mission. And to them the United States was not only under divine protection but under divine obligation as well."

"Whatever may be said of other religious traditions," the editorial continued, "the decisive significance of Judaeo-Christian revealed religion in shaping American outlook is indisputable. Unfortunately, the importance of Judaeo-Christian conviction in forging the American outlook has paled in our generation because theistic philosophy has defected from Biblical supernaturalism and has joined humanistic philosophy in identifying the decisive roots of 'the democratic vision' with Graeco-Roman thought."

"Where in American life today is this sense of ultimate mission and purpose?" the journal asked. Even some religious leaders fearful of sectarian exploitation of the political order seem complacent over its corrosion by secular agencies and influences."

Berlin Church Youth Capture Scholastic Honors

Seventh Day Baptists graduating at Berlin Central School, Berlin, N. Y., carry away the highest honors of their class. Here is the story in brief.

Miss Ruth Ellis, daughter of Mr. and Mrs. Delmar Ellis, of Stephentown, was the valedictorian of her class with an average of 92.3. She received many awards among which were: Betty Crocker Home-maker of Tomorrow Award; \$100 valedictory scholarship; and a New York State Regents Scholarship. Ruth expects to attend Potsdam State Teachers College.

Salutatorian Hillar Ilves, son of Mr. and Mrs. Jaan Ilves, of Stephentown, was awarded the Berlin Men's Club \$200 annual scholarship and the salutatorian cash award of \$25. Hillar's average was 91.4. He has also been given a full tuition scholarship at Northeastern University in Boston, Mass.

Miss June Crandall, daughter of Mr. and Mrs. David Crandall, of Petersburg, was awarded a \$100 scholarship, given anonymously for a student who would make a contribution to the field of education; the \$100 PTA scholarship; and was selected as the recipient of the \$100 scholarship awarded annually by the Troy Business and Professional Women's Club. June plans now to attend Albany State Teachers College.

Miss Eunice Jane Maxson, daughter of the Rev. and Mrs. Paul Maxson, of Berlin, plans to attend Potsdam State Teachers College in September to major in piano. Since she plans to teach music she was given an opportunity to play two selections at her graduation, one by Bach and one by Beethoven. She also received her 60-word pin in the Gregg Competent Typist Contest.

All four of the students were honor students through all of their four years of high school.

Howard Ellis, a sophomore, received the mathematics key this year with a 95% mark on his geometry regents examination.

Lacking love, life loses luster.

— Lundquist.

Teen Talk

Building Bridges

Did you ever have a desire to build bridges? Most boys have probably at one time or other had such a desire. Your "Teen Talk" writer once helped a small group of Boy Scouts on a camping trip build an arched footbridge over a little stream that had to be crossed to get to the swimming hole in the river. Using only axes and the material available in the woods it was a task that took several days. However, it was good experience and, though crude, was quite serviceable for several years.

There are many kinds of bridges which can be built quickly in case of emergency if the workers have the materials and the training. The picture on the cover of this Recorder shows a quickly constructed footbridge across Black River in northern New York. It is a type of pontoon bridge to be used in cases where there is not time for more permanent bridges. Other pontoon bridges requiring more time and heavier equipment use rubber rafts which can be inflated and will hold up heavy trucks or tanks.

There is another very new kind of bridge that can be used for spans of 40 to 60 feet — a bridge that can be put in place by two men in a matter of minutes. It comes folded in the middle and carried on top of a truck equipped with a hoist. The operator backs up to the chasm or river to be spanned and shifts the gears on his truck. The bridge rises like a closed jack-knife and then opens as it comes down. It will take two jeeps side by side or one medium tank.

Isn't it wonderful what man can invent to get himself or his vehicles quickly across those deep ditches or swift rivers which bar his progress to the desired objective? More wonderful is the bridge that Christ built which makes it possible for us to be forgiven from our sins and to come joyfully into the presence of God Himself.

The Bible tells us that Jesus has broken down the middle wall of partition that once separated Jews and Gentiles in the

temple. Just as truly He has laid down His life as a bridge between us and God. This is not something new; it was done long ago at the cross of Calvary, but it has to be discovered by each one of us and has to be used individually in each generation. Have you seen and used that bridge? Are you now on the other side? Have you crossed over from the world's side to God's side where happiness is complete? If not, venture out in faith on that narrow footbridge which you can trust. Get the thrill of crossing and the assurance of safety.

THE CHOIR INVISIBLE

O, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence:
Live in pulses stirred to generosity,
In deeds of daring rectitude, in scorn for
miserable aims that end with self,
In thoughts sublime that pierce the night
like stars,
And with their mild persistence urge man's
search
To vaster issues.

— George Eliot.

NEWS FROM THE CHURCHES

SCHENECTADY, N. Y. — The Schenectady Seventh Day Baptist Church is at 20 Colonial Avenue, off Albany Street, in the Woodlawn section at the east edge of the city. State Street is Highway #5, the main road from Albany to Schenectady. Albany Street parallels State Street to the south. Colonial Avenue does not cross State Street, but begins at Albany. It is the second street inside the city limits.

Some who have been passing through our city and looking for our church have expressed difficulty in locating it. The above information may be of help. We always welcome visitors. If coming at a time when church is not being held contact could be made with the Nick Fatato family who have a large plumbing business across the street from the church or with the pastor, the Rev. Lester G. Osborn, in the downtown area at 64 Robinson Street.

SALEM, W. VA. — When the city of Clarksburg was considering in May an ordinance to enforce the observance of Sunday, the Salem Church, which has a

number of members in that city, took official notice of it and made an attempt (unsuccessful) to keep the municipal council from passing the blue law. The Clarksburg Exponent published the church resolution, which may have aroused the religious liberty convictions of at least some of the readers. The last two paragraphs of the resolution follow:

Whereas: It is the opinion of this Church that any ordinance passed by the City of Clarksburg which attempts to place any restriction upon any person's activities on Sunday on the ground that Sunday may be a Holy Day, is an ordinance which violates certain basic rights as set forth in our Federal and State Constitutions:

Now, therefore, be it resolved: That the Seventh Day Baptist Church, of Salem, go on record as opposed to the passage of any ordinance or legislation prohibiting the free use by any person of any day of the week on the ground that such a day is a Holy Day.

FOUKE, ARK. — Vacation Bible School in the Fouke Church is going strong with Miss Pearl Hibbard as director this year. She is doing a splendid job and is very well liked by all the children and young people. There are more than 20 registered in the school. Other helpers in the school are Mrs. Margie Davis, Miss Juanita Mitchell, Mrs. Merline Murray, Miss Maleta Monroe. Miss Hibbard is also teaching a Junior class. Our theme this year is "Bible Sea Adventures."

Our Junior Choir serves the church each week with special music. The Christian Comrade group meets regularly for devotionals and a social time. Seven from our church this year, including staff members, went to Camp MILES.

TEXARKANA, ARK. — In spite of persistent sickness among our people in the Texarkana Church our attendance has kept up well. On May 31, our church held services of ordination for Mrs. Ruth Griffith as deaconess. The Little Rock Fellowship, Fouke Church, and the Hammond Church were represented by delegates and the Little Prairie Church and the Metairie Fellowship sent greetings to be read at the session.

Our Bible School is in session now, June 19 to July 2, with Pastor Van Horn directing. Helping are Mrs. Van Horn and Janet, Mrs. Lura Craw, and Mrs. Ruth

The Sabbath Recorder

Smith. There are about 20 children registered.

Four of our youth attended Camp MILES June 8-15.

Junior Choir led by Mrs. Craw and Mrs. Smith meets each week for practice and sings special music for the morning worship every Sabbath. We are planning for the first baptismal service for our church early in July.

LOS ANGELES, CALIF. — Our church has a very busy summer schedule besides making preparations for the General Conference to be held in Covina in August. The various Conference committees are very busy making plans for this annual event.

We had a very interesting service on June 14, Children's Day, and twenty-seven Sabbath School children gave the program of songs, recitations, a solo, responsive reading, and Scripture reading. Our pastor's son, Stephen Saunders, gave the sermon for the children. The pastor's sermon was on "What Children Can Do." He said it was rather paradoxical, for we had just seen what they can do. We have reason to be proud of our Sabbath School children.

This program was followed by a very impressive service when several parents presented their babies to be dedicated to the service of the Lord.

On June 21, Pastor Saunders baptized four people, three of whom were our young people. We were happy to see these people take this stand for Christ. Also on June 7, a young married couple was received into our membership, making six additions to our church.

Our choir, under the direction of Miss Lois Wells, is giving us excellent music. Recently we were favored by a duet by Dennis Lundquist and Herbert Saunders.

We ask the prayers of all our churches for our work in this large city.

— Correspondent.

Accessions

Adams Center, N. Y.

By Testimony:

Renè Mauch

Annemarie Mauch (Mrs. Renè)

Riverside, Calif.

By Baptism:

Jack Jensen

Fred Jensen

Mrs. Opal Jensen

Mrs. Minnie Farley

Births

Richards. — A daughter, Elizabeth DeAnne, to the Rev. and Mrs. Donald E. Richards of Berea, W. Va., on July 4, 1958.

Obituaries

Cockerill. — Clara Fox, daughter of Charles W. and Rosalie Ball Fox, was born November 1, 1881, at Johnstown Center, Wis., and died June 21, 1958, in the Edgerton Hospital.

She was a beloved member of the Milton Junction Seventh Day Baptist Church. Her marriage to Walter B. Cockerill took place in the year 1917. Surviving are her husband, Walter, and a sister, Mrs. Chester Herrington.

Memorial services were held in the Albrecht Funeral Home, Milton Junction, with her pastor officiating. Burial was in the Milton Cemetery.

— V. W. S.

Cooper. — Asa B., husband of Grace Cooper, was born March 18, 1898, and died May 18, 1958, in the Veterans Hospital at St. Petersburg, Fla., after a long illness. He was a member of the De Ruyter, N. Y., Church.

Besides his wife, he leaves a son, Richard, and daughters, Rita Lynch of Homer and Mrs. Virginia Weeks of Munnsville, N. Y.; also several grandchildren. Farewell services were held at Briggs Funeral Home with Pastor Charles D. Swing officiating. Interment was in the Glenwood Cemetery, Homer, N. Y.

— C. D. S.

McCarthy. — William A., son of William and Lydia McCarthy, was born August 21, 1874, and died at a Stoughton, Wis., nursing home April 10, 1958.

Mr. McCarthy was married to Jennie Bliven on May 25, 1895. She died December 31, 1898. His marriage to Hattie Webster took place June 19, 1902. He is survived by his wife, Hattie; two daughters: Mrs. Robert Gaines and Mrs. Clinton Green; a brother, Loyal; a sister, Mrs. Fred North; six grandchildren and 11 great-grandchildren.

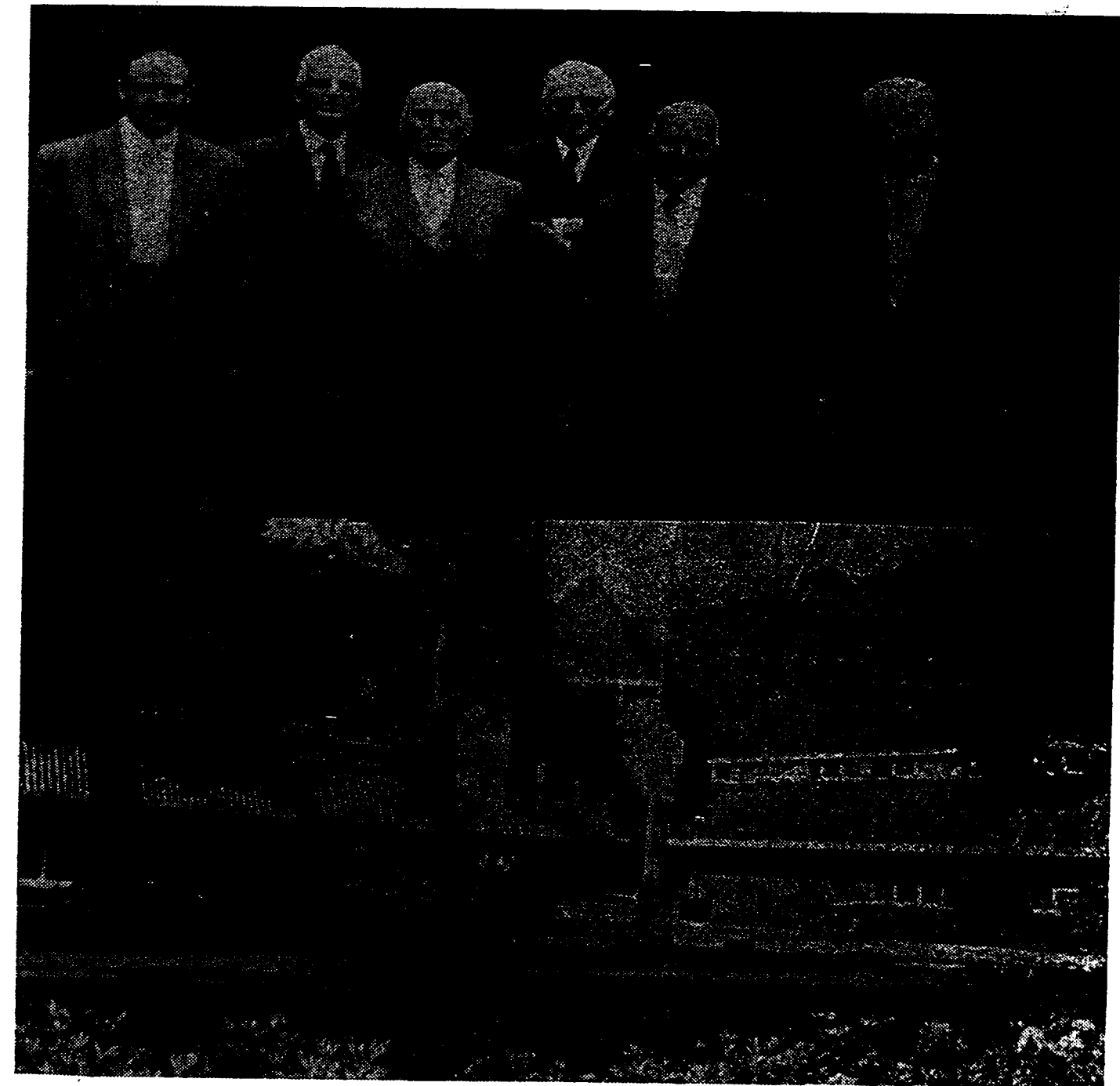
The memorial service was held in the Albion Seventh Day Baptist Church on Sunday, April 13, 1958, with the Rev. Victor W. Skaggs officiating. Burial was in the Evergreen Cemetery, Albion. — V. W. S.

McCarthy. — Hattie Webster, daughter of John and Theresa Webster, was born August 8, 1874, in Albion Township and died April 14, 1958, in the Edgerton, Wis., Hospital.

Her marriage to Mr. McCarthy took place on June 19, 1902. She was a consecrated Christian, a lifelong member of the Albion Seventh Day Baptist Church. Surviving her are two daughters, Mrs. Robert Gaines and Mrs. Clinton Green; six grandchildren and 11 great-grandchildren. Her husband preceded her in death by four days.

Memorial services were held in the Albion Seventh Day Baptist Church on April 17, 1958, the Rev. Victor W. Skaggs officiating. Burial was in the Evergreen Cemetery, Albion.

— V. W. S.



Meeting Place and Leaders of Dutch Conference Held at Zeist, Holland, June 27 - 29, 1958

Upper picture is of elders of Seventh Day Baptist churches in Holland including one from Germany. Left to right: Maarten Baars of The Hague; G. Zijlstra, secretary of the Seventh Day Baptist Union in the Netherlands; Elder Kohler of Brunswick, Germany; H. Visser of Haarlem; Cor. van Dijk of Utrecht; Cor. Bosch of Amsterdam. A report of the conference will appear in the next issue.