

OUR WORLD MISSION
Statement of the Treasurer, June 30, 1958

	Treasurer's		Budget Receipts		
	June	9 mos.	Boards' 9 mos.	Treasurer's June 9 mos.	
Balance, June 1	94.95				
Adams Center	78.19	927.63		Los Angeles	235.00 1,684.00 25.00
Albion	90.63	483.00		Los Angeles, Christ's	90.00
Alfred, 1st	225.75	4,010.22	100.00	Lost Creek	983.94 40.00
Alfred, 2nd	315.20	1,567.18	11.85	Marlboro	265.30 2,416.22 80.00
Associations & groups	529.48	700.35	544.41	Middle Island	18.00 170.25
Battle Creek	553.62	5,124.73	131.40	Milton	421.21 4,668.88 190.00
Bay Area		27.00		Milton Jct.	102.65 1,037.95 40.00
Berlin	39.90	741.70	83.95	New Auburn	73.79
Boulder	50.00	763.81	35.00	New Orleans	233.91
Brookfield, 1st		609.62	20.50	North Loup	208.61 639.20
Brookfield, 2nd	74.75	287.86	30.50	Nortonville	106.47 1,104.64 85.00
Buffalo	22.00	122.00		Old Stone Fort ..	80.00
Chicago	49.00	1,293.00	120.00	Paint Rock	100.00
Daytona Beach ..	62.75	594.00	30.48	Pawcatuck	339.18 3,318.92 86.00
Denver	73.05	550.51	50.00	Plainfield	137.60 3,827.68
De Ruyter		704.00	14.13	Richburg	34.00 557.00
Dodge Center	226.53	1,018.71	10.00	Ritchie	166.00
Edinburg	58.50	269.50		Riverside	1,846.58
Farina	65.50	213.50		Roanoke	10.00 259.00
Fouke	11.00	118.75		Rockville	28.41 287.16
Friendship		178.00		Salem	90.90 1,687.90
Hammond	50.00	60.00		Salemville	142.77 12.00
Hebron	21.66	282.10	2.00	Schenectady	19.00 163.00
Hopkinton, 1st ..		1,088.70	100.00	Shiloh	555.68 3,723.34 90.00
Hopkinton, 2nd ..		252.00		Texarkana	15.00 20.50
Independence	149.00	890.00	75.00	Tract Society	3,893.67
Individuals	12.50	2,586.50	651.50	Twin Cities	25.00 185.00
Irvington	75.00	730.00		Verona	160.40 1,202.81
Jackson Center ..		20.00		Walworth	20.00 220.00
Kansas City		140.00		Washington	267.00 50.00
Little Genesee ...		366.12	26.00	Waterford	70.26 755.00
Little Rock	30.10	55.10		White Cloud	418.49 80.50
					\$5,821.73 \$63,007.08 \$2,815.22

Treasurer's Disbursements

	Budget (Designated & Undesignated)
Missionary Society	\$2,666.08
Board of Christian Education	560.60
Ministerial Training	501.20
Historical Society	101.20
Ministerial Retirement	563.96
Women's Society	90.40
World Fellowship and Service	27.60
General Conference	575.00
Tract Society	594.40

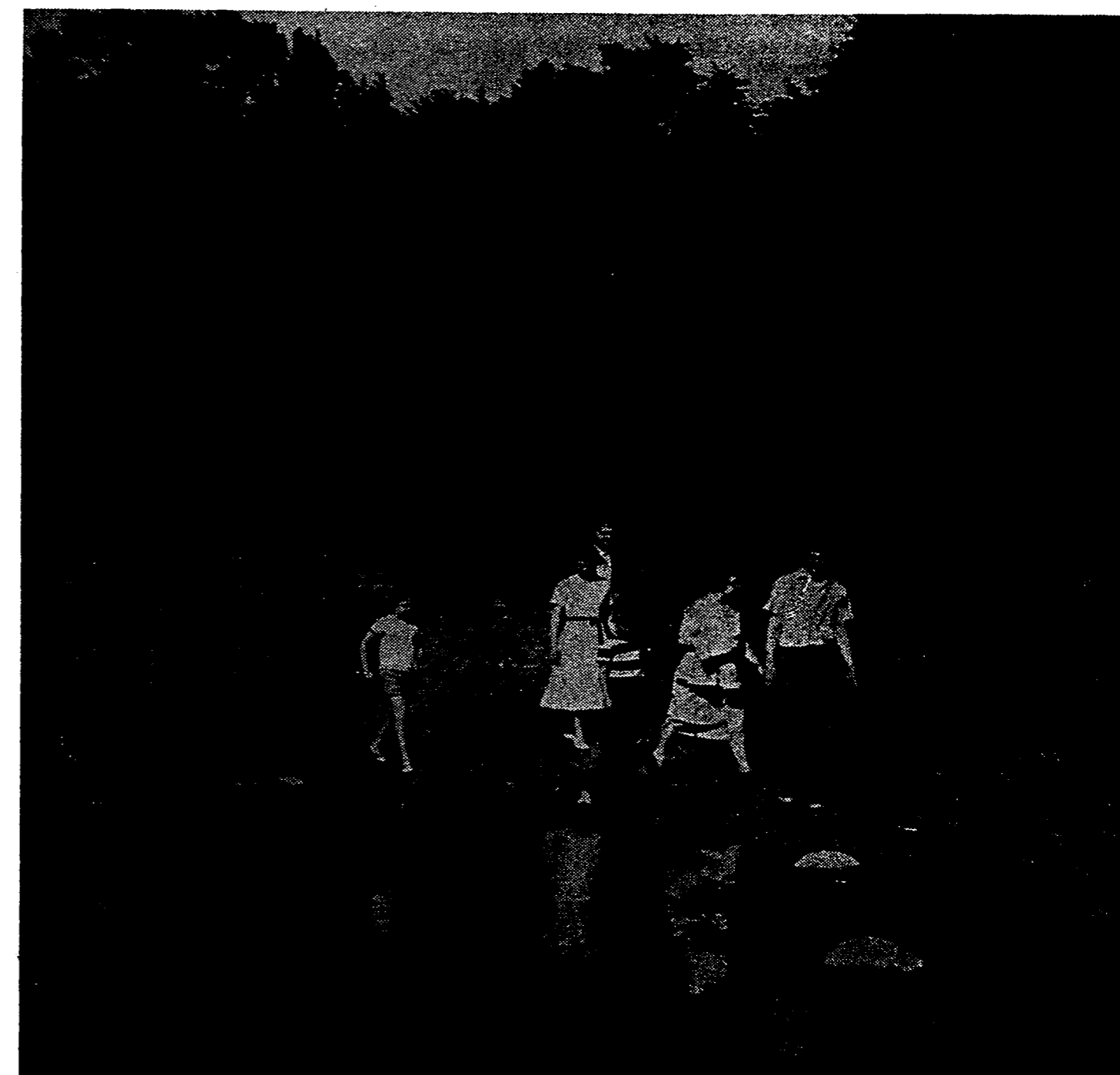
Trustees of General Conference	50.60
Balance, June 30.....	\$5,731.04 90.69

SUMMARY

Current annual budget	\$90,000.00
Treas.' budget receipts 9 months	63,007.08
Boards' budget receipts 9 months	2,815.22
	\$65,822.30
Remainder required by Conference	\$24,177.70
Percentage of budget yr. elapsed	75.00%
Percentage of budget raised	73.14%
Percentage of time before Conference	90.00%
Verona, N. Y.	Olin C. Davis.

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

The Sabbath Recorder



A SABBATH AFTERNOON STROLL

Forest paths and mirroring stream make peaceful settings for a picnic lunch and a family stroll when church services are over for the day. Such occasional get-togethers of widely separated members of a family can strengthen Sabbath and family ties and turn one's thoughts to the Creator as in an isolated park in New York State.

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

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PLAINFIELD, N. J., JULY 28, 1958

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The editor is on vacation from July 24 to August 7. He can be reached at 4350 Strong St., Riverside, Calif., or at the church address prior to Conference.

Preparation for Death

What percentage of Christian people are really prepared to face the event of death in the way that Christians ought to face it? If the percentage is low, then our churches and our ministers have failed in one of the greatest areas of responsibility. Is it possible that we who have hope, joy, and peace by the promises of God have failed to say much about their application to the sudden removal of loved ones? Have we been too polite to talk about a subject which sooner or later represents such a desperate need that politeness doesn't matter?

Talking about death and using the fear of death as a lever in conversion is Biblical and legitimate, but that is not what we have in mind here. We are not thinking of facing the unconverted with the thunderous, "Prepare to meet thy God!" Rather, the question is whether enough emphasis has been placed in recent years on the calmness, the assurance with which we ought to face this eventuality for ourselves and for our loved ones — if we are true believers.

A few chaplains at a summer training camp were discussing informally various things about their civilian ministry. One of them, a Presbyterian, said he had observed that his people were not well prepared for death when it came and that he was making a practice of preaching on the subject regularly — at least once each quarter. People who are grieving do not get sufficient instruction and help from funeral messages, he stated. They need to think about these things long enough in advance to develop a definite Christian philosophy of death based on the Scripture.

Has this minister come up with a timely and challenging thought? Have our people lost out in an area of faith that is really vital to them? Is it too hard to deal with this subject, too hard to know what to say and how to say it? Are there people in the congregation who are so close to death that the subject is touchy? Statistics will prove that most of us will not have to face this problem within the next week or month, but they will also show that we know not when we may have to reorient our thinking to include "the grim reaper." Right now, when we are capable of think-

ing clearly and soberly we need to have imbedded in our hearts the triumphant faith that will stand us in good stead when death comes to us or when we are called upon to strengthen the faith of a friend or neighbor.

The doctors are making tremendous progress in discovering the causes and cures of most of the diseases that bring death. Fewer and fewer of us are dying from natural causes before our time, in spite of the abuses of the body and mind that go with the way of life sought for by so many. At the same time, accidents are on the increase and speed takes its sudden toll. Also there is the universal threat of destruction from the skies which none can avoid thinking about. An example can be cited. Defense is one of the biggest words in national life at the present time. How big it is can be guessed at by the fact that soon one half of the military chaplains on duty within the United States will be assigned to the scattered defense installations, we are told.

Are we prepared for death? It is not a question which can be lightly or politely dismissed. We can find the answers for ourselves if we take time to study the Scriptures, but we need all the help we can get from the church and its ministry.

EDITORIAL NOTES

Economic and Religious Freedom

A poll of ministers was conducted last fall by Opinion Research Corporation of Princeton, N. J., at the instigation of the editors of *Christianity Today*. The results of that poll have recently been published in that magazine. Ministers were interviewed personally and asked to express themselves on the proposition: "Economic and religious freedom are linked. If the government owns and operates all industry, religious freedom will disappear. In the main, do you agree or disagree?" Replies were as follows: Agreed, 55 per cent; disagreed 22 per cent; qualified opinion or no opinion, 23 per cent.

It would be interesting to submit the same question to laymen. There seems to be no valid reason why it should be

MEMORY TEXT

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. Matthew 16: 24.

answered only by ministers. It is somewhat significant, however, that the leaders of religious thought, as ministers are, do not have more decided views in this area of thought. Is it that they do not see the religious freedom issue as clearly as could be desired, or that they do not concern themselves with economic freedom? We all ought to do some thinking on the extent of the connection between the two.

The content of the preaching of Harry Emerson Fosdick is controversial, and has been for many, many years, for he has been known as one who was very liberal in his theology. His method of preaching, according to a sympathetic reviewer of a recent book of Dr. Fosdick's sermons, is something that might well be emulated by others. To deserve the following appraisal is indeed a thing to be desired.

Look at the structure of the sermons. The opening sentence of each sermon rings like a bell. They are arresting but never sensational or tricky. They are more like an African drum beat calling the worshipers together — "Stop doing what you are and come hear the Word of God."

He knows human nature. Fosdick always starts where the people are and takes them where he believes God wants them to be. His sermons march toward the goal he has in mind. His illustrations keep you on the main line of thought. The language is clear — he wants people to understand him — not to walk away confused or impressed with his learning or brilliance.

He has imagination and strong emotions. Both lend color and power to his sermons. He avoids being carried away by his own emotions (something of which we ministers are often guilty) because he has a well-disciplined mind and prepares thoroughly before he steps into the pulpit.

JULY 28, 1958

Executive Secretary

Report on OWM Giving

Seven Seventh Day Baptist churches and one fellowship have already contributed more than their suggested quotas to Our World Mission budget this year. Three churches will exceed their suggested quotas this month if their July contributions do not fall below the average of previous months' giving. Six churches will reach their suggested quotas by September 30 if their giving continues in the next three months as it has during the previous nine months. This accounts for only sixteen of our sixty churches. Do you know whether or not your church is in one of these groups?

Two-thirds of our churches have given more to Our World Mission so far this year than for the same period last year. This seems to indicate that more of our members are taking a vital interest in the work of their denomination.

It will soon be time to adopt a budget for another year's Our World Mission program. Our boards and agencies, we hope, will bring forward-looking programs for our support. It will be necessary to take into consideration our possible resources when a total budget figure is considered. Besides the giving of the churches this year, the Tract Board generously shared its surplus of funds, but we should not expect the board to do this another year.

What has been your method of giving to Our World Mission this year? We know that many have given regularly, some sacrificially, and others generously. Some have given sporadically, possibly just enough to satisfy their consciences, and then some have not given at all. Perhaps each of us should be willing to review individually what we have done and prayerfully consider whether we have really done all that we could and want to.

Our World Mission program, using our money, is spreading the Gospel message, is calling special attention to our belief in the sacredness of the seventh day as the Sabbath, is making it possible for many to grow in the grace and knowledge

of our Lord and so is helping many people.

If it were possible to report at Conference that the total \$90,000 of this year's Our World Mission budget was raised, we could, with rejoicing, make decisions to undertake work that is waiting to be done by our boards.

There will probably be a special Conference offering taken in your church the Sabbath of August 9. We hope you will be led to make a most generous gift at that time and in the week that follows, if it is impossible for you to be at Conference, that you will be much in prayer that the Holy Spirit may work among those present that all decisions made may be in accordance with God's will.

Commission Requests Prayers

Charles F. Harris, chairman of Commission, in a letter to the editor asks that Seventh Day Baptists everywhere pray for the Commission of General Conference as that body meets in its pre-Conference session at Riverside, Calif., August 4-8. There are, as always, a large number of things which must be carefully considered, among which is the budget for the coming year which must be prepared for Conference action from the requests sent in by boards and agencies.

Members of Commission, besides the chairman, are: Rev. Earl Cruzan, Wayne N. Crandall, Rev. David S. Clarke, Dr. C. LeRoy DeLand, and Rev. Marion C. Van Horn. The executive secretary, Mrs. Robert T. Fetherston, acts as secretary for the meeting. The meeting place is at 4415 Lemon St., where letters may be sent by any who have occasion to write to the group or to other Conference delegates who will be in Riverside prior to the beginning of Conference. The telephone number is OVERland 6-0545.

HELP WANTED. — To raise Our World Mission operating budget of \$90,000 before General Conference. If unable to fulfill requirements entirely yourself, enroll support of others to help with contributions large and small to Conference collection in your local church or in Covina, Calif.

CONFERENCE IN HOLLAND

JUNE 27 - 29, 1958

By Rev. James McGeachy

It was my privilege as pastor of the Mill Yard Church, London, to attend the Conference of our Dutch churches held at "Woudschoten," Zeist, near Utrecht June 27-29. "Woudschoten" is an interdenominational Conference center, standing in its own grounds, with magnificent woodland all around. The building is well equipped for the purpose of such meetings.

Brother Zijlstra, secretary of the Union of Seventh Day Baptist Churches in the Netherlands, brought me and his daughter Els from Rotterdam on Friday evening, and we were happy to find a good number of our Dutch brethren and sisters already there.

On Sabbath morning Elder Visser of Haarlem preached the sermon in the fine, modern chapel on "Coming to God's Sanctuary to the Celebration of Holy Communion." We all partook of the sacred elements immediately after, and several gave their testimonies. Sixty-four were present on this solemn occasion.

After dinner Brother Kramer of Leeuwarden spoke on "Christ in the Tabernacle Service." This was followed by a discussion of points he had made.

Later I was given the opportunity to give a report of the activities of the Mill Yard Church, much of it being concerned with the visitors who came to London from the U. S. A., such as our missionaries

on their way to and from Nyasaland, and from other countries. By this means we gave the Dutch brethren and sisters a good view of the world mission of Seventh Day Baptists in the various mission fields. We mentioned specially the encouragement received from our Jamaican brethren and sisters who have come to England to find work, and who now worship with the Mill Yard Church.

A young people's meeting was held in the evening when Brother Geurt Dijk of Amsterdam told the story of Peter's escape from prison, and Miss Wietske de Jong of Leeuwarden gave the life story of Guido Gazelle (1830-1899), a Flemish poet and Roman Catholic priest. Examples of his poetry were given. All joined in singing a hymn written by him.

Miss Annie Kramer held a Bible quiz for young and old, little prizes being given to those who answered correctly. Sister Dijk then read a story for the little ones.

After the Sabbath a song service was held in the chapel, and the young boys and girls sang from the organ gallery "Safe in the Arms of Jesus." Other well-known hymns were sung in Dutch.

I was greatly indebted to Brother Zijlstra who acted as my interpreter, and to Els for helping me to understand much that was said.

An early morning prayer meeting was held in the chapel on both Sabbath and Sunday. Elder Van Dijk of Utrecht preached a special sermon for the young people on Sunday morning, based on



Delegates at the Netherlands Conference

Psalm 27 and 1 John 5: 11-13. He spoke of Jesus as the Way, the Truth and the Life, exhorting the young people to give hearts to Him. The children then sang from the organ gallery again.

After this service the red collection boxes for foreign missions were handed in. Later when the contents were counted, the sum amounted to 865 gulden or about \$244. This was for the Nyasaland Mission and would go towards the cost of a Gestetner duplicating machine, which the Dutch brethren decided about a year ago to send to Makapwa, as a result of the visit of Joan and Beth to Holland last July. The duplicator will cost \$343 altogether and is being sent from the Gestetner branch in Salisbury, Rhodesia. 240 gulden (\$68) sent last year to Nyasaland will be used to pay freight and duty on the machine. A special gift of 300 gulden (\$85) was given towards the cost by one Dutch sister.

After dinner Brother Köhler of Brunswick, Germany, gave the greetings of the German churches, and a message from Psalm 16. He was understood by the Dutch friends without an interpreter as long as he spoke in Low German. He mentioned that it was 25 years since the German Seventh Day Baptist churches were formed. There are four churches, Berlin, Hamburg, Braunschweig, and Gelsenkirchen, with about 200 members.

Later there was a sale of toys made by Brother Vink of the Hague. He had been ill for 15 years, and the proceeds of the sales were to be added to the foreign mission fund. Most of the toys were in the form of animals, and were neatly made. This realized 77 gulden or \$22.

A business session was held late in the afternoon, and after tea all the friends departed to their homes. It was indeed an inspiring time to meet with those of like precious faith.

What is the final judgment? A noted Missouri Lutheran theology professor, Dr. J. T. Mueller, says that it is not a long-protracted process but "a momentary act of God when time will have been replaced by eternity."

MISSIONS — Sec. Everett T. Harris

Letter of Appreciation

(Pastor Kenneth Smith writes in behalf of the Denver Seventh Day Baptist Church a letter of appreciation for the evangelist and quartet who assisted them in their special meetings June 20 - July 6.)

We have just concluded a highly successful evangelistic program and we would like to express our appreciation to the Missionary Society for making it possible. It was a far more effective program than



Left to right: Owen Davis, Wendell Thorngate, Gary Cox, Justin Camenga.

we could have organized ourselves. We have nothing but the highest tribute for Dr. Hurley and the quartet who, besides the preaching and the singing for the services, assisted in a most encouraging visitation program.

For the most part our attendance was good. Most of our membership lives at some distance from the church and that makes a series of meetings something of a driving marathon, but many were there every evening. For thirteen services we averaged about seventy with our best attendance for the last four services. The church was full to capacity for the last service when, along with our evangelistic team, we had our three missionaries with us.

I have said that the visitation was encouraging. It was downright inspiring!

Several Seventh Day Baptists were rediscovered in the city who were totally unknown to most of us. We have great confidence that they will join with us in the near future. Several very hopeful contacts were made and promises were given that they would attend our church whenever possible. It was helpful, too, to know that some of our more distant contacts had changed their addresses and we can bring our files up to date. In summary, our visitation teams did a splendid job and we were sometimes surprised to find a person more than ready to fellowship with us. The old saying is still true that you have to ring doorbells as well as church bells. We have every reason to believe that this is but the beginning of a regular program of lay evangelism in Denver. With the growing congregation and the dream of a new church this is an exciting place in which to be a Seventh Day Baptist.

As one of my deacons said to me, "We ought to do this every year." Well, why not?

Home Field News

Evangelist and Quartet at Denver

Pastor Kenneth Smith writes of the special services at Denver where Evangelist Loyal Hurley and an evangelistic quartet of young men are assisting, "Our program ends tomorrow night and we have had some real success despite blistering hot weather. Will send report later. The young men are great."

The Rev. Loyal F. Hurley reports that the lay visitation program of the Denver Church was enthusiastically supported. "Quite a percentage of the contacts seem hopeful. I am sure that the visitors have a vision that they never had before."

Shepherding Pastor Reports

The Rev. Marion Van Horn reported, "Our Bible Schools are doing fine in Fouke and Texarkana, Ark. Pearl Hibbard is directing and teaching a class here in Fouke, assisted by four and sometimes five teachers. I am directing the school at Texarkana with Erma and Janet helping along with two other teachers. We have about 20 boys and girls registered in each school."

Pastor Van Horn hopes to contact several nonresident church members and lone Sabbathkeepers as he journeys to and from Conference at Covina in August. He was planning to visit the Stillman and Pierce families at Houston en route to the Southwestern Association meetings at Edinburg, Texas, July 10-13. He had previously counseled with Moderator James Mitchell as to the Association program.

Paint Rock Church

Pastor Ralph Soper tells of conducting weekly broadcasts over radio station WROS at Scottsboro, Alabama, every Wednesday at 1:30 p.m. This radio ministry has been carried on since March, 1956. Pastor Soper writes, "These broadcasts have brought us many contacts and there is now a call for me to hold a series of special services here near Scottsboro, the county seat where the broadcasts are made." He adds, "We need a young couple to help with special music and singing or two young men who are good at leading singing and playing some musical instrument to help in the special series of meetings which we are planning."

Jackson Center

Pastor Montie Slusher's quarterly report shows an active quarter of leading Sabbath services at the church, assisting in the Sabbath School, conducting prayer meetings, calling in the homes and in the hospital, distributing Christian literature, and rendering other pastoral services. He tells of plans to contact the owner of the Airstream Trailer Factory located in Jackson Center as to possibility of placing a Bible in every trailer that leaves the plant.

Salemville

Pastor Edgar Wheeler reports, in addition to regular services, a series of "spiritual renewal services" with the pastor leading the services and speaking each evening. He writes, "There were no great results visibly apparent but we realize that spiritual things cannot be so measured." His sermon topics were: "Grounds of Our Faith Restated," "Living in Hope," "Managing Our Menageries," "Expanded Horizons," and "After All Is Said and Done."

New Auburn

Pastor Don Sanford reports, "Directed community Bible School with about 65 in

attendance. I am now the only resident pastor in the community and so have had more community activities in such things as Memorial Day celebrations, school functions, etc. We have had many guests in our new church, and have given out some tracts, etc., in connection with this. The nurses and Jacqueline Wells were well received when they visited. Hopes are high for a membership class and baptismal service this summer."

Schenectady

Pastor Lester Osborn reports fourteen sermons and addresses and eleven Bible studies during the quarter. He has continued a heavy schedule of calling and distribution of tracts and Christian literature. He writes concerning the building program of the Schenectady Church, "Our parsonage has been started with foundations in and water and sewer connections made." He states, "We go to Gallupville the second Sabbath afternoon of each month for services with Mr. and Mrs. Arthur Burns and to visit patients in their Nursing Home."

Pastoral Vacancy Filled

Word has come from Michigan and California that the Rev. Alvin E. Huntington of Azusa, Calif., member of the Los Angeles Church, has accepted a call to the Seventh Day Baptist Church at White Cloud, Mich. From our correspondence it appears that both the church and the new pastor feel that the hand of the Lord was definitely shaping the events leading to the new ministry in White Cloud. Mr. Huntington has sold his home and will be taking his family to Michigan immediately after Conference. It is his first pastorate with our people, whom he has come to love.

The White Cloud pastorate was made vacant recently by the resignation of the Rev. Orville W. Babcock who has served there for a number of years and will continue to live in the village, giving full time to the teaching profession.

The American Jewish Committee reports the world Jewish population increased last year by 58,557 to a total of 11,908,443.

WOMEN'S WORK — Arabeth M. DeLand

JULY WOMEN'S BOARD MEETING

Committee Activities

The Christian Culture Committee displayed a book of maps of each state where our Seventh Day Baptist churches and fellowships are located. This will be exhibited at Conference, and a mimeographed list of directions for visiting each church is available upon request. The drawings were prepared by Daren Williams, the fourteen-year-old son of Mrs. Ellis Williams, a member of our board.

An interesting comparison of last year's reading points with this year's program shows the increased participation.

	1956-57	1957-58
Total points	46,917	82,096
Honor readers	22	56

The honor readers who have turned in over 400 points will receive a small award at Conference.

Several interesting letters from the girls who have assisted in Bible Schools through the Women's Board Summer Project, telling of their rewarding experiences, were read.

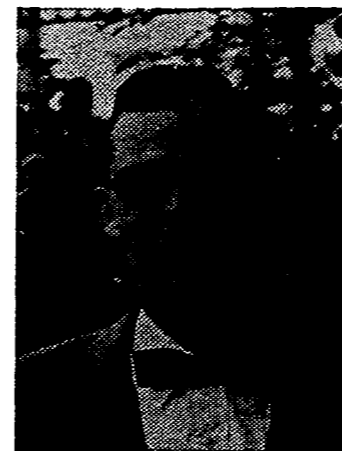
The proposed budget for 1958-59 was discussed and voted to be presented to Commission.

United Church Women

The Eighth National Assembly of the United Church Women will be held in Denver, Colorado, October 27-30, 1958. It was voted to ask the pastors' wives of our Denver and Boulder Churches to be official delegates of our board. Many local councils have been studying the pamphlet, "What Shall We Resolve at Denver?" so that their delegates will be informed on the new issues to be presented. Such areas as school integration, civil rights legislation, the UN Peace Force, U. S. foreign policy decisions, and disarmament and nuclear testing are very important at this critical time.

Conference Preview

A flip chart was displayed to the members of the board showing how our societies could be strengthened by a better functioning membership. This will be used



Does Sabbath-keeping Interfere?

Paul B. Osborn

Does the Sabbath help us or does it hinder us in our Christian life? There are three different things which the Sabbath should do for us: It should show us God; it should show us Christ; and it should show us the Holy Spirit. We find in Exodus 20, the eighth verse, the fourth commandment, and I am sure you are all familiar with it: "Remember the Sabbath day to keep it holy." And you remember as we go on down through the four verses of this commandment that it refers us back to creation "for in six days God made the heaven and earth and all that was in them and he rested the seventh day; wherefore he blessed and sanctified the seventh day."

So we find that the Sabbath is instituted at creation but, more than that, it is an indication of what creation means to us. You might say that the Sabbath in this sense puts a purpose in the universe.

The pantheist says, "God is everything, the grass, the flowers, the sun, the whole universe is God." But the Sabbath tells us that God is more than matter. The Sabbath tells us that the world was created and after everything was made God drew aside and He rested. He is apart from His creation.

There are other people called agnostics or skeptics who say, "I can't know God. I see indications that there is something above matter. I see indications that somebody did create all this. I see indications

at the Conference workshop, "Forward in Growth Through Our Membership Responsibilities," on Wednesday afternoon of Conference week. We hope that delegates from each of our societies will be able to attend and make this a worthwhile discussion.

of a designer in the universe but I can't know who he is. I have no way in which I could possibly understand the fullness of his personality." And so they call themselves skeptics because they don't say, "I don't believe in God"; they just say, "I can't know for sure there is a God. I can't know that He loves me, or any of these things." This is what the skeptics say, but the Sabbath comes to us week after week and tells us that God is interested in us. Surely if God is interested enough in us to provide the Sabbath then we know more about His personality than the skeptic who is divorcing himself from the revelation of God.

The evolutionist would try to get us to believe that the universe just happened, but the Sabbath says that God created this and then He stepped back and He contemplated His work. The Sabbath tells us that there is a purpose in the universe, that creation from God is great, the world is great, and we can see indications of God. The Sabbath tells us that this same God who created the universe is still interested in you and me. He is still interested enough to set apart this weekly time when He wants to have our undivided attention.

The Sabbath then is a weekly reminder of God. The Sabbath is the sign of a covenant between God and man.

In Exodus 31: 16, 17, we read that the Sabbath, with the opportunity for meditation and communion, shows us God's desire to fellowship with us. There is the important thing — not the fact that we are abstaining from work, but the fact that we have time when we don't work to be able to commune with God. Suppose some of our loved ones should take the time to come and see us and when they got to our house we were just too busy and had something else to do. I had to weed the garden or there was a little overtime I could get at the plant or I had to go and visit the neighbors. My loved ones have come from a distance to see me and I am just too busy, I don't have time to see them. I wonder how that person would feel to be left out that way after having made an effort to have a fellowship with us. I wonder if God doesn't feel the same way sometimes when Sab-

bath after Sabbath people are too busy to spend time in fellowship with Him. "Six days," God has said, "a man shall labor." God has given us this time. He knew that we would have to work. He knew that we needed to have these material needs provided for but He also knew that we would overemphasize material things if He didn't say, "Remember the Sabbath day to keep it holy." When I see the Sabbath I think of creation, and of God, and the greatness of His majesty. The One who created the universe is brought down and made to be a person who walks beside me and loves me.

The Sabbath Teaches Redemption

We find also that the Sabbath teaches us something else — it teaches us of redemption, and of Jesus Christ. The fifth chapter of Deuteronomy is the second rendering of the Ten Commandments. The children of Israel had received the Ten Commandments at Sinai and for about 40 years they had wandered through the wilderness, striving to do what God wanted them to do after their first failure to enter into the promised land. Now they are poised again on the border, ready to go into the promised land. Moses, knowing that he cannot go in with them because of his own personal sin, a matter between himself and God, is rehearsing to the people the things that God has done for them.

So in the fifth chapter of Deuteronomy he tells them of the law that God has given them. The words are not the same as found in Exodus 20 because Moses is reviewing the law in relationship to their history. He says in Deuteronomy 5: 12, "Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor and do all thy work: but the seventh day is the sabbath of the Lord thy God." In the 15th verse He says, "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day." In Deuteronomy 15: 15 we find a similar thought, "And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee:

therefore I command thee this thing to-day."

Here we find the law tied to the fact that they had been redeemed from Egypt. There they were bondslaves. Of course they went in there of their own free will, but they were trapped when the other Pharaoh rose who knew not Joseph. How many times today people are fooled into entering into the devil's trap of their own free will. They walk in thinking that they can come out any time they want to. But once the devil gets you in his trap and gets the webs of sin around you and begins to draw them tight, you are like a fly in the web and the harder you struggle the more enmeshed you become in the web. We find the children of Israel were this way, having gone into Egypt, departing from the promised land where God wanted them to stay, and now the time approached for them to come forth from Egypt but they were enslaved, entrapped. So we find that the Lord had to redeem them.

The story of their redemption from Egypt is a wonderful story. First there was Moses, sent to Pharaoh to tell him to let his people go. Finally God had to bring judgment upon the iniquity of the people. The first-born were to be slain but the Israelites were to slay a lamb and to paint the blood over their doorpost and on the lintels of the door and the angel of judgment would pass over them. That night they were redeemed from Egypt. They were free through the instrumentality of God's working. The people were delivered. So we find that we today are delivered not through anything that we can do. We are delivered from our sin through the power of Christ and what He has done for us. We who are bound in sin cannot escape and cannot do anything to free ourselves. God hears our call and sends His Son bringing forgiveness of sin and new life — new life through the power of His Holy Spirit.

In Hebrews 4: 10 we read: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." We rest from our labors. Here we find how the Sabbath is a picture of redemption because the Lord Jesus

(Continued on page 13)

July Tract Board Meeting

When the Board of Trustees of the American Sabbath Tract Society met at the Seventh Day Baptist Building Sunday afternoon, July 20, the fourteen members and one visitor present knew that it would be a long session because, in addition to the quarterly reports and regular business, they would have to consider also the annual statement to Conference.

The much smaller attendance than usual was probably due to conflicts with camp and the busy schedules of the summer months. (In previous years the meeting has been held in June.) Three members made considerable effort to be present, driving singly from Philadelphia, Shiloh, and the South Jersey camp in the pine-woods.

The Publications Committee had an important meeting just before the board meeting with Mrs. Abbie Van Horn of Milton, Wis., present in addition to members usually in attendance. The committee took significant action on a matter referred to it by the last board meeting and in addition authorized the reprinting of 15,000 tracts. A second edition of the mimeographed Sabbath Manual for Youth was authorized to meet the expected future demand for it. The actions of the committee were later approved by the board.

The secretary reported tract orders filled during the quarter totaling almost 36,000, the highest quarter of a very high year as compared with past years. He called attention to the fact that more than one third of our active churches and mission stations had sent in orders, many of which were quite large. The credit for rapid distribution goes to relatively few individuals who have been very zealous. It was noted also in the annual report that this high rate of distribution had caused the board to go slightly above its own publication budget.

The editor of the Recorder, in his report, attempted somewhat of an evaluation of the first two special issues, expressing the opinion that they were quite successful and that there seemed to be no reason why the board should not continue for the present with the project. The board took action to empower the Advisory Commit-

tee to arrange for editors during 1959 in the event that General Conference wants the board to continue publishing on the present quarterly basis.

When the manager of the publishing house, L. H. North, reviewed the progress of the printing establishment for the past quarter century as well as for the current year and quarter there was applause for his faithful work. Some of what he presented will be reported on the Conference program. Mr. North regretted to report that commercial business had showed a considerable drop during the past six months so that the year's profits were very low in comparison with last year. Denominational publishing showed an increase of \$4,300 over the previous year, he pointed out.

The budget which had been worked on before the April board meeting was presented in full at this meeting and was tentatively adopted for the new fiscal year which began June 1. It will come before Commission and Conference for review and recommendation. It calls for decreases in some items and increases in others, with a moderate over-all increase.

— Corresponding Secretary.

MAGNA CUM LAUDE

Two of the four highest honors were conferred upon Seventh Day Baptists at the Alfred University commencement on June 8. Camille Crofoot Harris and Lawrence Stanley Harris received magna cum laude degrees. Mr. and Mrs. Harris were married on May 31, one week before commencement. Camille and Stan were members of Eta Mu Alpha, a national scholastic honor fraternity, to which upper class students are elected on the basis of their academic excellence and personal character. Camille was president of the Women's Student Government during her senior year, and a member of Alpha Lambda Delta and Phi Sigma Gamma, both national honorary scholastic fraternities. She was also a member of the honorary athletic fraternity, Alpha Tau Theta.

The young couple is now residing at 1646 Coventry Ave., Cleveland Heights 18, Ohio.

Teen Talk

Robot with a Brain

How long will it be before men with big brains will be able to develop robots with little brains? They are on the way to such a development already, according to an announcement recently made by the Navy.

What will they call this brainless brain when it is completely developed? You might as well add the name to your list of new words. The Navy proposes to call the giant electronic machine a "perceptron" because it will be able to perceive a few of the things that God made it possible for the first man, Adam, to perceive on the day of his creation. No machine now in existence can do that.

Electronic computers, such as the International Business Machines (IBM), can do wonders at sorting out and putting together information that has first been fed into it on punched cards. This new robot when perfected will not have to be fed any information; it is expected to be able to read the printed or written word or to identify instantly musical compositions. It may be able to go through library books with great speed. It will work something like the human eye and brain. Already it is capable of distinguishing between right and left when objects are placed in front of it. If the scientists can improve it and make it small enough to fit inside an airplane, there is a possibility that it could become a new type automatic pilot. Perhaps it doesn't sound very exciting to you, but it is to the biggest brains in the Navy.

Here is a machine that can tell right from left. How about telling right from wrong? Probably no machine will ever be invented that can do that. Moral judgment is that thing which exists only in the mind of man, placed there by God Himself. I'm sure you sometimes wish that you had more of it.

Sin is in the world and problems facing us sometimes have us all mixed up. We need help. We can ask for it. That is another way in which we are different from anything else in the world, invented or living. God is happy to answer our

calls for help. Because our need for help was so very great He sent His Son into the world to give us the help that we need in conquering sin. "He was tempted in all points like as we are, yet without sin." Yes, Jesus can help us if we call upon Him.

When you get mixed up you don't want a mechanic as a machine does. You can't get along with just human help; you need what Jesus can give you through prayer.

Deaconess Sallie Appel

Sarah Minerva Lewis, oldest daughter of Deacon Howell Lewis and Emmaline Johnson Lewis, was born near Stonefort, Ill., June 8, 1885, and departed this life suddenly at her farm home near Stonefort, July 6, 1958, at the age of 73 years.

She attended public school, accompanying her father who was a grade-school teacher. Her high school and college education was obtained in the Stonefort and Walworth, Wis., high schools and Milton College. She taught school before she was married.

On March 21, 1912, Sallie was united in marriage with Albert Andrew Appel. To this union were born three children. One, William Howard, died in infancy.

She has been a loyal member of the Old Stone Fort Seventh Day Baptist Church over 61 years. She has served as organist, trustee, clerk, treasurer, deaconess, and Sabbath School teacher. She played the organ and taught her Sabbath School class the day before her death.

She is survived by her husband, Albert; two sons, Edward of Stonefort and Rev. Albert Addison, now of Leonardsville, N. Y.; seven grandchildren, two great-granddaughters; a sister, Mrs. Ray C. (Mabel) Purcell, of Johnston City; a brother, Ralph Lewis, of Stonefort, and a number of nieces and nephews, and a host of friends.

The funeral service was conducted in the Old Stone Fort Seventh Day Baptist Church on July 9 with Pastor Carlos McSparin officiating. Burial was in the Joyner Cemetery. — Rev. A. A. Appel.

August RECORDERS

The Sabbath Recorder is always published on alternate weeks only during the month of August (50 issues per year). Readers are hereby reminded that the dates of publication will be August 11 (special 24-page issue) and August 25. There will be no Recorder next week (August 4) or August 18.

It is hoped that adequate plans have been made by individuals and churches for quick distribution of the special issue. An attempt will be made to have some copies available for purchase at Conference. The Sabbath will be emphasized more in this issue than in the first two specials.

Does Sabbathkeeping Interfere?

(Continued from page 10)

Christ has accomplished our salvation. There is no work. We are not saved by works, but by grace alone (By grace are ye saved through faith and not of works, lest any man should boast). We who were bankrupt in sin and could not earn our salvation are caused to cease from our labors through the work of the Lord Jesus Christ. He has accomplished our salvation as He died on the cross for us.

In the Sunday comic strip "Dondi" recently, Dondi and his friend accidentally burned a barn. Thinking they are going to be expelled from school because of their deed, and not knowing of their own inability to pay, they have gone to the dean of the school and told him that they are willing to pay for this barn. The dean asks, "Do you know how much it would cost?" "Why, yes," Dondi says, "about a million dollars; but we are willing to give our allowance even next year to pay for it." Poor Dondi does not realize that he can't pay for that barn out of his own meager allowance. So it is with us today. Many men do not realize that they can't pay the penalty for their sins because there would be nothing left at all if we were forced to pay. Only Christ can pay. God rested on the Sabbath and we rest on the Sabbath. We rest not just because we remember God in creation but we rest because we remember Christ's work on

the cross as He died for us to accomplish our redemption.

The Sabbath Shows Us Service

The Sabbath shows us God the Father, Christ our Redeemer, and the Holy Spirit. The Spirit shows the service of the Sabbath. There are two kinds of service: There is service that we do for God; there is the service that God does for us. In Mark 2: 3-6 we find the strength of the legalistic trappings of the Sabbath in the time of Christ. They had so bound up the Sabbath with these details of observance that Christ was hard put to serve the Sabbath in the way which He knew to be right. It also shows that these trappings, these observances, which man had set up to keep the Sabbath, interfered with God's plan. They have interfered with God's service for mankind. In the heart of this passage Christ is telling the Pharisees that these legalistic things are not as essential as the Sabbath is. He is telling them that it is lawful to do good on the Sabbath. "The Sabbath," He says, "was made for man." If the Sabbath was made for man then it has a special purpose and it should be used for the purpose for which it is intended.

Every day at camp we have what we call the "Alone Hour." We try to enforce this period of time. We say, "Do not talk to each other; do not congregate, but be still. Read your Bible and pray." We can enforce the "no talking" rule, and we can scatter the campers, but we cannot enforce upon them the purpose for that quiet hour, which is to get them to God. I remember at Lewis Camp in Rhode Island between my freshmen and sophomore years in high school when I at that quiet time really found Christ as my Lord and Savior. Before that I had always believed that Christ died for the sins of the world but it was during those quiet times at Lewis Camp that I realized that it wasn't the dying for the sins of the world that saved me; it was when I realized that Christ died for me. Although the "Alone Hour" might be enforced by the camp directors, the important thing is for the campers themselves to come into the spirit of this and to find God and talk with Him.

The Sabbath was made for man and it has a purpose.

He has said, "Six days shalt thou labor and do all thy work" and He has said, "You shall not work on the Sabbath"; and if we, in observing the abstention from work, still fail to find the true purpose of the Sabbath, it is not God's fault.

How then can we enter into the purpose of the Sabbath? We find in John 14: 26 that Christ said the Holy Spirit would teach us all things. If we are living in the Spirit, the rules of the Sabbath will take care of themselves and the purpose of the Sabbath will be fulfilled, because the Spirit will teach us. He will tell us what legal requirements are necessary for Sabbath observance.

We wouldn't think of keeping the same requirements today that they had 2 or 3,000 years ago. The Sabbath day's journey was stipulated because in those days the farmer would walk for six days a week, behind the plow, sowing the seed, or reaping. Walking was his occupation and in the agricultural community the Sabbath day's journey was a good rule because it kept people inactive when they had been active. In our day many of us sit around most of the time and perhaps the best thing for us to do on the Sabbath day would be to get out and walk and exercise ourselves so that we are relaxed and, with tensions eased, we get closer to God. If we come to the Sabbath and use the Sabbath as it is supposed to be, the Spirit — the Holy Spirit — will show to us what He wants us to do. He will serve us so that we will be able to serve God.

We shouldn't come to the Sabbath just because God has said we should, but we should come so that we might find how we can live our daily lives. Too many of us divorce our Sabbath worship from our daily witness. Our Sabbath worship should be a fulfillment of our daily witness. Sometimes Sabbath worship is substituted for daily witness.

The question is not "Does the Sabbath interfere with your religion?" because sometimes the Sabbath might be your religion and that isn't Christianity. The

Sabbath is not to be the object, but it is to be an aid, an instrument by which we become better Christians. How about our Christianity? Do you think of yourself above what you ought to think? The Bible says you shouldn't, and yet how many of us think that because we keep the Sabbath we are just a little better than some other people. If that is what we think then the Sabbath for us is wrong because it is giving us a wrong thought of ourselves.

I wonder if our Sabbath observance keeps us from serving God at other times during the week. We say, "I come to church and I keep the Sabbath. That's all the time God needs from me." But that isn't true. If the Sabbath keeps us from living seven days a week for Him then the Sabbath is wrong for us. Sometimes we are so busy in keeping the details of the Sabbath — marking down on the calendars the exact second the sun sets so we can work right to that time and not be working on the Sabbath day — that we forget the purpose of the Sabbath. If the Sabbath means to us only not working, I do not believe the Sabbath is a blessing, but a curse and a burden, and it is interfering with our Christianity.

What should the Sabbath day do for us?

It should keep us in touch with God; it should keep us humble in Christ, knowing that only in Him is redemption; and it should keep us active in service so that the Holy Spirit has a chance to work in us and through us. Now the Sabbath may be instituted for God, and that is wrong. The Sabbath may make us proud, and that is wrong. The Sabbath may keep us from service, and that is wrong. The Sabbath was made for man, but man was made for God.

"So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny before my Father who is in heaven" (Matt. 10: 32, 33, RSV).

NEWS FROM THE CHURCHES

RIVERSIDE, CALIF. — With Pastor Alton L. Wheeler away on a ten-day itinerary for the Pacific Coast Association, Rev. Alvin Huntington of Azusa filled the pulpit on Sabbath, May 24. His highly stimulating, Scriptural sermon, "What Is Personal Salvation?" complemented the beautiful, vocal message by Mrs. Huntington. Mary Lea Van Noty gave the children's message. The Tract Committee, headed by William Rymer, met Monday evening to plan distribution of 250 copies of the special May issue of the *Sabbath Recorder*, edited by our pastor.

The Sabbath sermon, "Contending for the Faith," May 31st, centered about the spiritual encounters incident to the pastor's trip. Mrs. Golden Roney sang "He Hideth My Soul."

Children's Day, June 7, brought special blessing. The sermon, the anthem, and the program directed by Mrs. Starlin Ross, in which children from primary and kindergarten departments gave a sunny demonstration with emphasis on creation, brought out "treasures old and new."

On June 14 an excursion to Colony Heights was made by the C. E. and sponsors. While sitting under some of the selfsame trees which once shaded buildings of the original Seventh Day Baptist settlement, we listened to vivid reminiscences by Mrs. Elbert Copeland and her brother Ward Davis, Mrs. Joseph Allen, Miss Lillian Babcock (celebrating her 81st birthday), and her sister Bess Babcock.

Graduation week followed with these coming to commencement: Joan Lewis and Rolanda Wheeler from elementary; Mary Lea Van Noty, Elaine Boatman, and Carl Sloan from junior high school; Marjorie Lewis and Gene Harlow from high school; and your correspondent, Florence Ritz, from junior college. Her daughter, Lois, was graduated from Bishop Johnson School of Nursing in Los Angeles, May 24. Ironically, at the close of his school year, Principal Ted Stillman, of Montebello, came to his final commencement June 22.

At the quarterly business meeting of the church it was decided to call a summer assistant to the pastor next year.

The large turnout on the last work Sunday before camp rounded out the job on schedule. We thank God for the many willing hearts and hands.

Concurrent with the opening of the Pacific Pines camping season, our broadcast of the Wayside Chapel Hour was discontinued for the summer. There was no indebtedness.

Camp began for primary boys and girls under the direction of Rev. Francis Saunders of Los Angeles, with a registration of 40. Terry Chapman, registered nurse, Dorothea Brewer, Hilda Gillespie, Dorothy Whitlock, and Pastor Wheeler, teachers, Eileen Henry and Jane Frazier, cooks, with Gleason and Maleta Curtis, general managers, formed the working force. Paul Crandall had charge of transportation. — Correspondent.

MILTON, WIS. — The church enjoyed having our Conference president and his family with us for the morning service on the beautiful Sabbath of July 12. He brought us into the spirit of the coming Conference through his message to us in the sermon.

The Walworth group and some other visitors joined us for this special event, making our audience over 290. However, it is not the number, but the quality of worship that really counts in this cause of ours for Christ and His Kingdom.

Many stayed to the covered-dish Meal of Sharing, after which President Cruzan talked to us and answered questions about the work of our denomination. Proceeds from the offering taken at the meal go toward our project, the roof of the school at the Makapwa Mission.

— Marjorie J. Burdick.

LOST CREEK, W. VA. — At the June quarterly business meeting a Building Committee was authorized to begin making plans for a Christian Education Building to be added to our church edifice. The committee, which will be appointed by the moderator, was also empowered to publicize plans and to promote a fund-raising campaign.

The church also voted to encourage visitation on behalf of the church of interested friends of the church. Those who visit are urged to make monthly reports to the Pastor's Advisory Council.

— Sabbatarian Echoes.

SABBATH SCHOOL LESSON

for August 9, 1958

Justice in Government

Lesson Scripture: Deut. 16: 18-20; Amos 5: 12-15; Rom. 13: 1-7.

for August 16, 1958

Justice to Minorities

Lesson Scripture: Lev. 19: 33-34; Deut. 24: 14-15; Matt. 9: 9-13; Gal. 3: 28.

for August 23, 1958

Justice Among Nations

Lesson Scripture: Micah 4: 1-7; Acts 10: 34-35; Eph. 2: 13-16.

for August 30, 1958

Temperance and Social Justice

Lesson Scripture: Rom. 13: 11 through 14: 4, 15-21.

Marriages

Gravunder - Nelson. — Waldren W. Gravunder of Houlton, Wis., and Mary Ann Nelson of New Auburn, Wis., were united in marriage on June 7, 1958, at the Seventh Day Baptist Church in New Auburn by the bride's pastor, the Rev. Don A. Sanford. The bride is the daughter of Elmer and Helen Nelson and a granddaughter of the late Rev. C. Burchard Loofbourrow.

Robinson - Rainear. — Earle Robinson and Julia Ann Rainear, daughter of Mr. and Mrs. LeRoy S. Rainear, Sr., of Shiloh, N. J., were united in marriage at the Shiloh Seventh Day Baptist Church, on July 13, 1958, Rev. Paul B. Osborn officiated.

Births

McAllister — A son, Bruce D., to Frank and Eleanor (Dickinson) McAllister, R.D. 3, Bridgeton, N. J., on June 8, 1958.

Fitz Randolph. — A daughter, Jill Annette, to Mr. and Mrs. Ivan Fitz Randolph of Milton Junction, Wis., on May 29, 1958.

Pederson. — A son, Scott Arden, was born June 13, 1958, to Mr. and Mrs. Arden Pederson of New Auburn, Wis.

Loofboro. — A son, Randall Eugene, was born May 21, 1958, to Mr. and Mrs. Rodger Loofboro of New Auburn, Wis.

Wanted.—Companion: Middle-aged couple or woman to act as companion to elderly Seventh Day Baptist widow. Location extremely convenient to stores, post office, S D B Church, etc. Contact Mrs. Luther S. (Elizabeth Fisher) Davis, Shiloh, N. J.

Obituaries

Appel. — Sarah M. Lewis, daughter of Howell and Emmaline Johnson Lewis, was born at Stonefort, Ill., June 8, 1885, and died at her home near that place July 6, 1958. (See her life story on another page.)

Babcock. — Samuel Grant, son of Bethuel and Phoebe Moyer Babcock, was born near Garwin, Iowa, Feb. 1, 1866, and died near Marshalltown, Iowa, June 25, 1958.

Mr. Babcock in young manhood assisted his parents in farming at Grand Junction, Iowa. On November 27, 1890, he was married to Lottie Mallory of Albion, Wis., by the Rev. E. H. Socwell. They returned to Garwin in 1909. For many years prior to 1940 he worked in a blacksmith shop there. He was a member of the Seventh Day Baptist Church from boyhood.

He is survived by his wife; his only daughter, Mrs. Lowell Shrader of Encampment, Wyo.; and a sister, Mrs. Hattie Saunders, of Edgerton, Wis.

Farewell services were conducted by Rev. W. Allen Bond at Garwin, Iowa, and interment was in the Garwin Union Cemetery. — W.A.B.

Burdick. — Jennie E., daughter of Henry David and Cornelia Armstrong Burdick, was born in Cazenovia, N. Y., May 7, 1871, and died May 6, 1958.

Survivors are: a brother, Luke Burdick, of De Ruyter, N. Y.; a sister-in-law, Mrs. Leon Burdick, of Cortland; and several nieces and nephews. Funeral services were conducted by her pastor, Charles D. Swing, and interment was in Hillcrest Cemetery. — C. D. S.

Schule. — Flora Randolph, was born in Nortonville, Kan., July 22, 1884, and died in De Ruyter, N. Y., June 3, 1958.

She was a graduate of Kansas State Teachers College and taught for several years. She was a faithful member of the De Ruyter Church.

Surviving besides her husband Frederick are: two sons, Fred, Jr., Rutherford, N. J., and Paul, of Poughkeepsie, N. Y.; two sisters, Mrs. Lucy Wells, El Monte, Calif., and Mrs. Emma Jeffrey of Los Angeles, Calif.; five grandchildren, and several nieces and nephews.

Funeral services were conducted by Pastor Charles D. Swing and burial was made in Hillcrest Cemetery. — C. D. S.

Personal. — Seventh Day Baptists everywhere have a personal responsibility of raising more money for our Lord's work through OUR WORLD MISSION. Give generously to the Conference collection through your church treasurer or, during Conference week, mail your personal gift directly to Olin C. Davis, Treas., S.D.B. Conference, c/o California Baptist Theological Seminary, Covina, California.

AUGUST 11, 1958

THE SABBATH Recorder

