

OUR WORLD MISSION
Statement of the Treasurer, April 30, 1959

BUDGET RECEIPTS

	Treasurer's		Boards'	Treasurer's		Boards'
	April	7 months		April	7 months	
Bal., April 1 ..\$	1.15					
Adams Center ..	72.25	641.58				
Albion	50.12	372.87				
Alfred, 1st	224.60	2,414.74	5.00			
Alfred, 2nd	163.55	1,137.59	39.00			
Associations & Groups		159.31	247.04			
Battle Creek	382.76	3,724.08	44.39			
Bay Area			50.00			
Berlin	68.74	529.14	83.00			
Boulder	46.90	384.51	25.00			
Brookfield 1st ..	100.75	419.75	45.00			
Brookfield, 2nd..	65.25	267.05				
Buffalo	50.00	100.00				
Chicago	225.00	608.00	240.00			
Daytona Beach ..	20.00	342.50				
Denver	135.33	345.36				
DeRuyter		133.00				
Dodge Center ..	33.28	774.31	700.00			
Edinburg		74.00				
Farina	18.40	123.15				
Fouke		100.00				
Hebron, 1st	22.67	165.67				
Hopkinton, 1st..	354.55	1,178.70				
Hopkinton, 2nd ..		32.00				
Independence	85.00	694.00				
Individuals	225.00	2,654.00	369.06			
Irvington	200.00	800.00				
Jackson Center ..		10.00				
Little Genesee ..		302.26	10.00			
Los Angeles	430.00	1,345.00				
L. A., Christ's ..	15.00	125.00				
				\$6,296.64	\$45,660.64	\$2,670.13

TREASURER'S DISBURSEMENTS

SUMMARY

	Budget (Designated & Undesig.)	
Missionary Society	\$2,742.11	Current annual budget
Board of Christian Education	536.20	Treasurer's budget receipts 7 mos. ..
Ministerial Training	762.70	Boards' budget receipts 7 mos.
Ministerial Retirement	624.92	
Historical Society	119.15	
Women's Society	145.85	
General Conference	555.50	Remainder required in 5 months
Tract Society	727.10	Percentage of budget year elapsed
Trustees of General Conference	50.50	Percentage of budget raised
World Fellowship and Service	25.25	
	\$6,289.28	
Balance on hand, April 30	7.36	

1612 Lawrence Street,
Parkersburg, W. Va.

Eldred H. Batson,
Treasurer.

JUNE 1, 1959

The Sabbath Recorder

KEEPING VICTORY

By Walter E. Isenhour

Meet your Savior in the morning
In the secret place of prayer,
And obtain the strength and courage
That you'll need for ev'ry care;
Meet your loved ones and your neighbors,
Meet your friends and meet your foes;
Meet the sinners and the Christians
With sweet peace that overflows.

Meet your trials and your problems,
Meet your heartaches and your sighs;
Meet your many disappointments,
And whatever sorely tries,
With a heart of love and kindness
And with faith that reaches God,
Knowing that His hand will lead you
Up the way that saints have trod.

Taylorsville, N. C.

GENERAL CONFERENCE MEETS AT SALEM, W. VA., AUGUST 17-22

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:

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WOMEN'S WORK Mrs. A. Russell Maxson
CHRISTIAN EDUCATION Rex E. Zwiobol, B.A., D.D.

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PLAINFIELD, N. J., JUNE 1, 1959

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"A Great Gulf Fixed"

Some of the most tragic words in the "parable" of Dives and Lazarus (Luke 16: 19-31) are those of verse 26 where Abraham tells the rich man in Hades that Lazarus, reposing in the bosom of Abraham, cannot respond to his call for a drop of water for "between us and you there is a great gulf fixed."

Perhaps it is not sacrilegious to make a modern comparison from the land of Israel. A schoolteacher recently gave a most interesting lecture to a local ministerial association on her trip to the Holy Land. She pointed out in detail the plight of the Arab refugees and showed pictures of Jerusalem. Noticeably lacking was an intimate knowledge of the State of Israel or that portion of Jerusalem under Jewish control. In the question period she stated that the difficulties of passing from the Arab zone to the Israel zone were so great that their party had to choose one or the other. It seemed too bad. Although no distance is involved there is, indeed, "a great gulf fixed" and one has to travel a long distance and cut through much "red tape" to get from one section to the other. Perhaps that is why a more balanced view of Palestinian problems is possible to an editor who receives voluminous releases from both sides than to one who is able to visit only one nation in the area.

The Israel Digest for May 15 has a very suggestive account of a memorial celebration held on May 4 (Nisan 27). This day was set aside by law last year as a memorial day for the Jewish victims of the Nazi campaign of extermination. One of the features of the memorial was significant. As night deepened on Memorial Mount all lights were extinguished. Then two huge searchlights projected beams which crisscrossed in the blue sky. The article does not stress the point, but what a spectacle it must have been to people on both sides of the guarded border. It might be counted as symbolic of the greatness of God and the foolishness of human barriers. In the sky above the light crisscrosses.

The light of God's love in Christ Jesus knows not the hate boundaries of class and clan. The Jews in Israel have not seen that light nor many of the Arabs across the line. The prayers of the saints, by way of heaven, span many of the great

gulfs that men have dug. The people of the Holy Land need our prayers, both Israelis and Arabs.

John Foster Dulles

As this Recorder goes to press the nation and the people of the free world are mourning the loss of a great man, John Foster Dulles, who so recently released the tightly held reins of Secretary of State. Before his death your editor had been prompted by his reading and by the personal esteem in which he held Mr. Dulles to call to the attention of our readers the growing appreciation of this man.

Now it appears that everyone has heard by every means of mass communication the sober evaluations made by those who are better qualified to speak. We can add little, but we would like to re-emphasize the fact that his reputation as a Christian was well established before he was elevated to the highest diplomatic post in our nation's government. We believe that he attempted to remain true to his convictions and that those same convictions, so often ridiculed by those who did not share them, made him what he was. He lived to see criticism turned to praise and appreciation. The May issue of *Worldview*, a journal of religion and international affairs, in its lead article, "Past Policies, Future Problems," published before the death of the former Secretary of State, points out how his erstwhile critics changed their evaluation. What they previously had called inflexibility, moralizing, and lack of imagination, they now praise as indomitable purpose, high moral vision, and putting first things first. Everyone is saying now that he understood the Communist menace better than any statesman of his generation.

If we are to effectively withstand the world-dominating aims of atheistic Communism we must have statesmen at the helm who are strong. If we are to present something better to the world than the above-mentioned system we must have statesmen who know and live Christianity. Such a man was Dulles. History, we believe, will share the opinion of the President that no man has ever filled his office so well. Let us pray for those in authority, as the Scripture admonishes.

JUNE 1, 1959

MEMORY TEXT

My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth. Proverbs 3: 11, 12.

Lovable Children

Need More Than Our Love

Children's Day comes again. Of all the people we meet children are the most interesting and at times the most aggravating. The latter observation is one made by parents. We who are older thrill to the smile of a grandchild or any other child. The older we grow the more we appreciate the words of Jesus about little children who came unto Him, "of such is the kingdom of heaven."

It was a thrilling experience recently to meet the four children of Dr. and Mrs. Albert Widmer, of Brazil, Argentina, Switzerland, and other countries. Neither the mother nor the children had ever been in the United States before. Their eyes sparkled when the hostess brought in a half-gallon brick of Neapolitan ice cream on a platter and cut generous portions for them. The two-year-old and the four-year-old possessed something American children never have — a knowledge of six languages. Spoken to in any one of the languages of their parents they responded in English. After lunch the 11 and 9-year-olds sat on the floor before the television entranced by something new and strange to them. Such things were only for the rich, if available at all, in the countries where they had lived. Following their parents to the Far East and to pioneer missionary work among the primitive tribes of New Guinea, the trip across America might be the only time in years that they would see ice cream and television.

We have provided for our children the benefits of our western type of civilization. We have also provided them with the best of church equipment, have taught them with the most modern of teaching aids, and have carried them to school and church in the best upholstered cars. It re-

mains to be seen how much we have taught them of the Christian religion and the Christian life. The flaxen-haired young mother of these children mentioned above told of her girlhood days when "we walked thirteen miles a day to attend school — and never were tired."

Children are interesting and children need the things of the Spirit far more than the material comforts and pleasures which we can more easily give them.

Christ-Centered Theology

Nels F. S. Ferre in an address to Methodist leaders gathered at Kansas City on April 9, 1959, attempts to stand aloof not only from fundamentalism and liberalism but also from Karl Barth and the existentialism of Bultman and Tillich, his followers who rejected the supernaturalism of Barth.

Ferre scores fundamentalism for having its theology "guilt-laden rather than faith-carried" and denying its God the power to fulfill what He started at creation. On the other hand he scores the liberal view in these words:

The liberal view, again, resulted from surrender to modern man's trying to explain from below. Darwin explained biology from below. Marx explained history from below. Freud explained man from way below.

Liberalism surrendered authentic, classical Christian God-centeredness and attempted instead to state God in terms of recent experience and history or in terms of social effectiveness.

But its God was ever too much of the world. He was too near, too small, and too sentimental. Liberalism aimed at reality and relevance and competence and honesty, and was socially sensitive. But liberalism failed to find the depth of human evil and the height of God's grace.

The famed writer of numerous books, Dr. Ferre, recognizes value in Bultman and Tillich but deplors the fact that they have abandoned completely life after death and God's great purpose with the world beyond this life. His own attitude is reflected in the question asked, "Where's Christ?" He calls for a kind of theology which is Christ-centered, one that emphasizes His love and His power to forgive and to give eternal life now and in the world to come.

One might question whether it is possible to emphasize the forgiveness and

saving power of Christ apart from the concept of the older theology that speaks in terms of sin which needs to be forgiven and salvation from the consequences of sin — death and hell — which orthodoxy frequently mentions. It is a bit difficult to draw lines so sharply that the writer seems to be against everybody and everything but his own view. What comes out of the discussion by Nels Ferre, as far as the quoted message is concerned, is a change of emphasis rather than a repudiation of the general attitude of orthodoxy. His closing paragraph follows:

We must go beyond both stuffy orthodox and sophisticated modernity, beyond fundamentalism's fanaticism and liberalism's vagueness, beyond the neo-orthodox flight from reality and neonaturalism's refuge in modernity. The great God of creation is the near God of Christ.

Roving Recorder Reporters

You, our readers, are our reporters. The Sabbath Recorder does not have ears in every church or community to pick up the stories that would make good feature articles if written up in an interesting way. The well-prepared talks by laymen that challenged the people of one church might make good reading for several thousand in other places. If you think so, speak to the pastor or the Recorder correspondent about it. The Recorder constantly needs a wide selection of material in order to better fulfill its purpose. Recently some undated material has had to be held back for lack of space, but at such a time the editor likes to send out a general call so that a high level of challenging articles may continue through the summer.

Creative writing for your denominational paper is encouraged. We believe that readers like to see new names under titles quite frequently. If you are uncertain about your own ability to make your points clear on paper consult someone who is qualified to judge or able to help you. Get advice as to whether the thoughts that seem important to you would appeal to those in other circumstances. There is a thrill in helping large numbers of people through the printed page. Do you have a fresh approach to some important Scriptural teaching, some denominational problem, some local achievement? Try writing it up.

CHRISTIAN EDUCATION — Sec. Rox E. Zwiobol

You Can Help Raise Our World Mission Budget

The Planning Committee at its March meeting in Plainfield surveyed the expanding work of our denomination and agreed that of primary importance in considering future work was the raising in full of Our World Mission budget this year.

After searching prayerfully for ways that the committee could help the raising of the budget completely, it was decided that our Sabbath Schools be given the opportunity to help make up the deficit.

Hence, it was agreed that the little church mite boxes be sent to the superintendents of all our schools asking them to make a real effort in soliciting the participation of each Sabbath School member.

The secretary of the Board of Christian Education volunteered to prepare a letter and send out the "little churches." This has been done. The letter suggests that a minimum of \$2 be set as a goal for each of our pupils, teachers, and officers, with parents helping out the children where necessary. The letter goes on to suggest:

"If you can set the day for their return to the Sabbath School on or about July 4, we believe that the tide of giving for OWM will be turned to at least a balance."

Those families too far away from the home church to attend regularly might get a special blessing by securing mite boxes and participating with thousands of others in this important project of sharing in the total work of Seventh Day Baptists.

Special Issue Comments

The latest special Recorder is certainly attractive and good, really a masterpiece — as I knew it would be. — A previous special issue editor, Ashaway, R. I.

I received 107 of the special issues Monday and they are being well received by the people of our town. They seem to want to know more about our beliefs. — Carrier Mills, Ill.

It seems to me each special issue is better than the one before. — A Nortonville, Kan., widow, with a late order for 10 copies.

A Lone Sabbathkeeper Has Ideas on

WORKING WITH YOUNG FOLKS

By Walter J. Revell

If older folks would retain the ability to think like teenagers, would show real interest in the teenagers, in their problems and in their points of view, and provide plenty of interesting things for them to do, the young folks would eat it up and come back for more, and delinquency would be avoided or reduced. Those who provide not for their own are "worse than an infidel." Human beings as well as plants and flowers need the right foods to make proper growth possible, and people have both physical and spiritual requirements. That is one reason why Christ said, "Feed my lambs." If we do that, one of the flowers that will come into satisfying bloom is the desirable and enjoyable "beauty of holiness." Children of the Creator will prove themselves such by finding an activating challenge in creative and constructive ideas and projects.

To stay young one must think young. To converse with children and young folks is refreshing, one reason being that they have not yet developed the inhibitions and prejudices that older folks acquire. And it also helps to brush the cobwebs out of one's thinking. Working with children and young folks carries real responsibilities but it also can bring rich rewards.

By looking at the world through the eyes of a teenager who has an inspirational personality the following idea for a Bible study contest was formed.

A Bible Study Contest Idea

Valentine's Day is past but here is a suggestion that can be used any time of the year. Did it ever occur to you that God sent valentines to His people, His children, to those He loves? In the Bible are a number of verses or statements that can be called valentines, such as, "I have loved thee with an everlasting love." This is the basis of a Bible study contest especially suitable for teenagers but it can be used with other age groups also, and with first and second prizes for the ones finding the largest number of valentines. In the

larger Sabbath Schools there could be one contest for boys and one for girls. Some interested person in the group could supply articles suitable for the prizes.

In the first contest after this idea was born, the writer made Bible covers of durable leatherette and of original design for the winners.

It happened once, it can happen again, and to other bards in other dells. Try it. "Let" it. The contest and prizes are secondary but they help in the more important part, a better knowledge and understanding of God's truth and of His great love through interesting Bible study. The writer can send patterns and instructions to anyone desiring them and might be able to furnish a limited number of these made-to-measure covers gratis. Address: 1129 W. Washington, South Bend 1, Ind.

Rally Day Material

The Sabbath Rally Day material sent out by the Tract Board for use on May 16 included a limited number of mimeographed folders containing a suggested form of family worship for use at the beginning of the Sabbath. Is there among our readers a desire for more of these worship suggestions? Before undertaking another "printing" the Sabbath Promotion Committee would like to know how many are needed.

Some of our churches, for various reasons, are having their Sabbath Rally Day later than the suggested date. There are at present about 500 copies of the special bulletin covers on hand at denominational headquarters which can be ordered free of charge by those pastors who need more bulletin covers than were sent.

Extra copies of the 11-page historical paper by Miss Evalois St. John, "The Sabbath Reform Movement Among Seventh Day Baptists," are also available upon request — a very enlightening and stimulating paper that was read at the April Ministers Conference.

SABBATH SCHOOL LESSON

for June 13, 1959

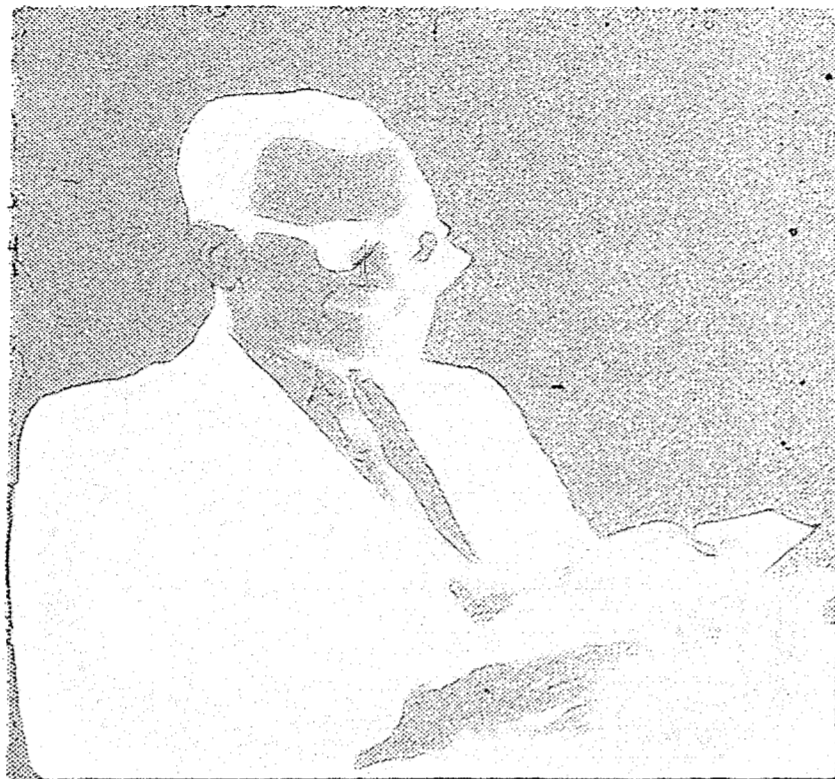
Across Borders

Lesson Scripture: 2 Kings 5: 1-5a, 7-15b

MISSIONS — Sec. Everett T. Harris

Mauches Plan Visit to Churches

A schedule of visits to Seventh Day Baptist Associations and churches has been worked out in cooperation with the Rev. and Mrs. Rene Mauch, our missionaries to



British Guiana. They will begin these visits soon after Central Association meetings at Adams Center, N. Y., June 5-7. An ordination council is being called during the Association meetings to consider recognition of Pastor Mauch's ordination.

It is expected that Mr. and Mrs. Mauch and seven-year-old daughter, Esther, will attend Eastern Association at Shiloh, N. J., June 12-14, making brief stops along the way at Schenectady and Berlin, N. Y. After a brief visit at Westerly, R. I., and Plainfield, N. J., they will begin their journey westward.

It will be necessary for the visitors to contact many church groups on weekdays. A letter has gone to "contact leaders" in each church to be visited, requesting them to make the necessary arrangements for entertainment.

Their schedule of Sabbath visits is as follows: June 20, First Hopkinton, R. I.; June 27, Battle Creek, Mich.; July 4, Milton, Wis.; July 11, Dodge Center, Minn.; July 18, Denver or Boulder, Colo.; July 25, Nortonville, Kan.; August 1, Fouke, Ark.; August 8 and 15 in churches of Southwestern Association. Between these Sabbath services the Mauches will visit as

many Seventh Day Baptist churches as possible within the limitations of their time and strength.

Following General Conference at Salem, W. Va., it is expected that our missionaries will return northward to Canada as they make final preparations for going to their field of service in British Guiana. They may be able to work in several more visits along the way following Conference.

A City Evangelist

If Seventh Day Baptists could make available the services of a denominationally supported "city evangelist," what would his duties be? This question has been considered at various times.

At least a partial answer to this question has been given. It has been suggested that the city evangelist: (1) would help our smaller churches to become more strongly established by offering his services as a co-worker with the pastor of that church over a period of several months; (2) would help Seventh Day Baptist fellowships grow into established churches, strong enough to call their own pastor, by serving for a year or two in a promising area; (3) would start in a new and promising area to build up a Seventh Day Baptist fellowship.

The operation of these plans depends largely upon the following conditions: (1) finding the right one to do the job and (2) supplying his salary, a travel expense appropriation, and provision for his home. It has been suggested that the first floor of the city evangelist's home might be a meeting place for a fellowship or then again he might want a trailer home. Are the possibilities sufficiently challenging to lead Seventh Day Baptists into this field of service?

Qualified Bible Students

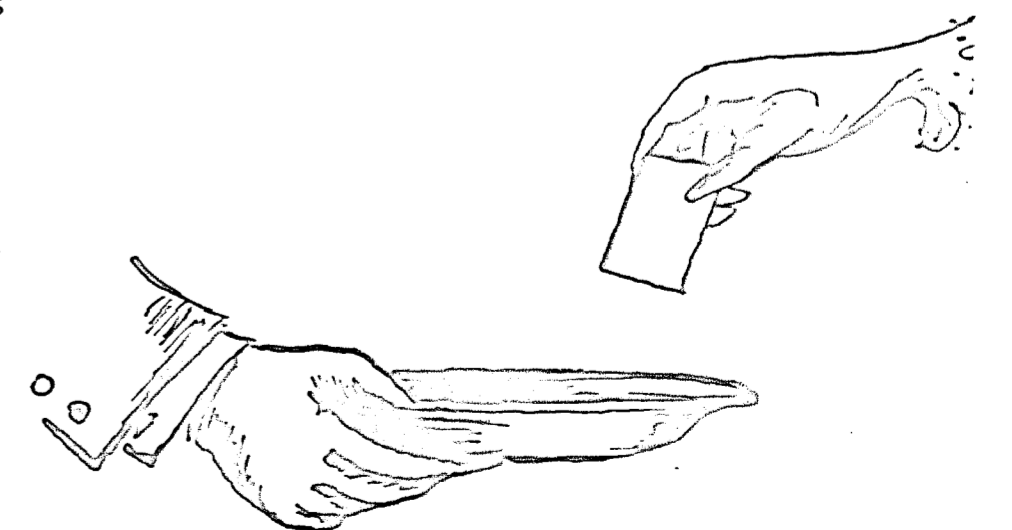
It was once said of a man, busy with some labor problem, that he was "working it out in theory, unclouded by a single fact." Some of the current judgments made by Bible critics are no better founded. To be a qualified Bible student is far better than being a sharp Bible critic.

The old commentator, Bengel, wrote at the beginning of his book that a man who is setting out to interpret Scripture has to ask "by what right" he does it. Is he qualified by depth of thought, study, and by actual experience to express an opinion on Jesus Christ or the nature of God?

One who studies the Bible intelligently will try to get at the actual meaning of the words. He will try to ascertain the experience behind the words. He will listen to what others say about the meaning. He will then prayerfully and humbly think out what the meaning is for himself. Perhaps he will say nothing at all about it until he has put some new insight into actual practice and found it to be true.

Up to the day we die we will never cease reading the Scripture for new insight and understanding, for we realize that we never fully comprehend the nature of God or of His Son Jesus Christ. But we do come to understand more about Him as the experiences of life come upon us.

It is worth while to try to understand Him even if we fail. Every live and vital contact with His living Spirit electrifies us, changes us, modifies our thinking. We are never quite the same again when we have come upon some new insight into His truth as we read the Bible together or alone. Because this is so, one needs to speak carefully and humbly and make no glib pronouncements as to the nature of God. In our own experience it may seem to be thus and so but in the experience of another it may be quite different. As two people looking at a beautiful far-off mountain see different views both equally true, so do we need to share our insights into the truth of God and thus be mutually enriched and blessed.



THE SABBATH REFORM MOVEMENT AMONG SEVENTH DAY BAPTISTS

(Prepared for the Seventh Day Baptist Ministers Conference by Evalois St. John, Librarian, Seventh Day Baptist Historical Society.)

First Official Step

The concerted drive on the part of church leaders generally to promote the observance of Sunday from a moral obligation, forced Seventh Day Baptists in 1834 to take their first official step in Sabbath reform. Sabbath reform had not been the specific purpose of previous efforts — rather these had been efforts on our part to get Seventh Day Baptists accepted as a legitimate denomination of Christians — to show to the world that we were neither Jews nor radicals — but fellow Christians.

The Conference of 1834 sanctioned the sending of one or more efficient ministers out of bounds of the connexion as it is expressed — furnished with tracts on the Sabbath, and carrying credentials issued by Conference. These ministers were instructed to "inculcate in public assemblies, convened for that purpose, and in private circles and families the necessity of their complying with the commands of God in regard to the Sabbath."

At this time Conference encouraged the formation of tract societies in the several churches to furnish moral and financial support, and looked forward to the time when these would be joined into one General Tract Society.

William Bliss Maxson was the first worker chosen. There is not time to give his background or tell the complete story of his work. He was cognizant of what was taking place in the world of business, of education, of religion. He had been spiritual leader of the group of Seventh Day Baptists in Schenectady, N. Y. (Perhaps many of you are not aware that Seventh Day Baptists were the first group of Baptists to gather for worship in Schenectady, that their meetings were attended by several First Day Baptists because of this; that the first baptismal service in Schenectady was one conducted by Seventh Day Baptists. Elder Maxson

was the author of our first tract on the Sabbath. This was directed "to the Pious of All Denominations" and was published in Schenectady in 1819.) At the time of his appointment by Conference, among other activities he carried on, through a series of letters in the American Baptist, was a discussion on the weekly Sabbath with the Rev. William Parkinson, pastor of the First Baptist Church in New York City. We learn from those concerned that this discussion played an important part in convincing several strong leaders to accept the Sabbath. I mention two — the Rev. Thomas B. Brown and the Rev. Nathan Wardner.

The Press

It became evident that the sending of a man or men "out of bounds of the connexion" was not enough. The opposition was becoming more and more powerful. Pressure groups had been formed to work for the passage of laws to enforce the strict observance of Sunday as the Sabbath.

Living in New York City at this time was a group of businessmen who were staunch observers of the Seventh Day Sabbath. (The majority of these, I believe, had been under the direct influence of this Schenectady group.) Finding themselves in one of the strongest organized centers, and without doubt influenced by Elder Maxson who was uncle to three of the men — they formed the New York Sabbath Tract Society. The press in their opinion was the best medium through which to promote our stand on the Sabbath question. With the aid of Elder Maxson and a few erudite Sabbath converts — Thomas B. Brown among them — they set out to prove that Sunday was not the true Sabbath and it was useless to look to human legislation for help. In order to have a Sabbath, you must have the Sabbath God gave. Besides four or five tracts, they brought out a paper called *The Sabbath Vindicator* — the masthead of which bore these words of Jesus: "In

vain do they worship me, teaching for doctrine the commandments of men." These were widely distributed in New York City and surrounding areas.

New impetus seemed to come to our work generally, following the launching of the work in New York City. Conference brought out a tract — *An Address to the Baptist Denomination of the United States*. This went through several printings — in French and German as well as English — and was the means of convincing many of the Sabbath truth. I name the Rev. Joseph M. Morton and the Rev. William M. Jones.

The General Tract Society was reorganized. The new name — American Sabbath Tract Society — indicates its main objective. The society took over the publishing and distribution of *The Sabbath Vindicator* and the series of tracts. From then on more and more emphasis was placed on the use of tracts in Sabbath reform work.

Frequently our literature was the only tool our leaders could use to combat the influence of the many societies working for the preservation of Sunday as a Sabbath. For example: At the National Lord's Day Convention, convened in Baltimore, Md., November, 1844, our delegate, the Rev. N. V. Hull, was denied an opportunity to be heard. He then turned to the daily newspaper, *The Baltimore Patriot* and caused the following to be published:

To the Editor of the Baltimore Patriot:

Sir: Having been appointed by . . . the Seventh Day Baptist General Conference a delegate to the "National Lord's Day Convention," now convened in this city, and there being no other opportunity, I desire through your paper to ask them the following questions:

1. Has God appointed more than one day to be the weekly Sabbath?
2. Did God appoint that day to be the weekly Sabbath on which He rested?
3. Did He not rest upon the seventh day of the week?
4. Does the New Testament appoint a new Sabbath, or recognize the one contained in the Fourth Commandment?
5. Is not the seventh day of the week the only God-appointed Sabbath?

6. Is it true, what Dr. Neander states, that the Festival of Sunday was always a human ordinance? If so had not the Church better return to the ordinance of God, and thereby honor Him, who said, "The sabbath was made for man." N. V. Hull.

Still failing to be recognized by the convention, our delegates distributed Sabbath tracts and copies of *The Sabbath Vindicator*, as the delegates and visitors were leaving. N. V. Hull and others write that they never saw tracts so diligently read as these were.

N. V. Hull and George B. Utter tell of their attending the great National Sabbath Convention in New York City in the early 1860's. After arriving it was discovered by them that the program was deliberately arranged as to cut off any discussion of the question from our point of view. As a last resort, but with the permission and aid of the sexton the two men, during a recess in the convention, distributed tracts and *Vindicators* throughout the house. When the convention reassembled they were taken by surprise. The president of the convention — an ex-governor of Connecticut — publicly condemned the actions of our delegates. This public condemnation was to our advantage for it called specific attention to the literature and it seemed to be avidly read by the group. Seventh Day Baptists were heard about that day — if they were not given a hearing.

Sabbath Lectures and Sabbath Conventions

In view of the extreme difficulty the denomination met in obtaining a hearing in the popular conventions of that period, the General Conference in 1844 sanctioned the holding of Sabbath conventions and lectures of our own. The Tract Society inaugurated such a program. This is a study in itself. The records show that this work resulted in the forming of seven churches and the addition of at least seven acceptable ministers.

Tract Distribution

How to get Sabbath tracts to the masses led to a new activity — tract distribution. Depending on the traveling minister or the lecturer was not enough.

Now paid colporteurs were brought into service for limited periods. One such worker reports 3000 Sabbath tracts distributed in a two-month period in the vicinity of Troy and Albany and in Philadelphia.

In the 1850's three college students were hired for a summer's work. Their assignments are interesting:

One was stationed in New York City. He was to supply principal hotels, railroad depots, steamboats, etc., and to converse with and furnish tracts to individuals so far as opportunity offered.

Another worked the railroad line from Albany to Boston. He was to supply the principal villages, furnish publications to the clergymen, etc.

As early as 1852 bound volumes of Sabbath tracts were placed in public reading rooms, in college libraries, and in seminaries.

The Rev. Halsey H. Baker (a convert to the Sabbath) in the early 60's volunteered to distribute tracts through the medium of the mail. He writes in one report:

I have mailed 2428 tracts, principally in the states of Ohio and Minnesota, with a few in Illinois and Michigan. As Bro. A. B. Burdick was to engage as a missionary in Minnesota I thought I'd pave the way for his kind reception, by sending the messengers before him, and so I sent a *Sabbath Argument* in advance to every Baptist minister in Minnesota. I am now operating in Maine, New Hampshire, and Massachusetts. Knowing that the question of Sunday cars and Sunday papers was coming up in Chicago, Cincinnati, Philadelphia, and New York, packets of literature were sent to the Congregational ministers of these cities, and to the Methodists in Philadelphia.

James Gilfillan's Book on the Sabbath

Previous to this report by Elder Baker, the powerful New York Sabbath Committee published and distributed widely a book on the Sabbath by James Gilfillan. It was a scholarly book and with much of it Seventh Day Baptists could agree. However, his argument that under a change of day the Sabbath became a Christian ordinance and law in which the spirit of the original commandment inheres — this could not be accepted; and because of the

wide distribution of the book it seemed imperative that Seventh Day Baptists refute it widely. Plans were set in motion to send a packet of Sabbath tracts to every minister who had been sent a copy of Gilfillan's book. Eight hundred fifty packets went out in the first mailing and these were to the Baptist ministers in New England only.

Abram Herbert Lewis Enters the Work

The name of A. H. Lewis and Sabbath reform are almost synonymous to many of us. It was in 1862 that he entered actively into the work and never ceased to lead. It would appear that from then on in whatever state a battle was about to start over Sunday laws, or a decision was soon to be made, A. H. Lewis was there to assist — lecturing, interviewing governors, senators, and special committees into whose hands such matters had been placed. He wrote for the press. He was responsible for inserting in many papers what he termed Advertisements of Sabbath Truth. In 1869 I find that the following papers carried this Sabbath Truth advertisement:

Watchman & Reflector — Boston
Journal & Messenger — Cincinnati (Baptist)
Christian Advance — Pittsburgh (Methodist)
Advance — Chicago (Congregationalist)
Canisteo Valley Times — Hornell
Free Press — Wellsville
Elmira Advertiser
Weekly Telegraph — Harrisburg, Pa.

The kind of man the Tract Society envisioned for the work of Sabbath reform is worth repeating here:

A man whose main business would be to work for the interest of the Sabbath cause, not only in our churches but outside of them; he should be set apart to this as a life work, schooling himself in all that pertains to our interest as a Sabbath-keeping denomination, ready to defend the truth from attacks, and also to send missiles into the enemy's camp; that he should be, so to speak, a pastor of the whole denomination, so far as the interests of the Sabbath are concerned.

(To be continued)

More than 2,000 weekly newspapers throughout the U.S.A. bar liquor ads. Only 3 states, Delaware, Nevada, and Vermont, report no weekly papers with a "dry" advertising policy.

Choirs Are Important

One of the most important organizations in a church is the choir. Blessed is the church that has more than one. The best choirs are those whose members, having been given by God good singing voices, will feel the necessity of attending rehearsal regularly and then will be on time for the service on Sabbath morning. A choir member does not sing for self-glorification, nor does he sing primarily to be heard of men. He sings to praise God. He is so grateful for his talent that he must use it for the Lord. But along with talent, the Christian virtue of following direction, as sitting where the leader says, observing music markings, and doing his best whether he likes the anthem selected or not, is of prime importance.

The parents of children in the younger choirs must instill in their offspring the virtue of "first things first." Choirs are a definite part of the Kingdom of God, and participation in them should be among first activities if a person can qualify in ability. A great disservice is done to the child if he is led to think he can do as he pleases about the Lord's mission of music. A really consecrated effort should be made by everyone concerned to see that choir labor is worth while, enjoyable, sincere, and important enough to forsake pleasure and the scheduling of other meetings on meeting night of the choir.

Choirs are one of our best methods of evangelism. In Texas there is a church which is rightly referred to as the "Church That Choirs Built." The amazing story of how this church, whose average attendance was less than fifty people, grew to a church of approximately five hundred attending members was related in a recent issue of *Together* magazine. This tremendous increase in attendance was brought about mainly by the organizing of nine choirs — most of them children's choirs.

The Abingdon Press, Nashville 2, Tenn., has just published a new book, *Organizing and Directing Children's Choirs* by Madeline Ingram (\$2.50, 160 pages), that will help our efforts. It is advertised as being helpful to experienced directors as well as new ones.

With emphasis on using the right psychology on the right age group, the author gives practical help on methods of teaching rhythm, pitch, sight-reading, dynamics, etc., to children. She also discusses what to teach at what age, what music to use, how to keep the attention of the group, and many other problems not encountered with adult choirs.

This would be a fine addition to your church library.

Summer Camping

There is opportunity for almost every one of our young people to attend and participate in a Seventh Day Baptist church camp this year. Camps run from June 15 to August 2. The schedule as we have it to date shows that Southwestern Association Camp Miles will be held in Louisiana, June 15 to June 22. Camp Joy of the Southeastern Association will be held at the Ritchie County 4-H Camp, near Harrisville, W. Va., June 29 to July 5.

The summer camps at Pacific Pines near Riverside, Calif., commence June 21 and end July 15. The Intermediate camp runs from June 21 to June 28, the Senior camp from July 3 to July 5. The Junior camp starts July 5 and ends July 12, and the Primary camp runs from July 12 to July 15.

The Northern Association camp will be held from July 5 to July 12 at Camp Holston, Battle Creek, Mich.

The North Central Association camp will be held at Camp Wakonda, near Milton, Wis., July 13 to 20.

The Central New York camp, Camp Harmony, will be held July 8 to July 15 at the usual spot near the Thousand Islands.

In the Eastern Association, Lewis Camp near Ashaway, R. I., will be held July 26-August 2.

For Western Association, Camp Harley will begin with the Senior camp, July 19-July 26, with the Junior camp following the next week.

The South Jersey camp will be in the usual place (Chatsworth), July 12-19.

Word has not been received from the Mid-Continent Association as to dates for the different age groups.

Pre-Con at Camp Mahonegon, in West Virginia, will be the climax of the season for those who have finished the ninth grade of public school to the age of 20.

Lone Sabbathkeepers who want information about any of these camps may write our office, Board of Christian Education, Box 15, Alfred Station, N. Y.

All of our camps have experienced personnel; all pass state requirements as to physical equipment. Give your child a chance to develop through our Christian camping program.

Sabbath School Supplements

A group of 18 Seventh Day Baptist Missionary Stories by Misses Beth Severe and Joan Clement will soon be available through the office of the Board of Christian Education. They can be used to supplement the weekly Sabbath School lesson, especially the ones devoted to our missions.

We might suggest that teachers in all our schools keep on file the "Missionary Reporter," published by the Seventh Day Baptist Missionary Board, as well as "Mission Notes" edited by the Rev. Edgar Wheeler, Ashaway, R. I. These can be used also as supplements for Sabbath School lessons. If you do not receive copies of these publications, requests to the editors will be honored. They come at no cost to you.

To help you further, keep on hand copies of "Seventh Day Baptist Beliefs," published by the American Sabbath Tract Society, the "Sabbath Recorder," as well as the "Beacon" and "Sabbath Visitor" published by our Board of Christian Education.

Another valuable tool for teaching is the "Seventh Day Baptist Year Book" which is published by the Tract Society.

The World Council by adding three new member churches in 1958 now includes 171 different Protestant, Orthodox, and Anglican churches in more than fifty countries. They have joined together for unity, witness, and service.

WOMEN'S WORK — Mrs. A. Russell Maxson

Group Leadership Institute

Recently it has been my privilege to attend a Group Leadership Institute at Green Lake, Wis., sponsored by the National Council of Churches and attended by forty from ten states representing several denominations. We met at the beautiful Baptist Assembly Grounds for lectures, discussion, and fellowship. The co-ordinator, Hubert Coffey, a psychologist from California, had recently returned from India, where he studied under a Fulbright scholarship. The administrator, Robert Vandivier, was from the staff of the National Training Laboratories in Washington, D. C.

It was especially valuable to attend this institute because of our growing recognition of the fact that each member of a church or of a group within the church needs to understand and accept his or her responsibility to be informed, to make constructive suggestions and evaluations, propose new idea, activities, and procedures — in short to take an active and intelligent part in helping along the work of the group.

In our democratic groups, where the leader shares the planning and working with the members of the group, each one feels a part of the program and has opportunity for growth through assuming responsibility, exercising skills, and expressing his own viewpoint. Indeed, the accomplishments of the group are in direct proportion to the willingness of each member to accept this responsibility and make his own contributions.

At this institute we met in the large group for lectures or presentation of films and then were divided into five smaller "buzz" groups for discussion. Of course the most interesting and worth-while part of the institute was the "buzz" session when we could try out some of the ideas presented in the lectures and where we could bring whatever problems we wished. Some of the common problems of women's societies came out in the discussions, and seemed quite similar to discussions at our own Conference women's meetings! One helpful idea brought was that in our group we should be glad to

have conflicting opinions, as they can be instrumental in making us think. Also, that we need better communication to be sure that every one understands the issues, and that we need to help others to become interested and involved with the task at hand.

We had two very inspirational worship services: a Sabbath night vesper, and an early Sunday morning service before breakfast. The worship center was a simple altar with our chairs grouped in a semi-circle facing the glass wall overlooking the lake. We were awakened each morning with beautiful chimes playing hymns from the Judson Tower.

This opportunity to meet with leaders of other denominations seemed very much worth while and, wherever possible, the Women's Board will hope to share what we may have gained through this and other workshops with any group.

Arabeth M. DeLand, Bellevue, Mich.

William R. Vester

By Leland E. Davis

William R. Vester was born May 8, 1869, in Barry County, Mich., and died March 23, in Battle Creek. He had been in failing health for the last two years.

Mr. Vester grew up on the farm and taught in a rural school for seven years in Barry County before enrolling at Ypsilanti Normal School where he was graduated in 1896. On December 21, 1895, he married Clara Fleming.

For several years, he served as proof-reader at the Review and Herald office. At the turn of the century he participated in the birth of the Morning Enquirer, now called the Enquirer and News. He read proof on the first issue published and remained on the staff for some time afterward. In 1903 he established the Level Park grocery and general store and was its owner until 1934. As a pioneer, he taught school in Level Park and became the first Level Park principal. He also taught at the Kellogg Agricultural School. He assisted in the establishment of the Level Park Community Church, and taught in the Sunday School there for about 25 years.

A strong proponent of the Biblical

Sabbath, Mr. Vester kept the seventh day as holy unto God. He was an active and loyal member of the Battle Creek Seventh Day Baptist Church. At the time of his death, he was its oldest living member. In addition to being a licentiate of the church, he was moderator for seven years, superintendent of the Sabbath School for seven years, and taught a class for thirty years.

His first wife died November 11, 1934, from injuries suffered in an automobile accident. On December 21, 1935, he was married to Orra Van Horn by the late Rev. Edward M. Holston.

Mr. Vester had a strong faith in Christ as his personal Savior and living Lord. Not only was he an excellent student and teacher of the Bible, but heartily endorsed its divine promises. He leaned heavily upon the strength of prayer and enjoyed daily fellowship with God. A strong crusader against the use of narcotics, he himself lived a clean and noble Christian life. Although possessed with strong and abiding convictions of faith, he was always tolerant and most understanding of others and their beliefs.

Surviving besides his wife, Orra, are a son, William F., of Battle Creek; a daughter, Mrs. Lucille Marx of Englewood, Fla.; two brothers, Jesse of Hastings, Mich., and Harry of Kansas City, Mo.; four grandchildren, Leon Marx and Mrs. Myrna Brown both of Battle Creek, Robert Marx, Riverside, Calif.; Mrs. Eleanor Ciraulo, Greensburg, Pa.; and eight great-grandchildren.

Farewell services were conducted on March 26 from the Hebble Chapel in Battle Creek with his pastor, the Rev. Leland E. Davis, officiating. Final resting place was Bedford Cemetery, Bedford, Mich.

EXPLAINED

On December 1, 1958, the Moscow radio reported the decision of the cabinet to change the day of rest in the Soviet Union from Sunday to Saturday "to meet the wishes of the working people." Further inquiry at the embassy in Washington reveals that the change of rest day was for one week only — which explains why so little was heard about it.

Association Meetings

Our churches in this country are grouped geographically into nine Associations, several more than a few years ago. This division was made for greater solidarity and to promote a larger work in cases where distances were too great for effective planning. Many efforts have been made in recent years and are still being planned to make the Associations a stronger link in the Seventh Day Baptist work structure. The annual and semi-annual meetings of these nine groups of churches are the occasions when official consideration can be given to projects which can be better handled at this level than at the local or denominational level.

Two Associations have already held their spring meetings — the Pacific Coast at Riverside, Calif., April 17-19, and the Northern at Jackson Center, Ohio, April 24-26. The theme on the West Coast was "The Sabbath Was Made for Man." The churches of Michigan and Ohio centered their attention on "Revival" with the field evangelist, Loyal F. Hurley, as the principal speaker.

June is the month for Associations in the East and Southeast. On the first weekend of the month the Central New York Association meets with the Adams Center Church. On the second weekend the Eastern assembles at Shiloh, New Jersey. On the third, the churches in the Western Association meet at Little Genesee, New York. The last weekend of the month is the time for the Southeastern churches to get together with the Middle Island Church at New Milton, W. Va.

Information as to the North Central Association dates is not yet at hand. The place is Dodge Center, Minn. It is understood that it, too, will be on one of the weekends in June.

Seventh Day Baptists and others interested are encouraged to attend in large numbers and to notify the entertaining churches as soon as possible. In most cases lodging is arranged without cost to the guests and usually several of the meals are also free — depending on local facilities. These meetings are invariably times of refreshing and often occasions for serious thinking and planning.

GENERAL CONFERENCE PUBLICITY

Salem Committees Active

The people of Salem and surrounding communities are thinking about General Conference. Committees are busy with the advance planning.

The general sessions will be held in the college auditorium. Other rooms at the college will be available for committee meetings, displays, children's meetings, and rest rooms.

The visitors may have rooms with local residents, in nearby motels, or hotels in Clarksburg. Arrangements are being made for trailer parking.

More details will be made available later.

Greta F. Randolph, Chairman of the Information and Registration Committee.

Vice-President

Owes Much to C.E.

Honorable Richard M. Nixon, Vice-President of the United States, will receive International Youth's Distinguished Service Citation at the 45th International Christian Endeavor Convention to be held in Philadelphia, July 6-11.

Mr. Nixon will be presented with the award at the closing session by Dr. Earle W. Gates, president of the International Society of Christian Endeavor. He is to be the eighth recipient of this honor.

In addition to serving as president of the Christian Endeavor Society of the Friends Church, East Whittier, California, in 1925, Mr. Nixon was also pianist. He has said that the first time he got on his feet and talked was before this society. He also attended county and state Christian Endeavor conventions in California.

It is expected that more than 5,000 youth of North America will attend the convention in the City of Brotherly Love.

Winners in Christian Endeavor's eighth annual Citizenship Contest will be honored at the Wednesday evening session. Top awards go to Patricia Sehorn of Astoria, Oregon, and Nancy James of Greensboro, North Carolina. (It is expected that one or both of these short essays will be printed in the *Sabbath Recorder* as well as the prize-winning letter by Joyce Biswurm of Ashaway, R. I.)

Youth Speaks

Speak for Christian Citizenship

By Joyce Biswurm*

A prize-winning C.E. essay addressed as a letter to her local paper, the *Westerly (R. I.) Sun*.

We live in a time of strife, greed, and prejudice. Crime, delinquency, racial prejudice, violence, and injustice are the big news topics in our papers. These are the results in society when each lives for himself, heedless of the welfare of those among whom he lives.

Therefore, I want to speak for Christian citizenship. That means a way of life which is dedicated to the teachings and example of Jesus Christ.

A Christian citizen lives for high ideals, love, and loyalty to the teachings of Christ. A Christian does not live merely to survive, but for the better things in life. He also loves those around him as he loves himself. He accepts them in his way of life. In being loyal to the teachings of Christ, he is not just a follower but a leader, for he sets an example for others to follow. Rather than to mislead others, he willingly gives up some of his liberties. He considers all races of men as being created equal under God. His compassion for human need makes him a leader in charitable community work.

What if neighbors had these attitudes; if businesses were conducted on these principles; if we faced the needs of our community in this spirit? How pleasant our community would be.

But this happy condition will never come until individuals are willing to give up selfish interest and dedicate themselves to Christ and His way.

* Joyce teaches in Sabbath School, makes cover designs for the Ashaway Church bulletin, assists in a 4-H Club and is president and treasurer of the C.E. Society, also art editor of the High School Yearbook.

"The church of His day was not conspicuous for its spiritual warmth . . . but Jesus went to church on the Sabbath." — Charles H. Bond, in a Sabbath Rally Day sermon.

RIAL Annual Dinner

The Religion in American Life Annual Dinner was held April 30, 1959, at the Statler Hilton Hotel, New York, with a total of 680 present. Seventh Day Baptists had a reserved table. Attending were the Rev. and Mrs. C. Harmon Dickinson and Mr. and Mrs. Everett T. Harris, Jr.

Speaker at this dinner, which represented RIAL's tenth anniversary, was Robert D. Murphy, Deputy Under Secretary of State.

For this event the press gave Religion In American Life its widest acclaim to date.

NEWS FROM THE CHURCHES

STONEFORT, ILL. — The pastor, Carlos McSparin, in a letter to the editor, tells of the homecoming service of the church which is held on the third Sabbath of May (Sabbath Rally Day). Friends of the church will be interested to know that 67 were present on that occasion, 14 of them from Farina.

A number of improvements have been made on the church property: several new windows, back steps, cabinets in the kitchen, etc. The members are thankful that they have been able to clear up the mortgage (held by the Memorial Fund).

ASHAWAY, R. I. — A series of "Spiritual Renewal" services was held at the Ashaway Church March 24-28. Laymen and neighboring pastors participated in each service with the pastor preaching the sermon. The first of the week some of the church members went out by two's to visit homes in the community. They found the experience enjoyable and rewarding. Some of our deaconesses are continuing to visit homes and others hope to do more visiting.

The church was happy to welcome five young people and one adult into the church membership on May 2. They were all baptized the previous Sunday at our church in a joint baptismal service with the Second Baptist Church of North Stonington, Conn.

The Ladies' Aid Society put on a supper recently which was successful in raising money as well as enjoyable. The money will help our young people to attend

The Sabbath Recorder

the Christian Endeavor Convention to be held in Philadelphia next July.

Mother's Day was observed with a dedication service for babies and a sermon on the family. Following the church service the men of the church under the direction of Louis Savy served a ham dinner which the mothers enjoyed very much. — Correspondent.

ALFRED, N. Y. — The people of the Alfred Church, as well as those of the churches in the Association, enjoyed entertaining the ministers of the denomination at their conference held here in April. It was pleasant and inspiring to have them in our homes, and to be privileged to attend some of the meetings.

A very impressive service of baptism was held Friday evening, May 8, at the church, when members of two nearby churches joined with us. The Rev. O. Blakeley Hill, pastor of our Independence Church, baptized a number of young people of that church. The pastor of the Almond Union Church baptized one from his church. Our pastor, the Rev. Hurley S. Warren, baptized four of our young people and one adult.

At the regular quarterly meeting of the church held in April, Mrs. Gordon Ogden, Mrs. Lucille Hildebrand, and Mrs. Paul Saunders were elected as deaconesses.

All societies of the church have been busy during the winter and spring. Special mention is made of the recent tea and sale held by the Evangelical Society in the church parlors. Members and friends had a delightful time at the annual event.

Several of our members—those working for the ministers conference, the tea and sale, and the baptismal service, singing in the choir, teaching in the Sabbath School, etc.—are to be complimented on their ability and their willingness to do many things wherever and whenever it will aid in the work we are endeavoring to do for our Master. Correspondent.

INDEPENDENCE, N. Y. — Ours is a small rural church, the only one in a wide area. We continue to be served by the Rev. O. Blakeley Hill of the Wellsville Disciples of Christ Church, who acts as pastor of all in this area. At Easter time three young folks were baptized. Again on May 8 there were six more baptized. Not all of these united with the church. We are

sending in the names of five who did join. Miss Mary Lee, Carol and David Peckham were accepted as associate members. We regret that the three who joined by baptism a year ago and the four who came in by letter were not reported to the Sabbath Recorder. — Clerk

Accessions

First Hopkinton, R. I.

By Baptism:

Adelle Collings
Peggy Collings
Michael Spencer
Kelsie James
Sandra Burdick
Nathan Collins

Independence, N. Y.

By Baptism:

Connie Sisson
Judy Clarke
Maxson Clarke
William Clarke
Sandra Hall

Nortonville, Kan.

By Baptism:

Judith August
Irene Bond
Gayle Johnson
Russell Johnson
Ileen McCoy
Yvonne Prentice
Eldon W. Quiett
John Wheeler
Samuel Wheeler

Marriages

Crawford-Wood. — George Crawford of Tekonsha, Mich., and Lorna Wood of Battle Creek, Mich., were united in marriage on April 11, 1959, by the Rev. Leland E. Davis.

Thorngate-Pratley. — Wendell Thorngate of Battle Creek, Mich., and Karen Pratley of Tekonsha, Mich., were united in marriage on May 9, 1959, by the Rev. Leland E. Davis.

Births

Davis. — A son, Roy Daniel, to Frederick and Barbara Davis, Shiloh, N. J., on April 29, 1959.

Obituaries

Vester, William R., son of Rufus and Lucinda (Lyda) Vester, was born May 8, 1869, in Carlton Township, Barry County, Mich., and died March 23, 1959, in Battle Creek, Mich. He was a licentiate of the Battle Creek Church. (Extended obituary on another page.)



Children's Day in Taiwan

When Children's Day comes in America, proud parents and indulgent friends look at the children of the church arrayed in their finest dresses and little suits as they climb the richly carpeted steps in well-appointed church auditoriums and please the congregation with songs and recitations. In far-off Taiwan (Formosa) these children gather at 6 a.m. hoping that every day will be "Children's Day." These children of an aboriginal village wait patiently and hungrily to have their cups filled with milk reconstituted by the deacons of the church and provided by Church World Service.