

# 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.

# The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALBY, Editor  
Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. A. Russell Maxson  
CHRISTIAN EDUCATION ..... Rex E. Zwiebel, B.A., B.D.

## Terms of Subscription

Per Year ..... \$3.00      Single Copies ..... 10 cents  
Special rates for students, retired Seventh Day  
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents  
per year additional. Gift and newlywed subscriptions  
will be discontinued at date of expiration unless re-  
newed. All subscriptions will be discontinued six months  
after date to which payment is made unless renewed.  
The Sabbath Recorder cannot pay for contributed articles  
but will send the writer, upon request, up to 10 free  
copies of the issue in which an article appears.

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

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

PLAINFIELD, N. J., JUNE 8, 1959

Vol. 166, No. 23

Whole No. 5,847

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## SCATTERING AND INCREASING

Would God that as churches, Christian agencies, and individuals we could always (or nearly always) know how and where to apply the proverb, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11: 24). We have all seen instances in our own lives where we would have done much better to have pondered this bit of wisdom from Solomon in the Holy Word. What applies to our giving or our money-making ventures must certainly have application also to our corporate church activity.

This matter is brought forcibly to mind in reading a resolution recently passed by the First Baptist Church of Burlingame, Calif. Here was a church heavily in debt for its building. Did the members say that it would be wise not to undertake any new work until that indebtedness was cleared up — not to do any more scattering? No they did not. Here is their resolution which is worth serious consideration by all of us in our own denomination:

**RESOLVED:** that the First Baptist Church of Burlingame continue its extensive program of church extension, and adopt a goal of establishing one new church a year as long as the need for new churches continues to exist; and, further, that it be our intention, not to retire our building fund indebtedness, but rather to borrow additional funds as needed for church extension, subject to the approval of the Board of Deacons and the congregation.

If every church in our denomination could catch the spirit that is manifest in the above resolution, what a change would be seen! To be sure, that Baptist church probably has some more opportunities for growth than other churches less strategically located, and certainly more than many of our own congregations. (American Baptists in general are not growing rapidly.) That does not excuse us. Growth is something that comes from within when we have a type of devotion that drives us to scatter (wisely, of course). The central church of Kingston, Jamaica, has several branch churches. A few of our churches in this country also have them; but why do not more of them reach out, even if it means going into debt?

Perhaps we should keep the application of the "scattering and increasing" proverb to the local church level, but some might like to think in terms of Our World

Mission and of our boards and agencies. How many times have situations come to the attention of those who were working on home and foreign fields where a relatively small amount of money wisely invested would probably have brought a rich harvest of souls. Time and again we have arrived too late with too little. On some of those occasions undoubtedly we could have exercised faith like that of the Burlingame Baptist Church. We could, indeed, have moved into fields "white unto harvest" without indebtedness by using money held in trust. Much of such money has strings attached so that only the interest from it can be used. Much also is held by no other strings than those attached by the controlling agency, which are subject to change by corporate action. Over a long period of time investment policies have been set up which are at the present time adding considerably to the total interest-bearing funds. We have followed the principle that so-called capital gains should all be plowed back into the funds involved. In other cases we have also added the interest to the fund, anticipating that at some future time it would be more needed than now.

It is doubtless a generally accepted investment principle that capital gains (which in mutual funds and many other funds have for years equaled dividend income) be reinvested instead of being used. However, this principle can be challenged. There is another principle of investment illustrated by some of the parables of Jesus. He who is handling money in behalf of another person should seek to invest it in such a way as to bring in the greatest increase. The writer has a friend who has borrowed money at 10 percent interest on the theory that he could invest it at a higher rate in selected real estate. Over a period of years he has proved his point.

In the realm of souls, in the establishing of new churches, there may be investments that will bring forth ten talents in the place of five. The parable of Jesus condemned the man who did not invest his talent at the legal rate; it praised the men who did better than that. We may have no immediate need to go in debt to extend the work of Christ, but would we be

willing — with our own money — to borrow if need be to establish new churches? Certainly we would have to pray for financial wisdom in such matters but it is more than wisdom that we need; it is devotion to our cause.

We should also bear in mind that no change in the investment policy of our boards can be a substitute for personal, week-by-week giving; it could only be a means of helping to make our giving go farther, especially at times when a more flexible attitude toward capital funds or capital gains might yield rich dividends in the expansion of existing work or the opening of new.

These are days when we need to evaluate carefully the question of whether money put into a given project will yield maximum dividends in work accomplished. It is not enough to say that we have always supported this or that project and therefore must continue to do so even if the prospects of adequate results are poor. Our Lord expects us to think carefully and to spend entrusted funds wisely. We believe that earnest prayer in the spirit of "Thy will be done" will bring guidance at both the individual and the Conference level.

## Combat Obscenity

### In the United States Mail

Postmaster General Arthur E. Summerfield is now periodically sending out releases to editors urging them to enlist the help of their readers in combating the mail order obscenity racket. What is it? It is the vile racket that traffics in obscenity and pornography by mail, which has now reached a sales level estimated at more than a half billion dollars a year. It relies on the historic sanctity of first-class mail in the United States.

The Postmaster General in his statement has emphasized that the absolute privacy of the mail is a basic American right, and that the Post Office Department cannot, and will not, violate this right, even when it has strong evidence that the mail is being used for unlawful purposes.

There is something that can be done now which could not be done before the new laws were passed. In former years

violators could be prosecuted only at the point of origin of the mail, which made it easy for them. Now they can be prosecuted at the point of delivery. Therefore those who receive it or know of its being received can make complaints that will lead to conviction. Decent people can do something and must do something if the Post Office Department is to succeed in driving this debasing material from the mails.

### Catholic Conscience

To most Protestants it would seem quite legitimate to ask what one would do if the dictates of his conscience came in conflict with the teachings of his church. The Protestant would almost invariably accept the problem and would answer that in the eventuality of such a conflict he would have to, in all honesty, follow the dictates of his conscience. Not so the Catholic. For him the problem is not supposed to be possible. The Rev. John V. Sheridan, a Catholic priest writing in the August 15, 1958, issue of Tidings (Catholic), states that the conscience of the individual Catholic will always follow the dictates of the church. "Conscience," he affirms, "is actually formed by the decrees of the Church." Cardinal Mercier puts it: "The papacy — the accepted and cherished supremacy of one conscience over all other consciences."

Is it any wonder that Protestants are fearful of what might happen if a Roman Catholic were elected to the highest executive position of our country. In spite of all election promises to the contrary, would such a public official be able to put state above church? It is doubtful. If the conscience of the Pope is supreme over the conscience of every member of the church, what would the executive do in a showdown? We cannot risk such a test. Too many cases in history tell us what happens when a Catholic ruler tries to oppose the will of his superior at Rome.

It is not bigotry, as some affirm, to continue to oppose the nomination and election of a Roman Catholic president. We know that under a Protestant chief executive the rights of Catholics are respected because separation of church and state is a Protestant principle written into the

Constitution. We do not know what would happen, given the right opportunity, if an executive whose supreme allegiance was to the Roman Pontiff was faced with a decision of his own conscience versus that of the Church.

Furthermore, Senator Kennedy who has shocked Catholic editors with his church-state credo published in the March 3 issue of Look, has a record to defend as much as a promise to live up to. If our memory serves us correctly, the Senator has in the past been very active in promoting bills which favored the Catholic Church and gave it huge sums of money under the guise of war damages to Catholic property.

### What Do Ministers Talk About?

Results of a novel study of the topics of conversation of fifty Protestant ministers in a New England city were reported by a prominent minister and educator. Covering one weekday and one Sunday in the life of each minister, the content of his conversation was systematically collected by researchers, transferred to IBM cards, and processed.

In his report of the study, the Rev. Dr. David B. Chamberlain of Boston University Graduate School explained that from the basic vocational information obtained, problems confronting today's ministers could be formulated.

"Judging from their conversations," Dr. Chamberlain remarked, "ministers shun administrative functions while parishioners and others call on them more often for those than for pastoral services." The study indicated that a large proportion of the fifty ministers are dissatisfied with their present vocational role.

— The Religious Newsweekly.

BALANCE OWM BUDGET  
and  
Pray for OWM Program  
July 11, 1959

THE SABBATH RECORDER

## Executive Secretary

Letters have gone out to all churches asking that Sabbath, July 11, be designated as a day when everyone throughout the denomination will be urged to make a special contribution to Our World Mission budget. Those who have received church mite boxes through the Sabbath School are asked to bring them in that day filled and overflowing. In order to bring our funds to the place where our budget will be balanced, an amount of approximately \$12,000 is needed NOW. This amount is needed "over and above" regular giving as it has been received this year.

Anyone who has not been giving regularly will surely want to take this opportunity to make a substantial gift so that OWM program may be in reality a program unitedly upheld and undergirded by all Seventh Day Baptists. Those who have been contributing regularly will want to do the extra bit that will assure the success of the financial part of our program.

If OWM program is supported in full by all Seventh Day Baptists, the boards and agencies whose duty it is to administer the work, will feel a greater responsibility in carrying out announced plans. Workers on the field will also feel a real sense of encouragement to know that the Holy Spirit is touching hearts so that they, who have been set apart to be our ambassadors for Christ, may continue to speak for Him at home and abroad.

Sabbath, July 11, 1959, could be a day in the history of Seventh Day Baptists when the Holy Spirit so touched every heart that both local and denominational programs took on new life and vigor. Then many more would be brought to Christ and many who are now Seventh Day Baptist Christians would become more effective workers in His vineyard.

Begin now to pray and plan so that you can bring a substantial and dedicated money gift and a consecrated heart on OWM Sabbath, July 11.

### MEMORY TEXT

My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. Psalm 130: 6.

### RELIGION IN AMERICAN LIFE

By Edgar F. Wheeler

Religion in American Life (RIAL) is a nonsectarian movement emphasizing the importance of religion in personal and community life. It is sponsored by a laymen's committee composed of members of the major faiths and is supported by 24 national religious bodies. Seventh Day Baptists have a RIAL representative and contribute financially to this movement. Dr. Earle B. Pleasant, National Director, commented to your representative at the November, 1958, meeting, that if all cooperating denominations and religious groups gave as generously as proportion as Seventh Day Baptists and Seventh-day Adventists, RIAL would have fully adequate resources to carry out its program without anxiety.

Probably most, if not all, of our readers have seen RIAL posters in or on public conveyances, in public buildings, and on large roadside billboards — Find the strength for your life . . . WORSHIP TOGETHER THIS WEEK. In addition, the media of radio and television are being used to promote worship in churches and synagogues.

Religion in American Life had its most successful year to date during 1958, with evidence of greater attention to organized religion of all faiths than ever before. Worship attendance has increased 13% during eight years of the RIAL movement.

Program Kits, containing guides and sample RIAL materials for worship attendance promotion, are available free from Religion in American Life, Inc., 300 Fourth Avenue, New York 10, N. Y. Advertising materials based on the current theme are available the year-round, free of charge, also. These include, car cards in buses, television and radio spot announcements, and magazine ads. Editorials, cartoons, mats, and filler items promoting worship attendance are also available free.

## President's Message

What Would You Show the Pearsons?

The Pearsons will be at Conference! I expect the Pearsons will visit many churches, many homes. I hope you may have the joy of entertaining them in your home.

Have you thought through what you will show them? What will you tell them about your year's work? Yes, you will want to hear about their work. They will want to tell you of many rich experiences. They will show you Debbie or her picture. They will probably tell you of hopes and aspirations in their work — of work which had to go undone because of lack of funds. When the conversation turns to you, what will you tell about? They will want to see your new car, your children, the new appliances you have added to your list of labor-saving conveniences in your home. They will be interested in your new clothes styles, the new insurance program, your Social Security program. They will be interested in the entertainment you have enjoyed, the golf you have played, the fish you have caught. After several years away from home they will notice changes — changes that have taken place so slowly we have not recognized them. Can we report souls we have saved, members added to the rolls of our church?

We cannot compare the degree of devotion to Christ of a person who goes as a missionary to a foreign land with that of one who remains at home. Both are needed. As you hear of the work of David and Bettie Pearson, do you feel you can honestly say, "In a financial way I did all I could to support the work of Christ both at home and abroad"?

While the Pearsons will not ask, nor will you show them, they would probably be interested in the percentage of your income which you thought worth while to give to the Lord's work. Was it a tithe (10%)? Was it over 10%? Had you known how important adequate finances were in the Nyasaland Mission would you have given more? Last year we oversubscribed the OWM budget. One reason for this accomplishment was the unceasing ef-

forts of Joan and Beth as they went from church to church, home to home, telling their inspiring story of relieving human suffering and bringing Christian hope to a people without hope. Are we so immature that we cannot make the sacrifice except we have this personal touch? Joan and Beth are now at their post. The work is going forward in Nyasaland, Jamaica, China (we hope), British Guiana, and at home in the minds and hearts of our people.

Someone made the observation at Conference that there seemed to be more cameras than Bibles in the hands of our people. While there is yet time in this fiscal year, shall each of us search his heart? One of the finest things we could point out to the returning Pearsons is our OWM budget oversubscribed at Conference. This is possible. "With God all things are possible."

### Not Forgotten

In the "Calendar of Coming Events" for July, August, and September, a sheet published by the Office of Information (NCC), the big Seventh Day Baptist event — General Conference — was not forgotten. The two-line item gives the dates (August 17-22), the place (Salem, W. Va.), and the fact that it is the 147th Annual Session. Of the 28 events listed, only four or five are denominational.

### Bibles Distributed

In 140 Languages in U. S.

The American Bible Society during 1958 achieved its highest annual worldwide distribution of Scriptures, totaling 16,629,496 volumes, it was reported by President Daniel Burke at the 143rd annual meeting of the Bible Society in New York City. Distribution in the United States reached a total of 9,188,987 volumes.

Scriptures were circulated in 140 languages in the United States and in 282 by the Overseas Department and associated Bible Societies for which the American Bible Society provided subsidies.

MISSIONS — Sec. Everett T. Harris

### Busy Schedule Of A Shepherding Pastor

All of our pastors are busy these days as the time comes again for planning and holding youth camps and Vacation Bible Schools as well as performing the usual pastoral duties of the churches they serve. Shepherding Pastor Marion Van Horn has given us a proposed schedule of his plans and services for the coming weeks. Anyone can read between the lines and know that these are the "extras." The usual duties are not listed.

Sometimes it helps us to sympathize with our pastors and to hold them up in our prayers if we know better the load they are carrying. We will list this partial schedule of Pastor Marion Van Horn:

May 22-26 — We go to Hammond. We will return by way of the camp where we will be holding Association camp, Camp Miles, and arrange for life-guard, etc.

May 30 — Will be our Sabbath Rally Day in Fouke and Texarkana Churches.

June 1 — We begin a two-week Vacation Bible School in Fouke.

June 6 — I am to be in Little Rock for services.

June 13 — An all-Arkansas meeting at Brother Ralph Soper's home. People going for basket dinner and afternoon services from all Arkansas churches.

June 15 — Camp Miles begins. It ends June 21.

June 22 — Begin a one-week Vacation Bible School at Jonesville.

June 24-28 — We are to have an evangelistic meeting with Brother Soper preaching in Fouke.

June 29 — Begin a two-week Vacation Bible School in Texarkana. Then Association at Paint Rock, Ala., works in and then the trip to Salem, W. Va., for the meetings of Commission and Conference, getting to Salem by August 7.

### Plans For Maiden Hall School Progressing

The Rev. Leon Lawton writes of accompanying Roger Cazziol, the newly appointed principal of Maiden Hall Vocational School, on visits "to secondary schools that might have vocational education in their course of study." He reports that he and Mr. Cazziol have visited seven schools. Varying degrees of vocational training were found to be included in the different schools.

A visit was also made to Maiden Hall where they "spent some time walking over the property, measuring, talking over plans and possibilities, etc."

Pastor Lawton comments, "With these schools visited we feel we have seen about the whole range of schools. . . . The Educational Committee is meeting again next Tuesday (May 19) to finalize the prospectus and also discuss Mr. Cazziol's recommendations on just how to use the limited funds in hand in making ready to open the school."

### Another Worker to Nyasaland

As the Rev. and Mrs. David Pearson return to this country on furlough increased duties are falling upon the shoulders of our remaining workers at Makapwa Mission Station, Nyasaland. It was expected that Miss Rosemary Hare would be joining the mission staff but now her plans are changed.

Mr. Pearson has written, "It seems best for Dr. Burdick and the nurses not to try and run a boarding department next year and also to drop Standards IV and V." After commenting on the increased burden falling upon Dr. and Mrs. Victor Burdick

and Miss Joan Clement, he added, "Might the Missionary Board consider the possibility of securing an educationally minded missionary?" It is evident that such an added worker is needed there soon.

Overwork and overtiredness make a mission worker an easy mark for illness. It is our earnest prayer that our mission workers may keep well and able to do the work God called them to do. This is a matter for all Seventh Day Baptists to consider. Can we help by sending another worker to Nyasaland in the near future?

A recent letter from Dr. Burdick states, "Beth will take on the work as principal when school reopens in October. If she is not relieved of some of her medical duties this will be quite an added burden — along with running the home — even if we close Standards IV and V and the boarding department." He added, "When we told the executive members and pastors about the closing of these Standards they were very disappointed. But we'll have to cut back somewhere unless we get help."

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#### CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

##### Protestants in New York City

"There are more unchurched people per square block in New York City than in any similar area of the world," reports Dr. Dan M. Potter, executive director of the Protestant Council of the City of New York, in Ecumenical Press Service, May 8.

Further, it was pointed out that 2,700 Protestants a month come into the metropolitan area while an estimated 1,300 move out. Most of the newcomers are from rural areas of the South or from Puerto Rico. To meet their needs would require construction of one new Protestant church a month. Instead, it was reported that only eight new churches are under construction or planned while 34 Protestant churches are scheduled to be demolished during the next five years in slum clearance and other projects.

Protestants are in a disproportionate minority in the city government, Dr. Potter said. Of 34 persons in leading positions in city departments, only three are Protestants. Of 208 judges, only 11 are

Protestant, and of 22 executives in the Department of Public Welfare, only one is a Protestant.

The Protestant Council represents 1,700 churches with 960,000 members.

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#### Conference Program

The program of the Board of Christian Education on Wednesday of General Conference will begin with four presentation speeches on the general topic, "Problems of Sabbath-keeping." Each speech will deal with problems in a specific situation, and they are divided in this manner: "Problems of Sabbath-keeping for a Teenager," "Problems of Sabbath-keeping for a Young Adult," "Problems of Sabbath-keeping in Military Service," and "Problems of Sabbath-keeping in College."

It is our hope that prior to Conference that Sabbath School classes will discuss these "Problems" in the different categories, so that delegates who attend General Conference will have some experiences to relate in the discussion groups which will form after the speeches.

The Seventh Day Baptist Youth Fellowships might call in resource leaders and discuss each topic.

Every Seventh Day Baptist ought to be informed of these problems and of the solutions that have been used to combat them.

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#### Denominations in Congress

The Charles A. Wells' Newsletter reports a survey of the religious affiliations and "preferences" of the members of the 86th Congress which shows that Methodists are first; Roman Catholics, second; Presbyterians, third; Baptists, fourth; and Episcopalians, fifth. We suppose that Seventh Day Baptists are listed with the Baptists, but, in any case, the fact that one of the senators is a Seventh Day Baptist indicates that we desire to work in any position that we can. Any opportunity to serve our fellow man is an opportunity to serve God.

#### Ministerial Preparation Well Begun at Graduation

When a boy enters high school he is not sure that he knows all he should. Before he finishes he often gives the impression that he does. Usually, however, there is a leveling off of this attitude before high school graduation. It is likely to return during college in a somewhat different form. If the young man feels a call to the ministry he knows that he must make further preparation. When he enters theological seminary he has studied enough Bible or spoken enough in public so that he is pretty sure that he has most of the answers to Biblical and world problems and is able to expound these answers convincingly to all-comers. By the end of his three full years of ministerial training he begins to lament that there is so much he ought to know and so little of the necessary knowledge he has mastered. He wants to go on for a third or fourth degree in graduate study.

Remarks similar to the above are often heard from faculty members at seminary graduation ceremonies. Dr. Allan A. MacRae made such a comment on May 26 to the 12 men who received the degree of Bachelor of Divinity at Faith Theological Seminary at Philadelphia. Among those graduates was the Rev. Paul B. Osborn, pastor of the Marlboro Seventh Day Baptist Church. The words were known to be fitting in his case. A few years ago he wondered whether he should put forth the effort to get this degree. He had received some Bible as well as academic training at Houghton College, from which he was graduated in 1950. He also took some work at Alfred School of Theology. Now he is not satisfied with his high scholastic attainments; he would like more.

A young man of strong Sabbath conviction, standing alone in a seminary of another denomination, has an opportunity to represent well the truths held sacred by Seventh Day Baptists if he has something of the keenness of mind possessed by this particular graduate. In the reception room after the long ceremonies were over there were some 23 Seventh Day Baptists from four or five churches queued up to shake

hands with Mr. Osborn. It appeared that no other graduate had drawn such a large delegation, most of whom had never before had occasion to visit "the finest theological campus" in America. (The seminary was able to purchase the estate of a very rich man. The ballroom-auditorium is all aglitter with gold, mirrors, and plate glass windows — so unlike the humble churches where the men will preach.)

What does the faculty of a very strict Presbyterian seminary think of Seventh Day Baptist students? There was opportunity to ask this question. Your editor got an enthusiastic response and was taken into the office to examine the scholastic record of Mr. Osborn. During the last semester (in which he lost two weeks or more because of sickness in the family) he was rated 95% in three courses and 90% in the other five. In previous years the grades were about the same. The professor asserted that such grades were very hard to come by in that seminary. He added, "If you have any more students like Paul Osborn send them along." Other professors met on this occasion concurred.

Without commenting on the question of whether other prospective students in our denomination would find everything to their liking in this particular seminary, it is interesting to learn that those who have taken part of their work at Faith have been a credit to the school and to the denomination. The Marlboro Church has prospered under the leadership of student pastors who have found it convenient and profitable to further prepare themselves in the challenging atmosphere of this school which grew out of a controversy in the Presbyterian denomination 22 years ago.  
— Editor.

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#### Dutch Baptists Increase

A membership increase of 3.36 percent in 1958 was reported by the Dutch Baptist Union. Membership as of January 1 was 7,933.

There are 50 ordained ministers working among the Baptists of Holland. Dutch Baptist membership has doubled since 1932.  
— BWA.

## 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.)

(Continued from last issue)

### Evangelism and Sabbath Reform

In the late 60's we find a new concept of Sabbath reform taking shape, namely, men will never keep the Sabbath until they are brought to love God. Evangelistic labor must be united with special labor on the Sabbath question.

It is very important that every minister familiarize himself with the reports of the Missionary and Tract Boards of that period. In no other way can you appreciate what took place and how far our lines of work extended.

As I study these reports from time to time I am always reminded of the hymn, "God Is Working His Purpose Out."

Let me review briefly one area only at this period — the work in Southern Illinois. Elder James Bailey, who was sent out as an evangelist to the West, visited Villa Ridge and vicinity. A church made up almost if not entirely of converts to the Sabbath was organized. Among the converts was a William M. Stringer. He was ordained deacon of this church. Later this church was to be the home church of our beloved Rosa Palmberg — herself a convert to the Sabbath. Coming to us at this time was a prominent Baptist preacher, the Rev. M. B. Kelley, Sr. I believe he had come to the Sabbath truth through his own study. Those who knew him write that Mr. Kelley was an excellent one to prepare the way for such work — a man of sound judgment, well-informed mind, warmhearted, prudent, and a good sermonizer.

That God brought Elders Bailey and Kelley and others together seems a certainty. These two men began a series of meetings in Stonefort. The Seventh Day Baptist Church of Stonefort was organized — all converts to the Sabbath. The Rev. W. F. Van Cleave, a convert, became the first pastor. Rev. Robert Lewis was received and recognized by the church as a minister of the gospel the day the church was constituted. From him are descended many

of our loyal Seventh Day Baptists of this day. (The Rev. A. Addison Appel is a direct descendant.)

Elder Nathan Wardner joined Elder Kelley in a series of meetings in Pleasant Hill. A church was formed — again all converts to the Sabbath.

Frederick F. Johnson, physician, school-teacher, and minister, tells us that he met Elder Kelley one day just as the elder was entering Harrisburg, the county seat, and also the home of Mr. Johnson, just as he — Johnson — was leaving. They were acquainted with one another. This time, however, Elder Johnson was disturbed and called out in not too friendly tones: "Are you coming to Harrisburg to break up our church as you did in Stonefort? The spirit in which Elder Kelley accepted the remarks softened Elder Johnson, and when he returned home he took from hiding some tracts which he had received and had refused to read. The result was that Elder Johnson assisted in organizing a Seventh Day Baptist Church in Harrisburg, made up entirely of converts to the Sabbath. He remained a strong Seventh Day Baptist the rest of his life and traveled far and wide in the interests of Sabbath reform. (Again, Addison Appel and Paul Green are direct descendants.)

The name Elder C. W. Threlkeld is familiar to many of you. It was Elders Bailey and Kelley who convinced him of the Sabbath truth. Elder Threlkeld was one of our leading home missionaries for over fifty years. Many converts were brought to the Sabbath by him.

The statement is made that at least six churches and many, many converts, among them eight ministers, resulted from the work of Elder Bailey and Elder Kelley and others which began in Villa Ridge. There is substantial evidence that the work which followed in the entire Southwest was also a result. One could duplicate the story many times over.

Briefly now let me give you some idea of the wide area covered by Sabbath reform work in the years that followed.

1871

In 1871, Nathan Wardner and Samuel D. Davis labored in Tennessee, at Shelbyville, Union City, and Flat Rock. Var-num Hull labored in Iowa, A. H. Lewis in sections of Pennsylvania, and a group of theological students from the seminary labored in Potter County, Pa.

1872

In 1872, the Tract Board alone employed five people as special lecturers on the Sabbath question.

1874

In 1874, James Bailey labored in Minnesota and worked for the modification of Minnesota's Sunday law so as to exempt Seventh Day Baptists from fines for working on Sunday.

Joel Greene spent months and A. H. Lewis weeks in working for the relief of Sabbathkeepers in Pennsylvania, and the newspapers of that area gave wide publicity to our views.

William M. Jones, a convert to the Sabbath at least 30 years before, began a Sabbath reform mission in England, Scotland, and Ireland. Some ten years later Mr. Jones wrote of a group of Sabbathkeepers in Attalla, Ala., who had separated from the Seventh Day Adventists. A. E. Main was sent there, and in 1883 a Seventh Day Baptist Church was organized. This area became an important area of Sabbath reform. Mr. Jones also began the publication of a Sabbath reform paper, *The Sabbath Memorial*.

1875

In June, 1875, Elder James Bailey organized a Bible Class in Chicago and also a Women's Auxiliary Tract Society. The Bible Class became a church in 1883, and a strong center of Sabbath reform. Ira J. Ordway, one of the members, had for eight years been corresponding secretary of the Tract Board while he resided in New York State. His reports in the *Year Books* of that period are worth reading. N. O. Moore, Sr., started an independent Sabbath mission at this time.

### Sabbath Reform Tent Meetings

In 1875, the suggestion was made that a tent be used in Sabbath reform work. Three years later a tent was donated by C. D. Potter, of Adams Center. It was first used in West Winfield, N. Y., the summer of 1878, with Charles M. Lewis and John L. Huffman as evangelists, and Judson Burdick, singer. They remained there from July 5 to August 24.

The next year, 1879, the tent was set up in Oxford, N. Y., 24 days; in Norwich, 40 days — with Lester Cortland Rogers, evangelist, and Herman D. Clarke, singer.

The next summer, 1880, it was returned to Norwich for a few weeks with the same leaders; then moved to Binghamton, where eight persons began to keep the Sabbath.

During the winter, tent meetings were held in Florida; first, at Jacksonville, six weeks; next, at Palatka, five weeks; next, at St. Augustine, where the tent was pitched in the heart of the city on property owned by the U. S. Government, three weeks. At this time L. C. Rogers shipped the tent back North and set out for Daytona where he worked four weeks.

The summer of 1881 found the tent in Hornellsville and in Elmira. A second one was put into operation in the Northwestern Association that summer — at Albert Lea, Minn., and in Tama County, Iowa, among the Danes.

The summer of 1882 the tent was set up in Ithaca, N. Y. Thirteen began keeping the Sabbath. It was in Geneva, eight days; in Wolcott, 15 days. Churches were organized in Ithaca and Elmira.

That same summer the second tent was used in Kansas — at Marion, Florence, and Emporia. Samuel R. Wheeler and L. D. Seager were the leaders. A church was organized in Marion, Kan., in 1883.

The use of the tent was, I believe, abandoned by the Tract Society after 1883. Evangelistic tent campaigns continued to be carried on by the Missionary Board. In 1895, the Missionary and Tract Boards joined in a campaign at Louisville, Ky.

(To be concluded)

## Youth Speaks

### Witnessing for Christ

Written by Althea Mae Greene, aged 11, and given as a sermon on Sabbath day, April 18, 1959, in the Berlin, N. Y., Seventh Day Baptist Church.

I am taking Matthew 28: 19, 20 as my text. As I read this, I began to think about what Seventh Day Baptist young people could do in the future to witness for Christ. Then, I began to wonder what people, or young people, had done in the past, even in Bible times.

In Bible times, a man by the name of Paul was one example. He was a great witness for God. His death was plotted in Damascus, Jerusalem, Iconium, and Corinth. He was beaten and imprisoned in Philippi. He was driven out of Thessalonica, Berea, and Antioch. In Lystra, they stoned him. He was mobbed in Ephesus and Jerusalem. He was imprisoned for four years in Caesarea and Rome. He finally was executed as a criminal. During the time he was imprisoned, he wrote most of the Epistles. He was put through all this suffering because he believed in God and His Word. This is how he witnessed for Christ.

Abraham was persecuted for not worshipping idols. He tried to build a land free of idolatry. He was called the man of great faith. Because of this, he also became a witness for God by trying to make people understand that they should worship one God and not idols. By comparing witnessing with faith, we find that a person has to have faith before he can truly witness for Christ.

In Proverbs 14: 5, it says a faithful witness doesn't lie, but a false witness does. From this we can see that faith and witnessing mean almost the same thing. There are several people mentioned in the Faith Chapter, which is Hebrews 11, who witnessed for Christ, such as, Abel, Enoch, Noah, Moses, Sara, Jacob, Isaac, and Joseph.

Now let us think of some of the Seventh Day Baptists who witnessed for Christ in the past. The Rev. Solomon Carpenter was our first missionary who

went to China. He was an ancestor of Mrs. Lula Ellis of our Berlin Church. Other missionaries were the Rev. H. Eugene Davis, Miss Miriam Shaw, Dr. Rosa Palmberg, Anna and Mabel West, Dr. Thorngate, and the Rev. Luther Crichlow. These were ministers, nurses, doctors, and teachers.

We know many today who are witnessing on the foreign fields such as Joan Clement and Beth Severe, the Rev. and Mrs. David Pearson, Dr. Victor Burdick, all in Nyasaland; the Rev. Leon Lawton, and the Brisseys in Jamaica; and the Rev. Rene Mauch, missionary-elect to British Guiana.

Even though we have many missionaries on the foreign fields we must remember our ministers in our homeland. They lead camps, etc. So others can witness for Christ?

#### What can we do for Christ?

1. We can set an example by living according to Jesus' teachings, and according to God's will.
2. We may hand out tracts.
3. We can study God's Word.
4. We can attend church and Sabbath School regularly.
5. We can invite others to church.

I read something the other day that goes along with what I've been talking about; it was about a stamp.

I know that everyone knows what a stamp looks like. Stamps are sometimes rectangular, square, or triangular. Even though everyone knows what a stamp looks like, not many people know its history or meaning other than its being a plain ordinary stamp. The story of the stamp dates back to the year 1653, when a local post was set up in Paris, France. These were wrappers, rather than stamps, but they served the same purpose.

In 1840 Great Britain issued stamped envelopes or wrappers, and also stamps bearing the queen's portrait. The first postage stamps issued by the United States Government appeared in 1847 — a 10-cent and a 5-cent issue. Today there is scarcely a country on the face of the earth

which does not issue some kind of postage stamp.

#### Let us make some comparisons:

1. Stamps are small, but they represent great governments. We are small in comparison to many things about us, but we represent the greatest power on earth — the love of God.
2. Stamps have a value which is printed thereon. Some stamps are worth one-half cent; others are worth many dollars. We, also have a God-given value. Whether our task is great or small, we must be faithful to the limit of our ability.
3. Stamps have glue upon the back so they can be affixed to the letter or the package, which is their assigned task. We should stick to our tasks until they are completed.
4. Stamps carry messages and packages all over the world. We are the messengers of God, and without our help the story of Jesus and His life cannot be delivered. "Go ye into all the world, and preach the gospel to every creature."
5. Stamps do not select the letter or package they want to deliver. They stand ready to be used upon any message or package anywhere in the world. We should be ready and willing to go wherever God directs and do whatever He commands.

I like the following poem.

There was a little postage stamp  
No bigger than your thumb;  
But still it stuck right on the job  
Until its work was done.  
They licked it, then they pounded it  
'Til it would make you sick;  
But the more it took the licking, why  
The tighter that stamp would stick.  
Let us be like the postage stamp  
In playing life's big game;  
And stick to what we know is right —  
We'll never miss our aim.

"No one expects our own unions to ask for lower wages. But it's time they thought in terms of restraint in wage and other demands. American business, no less than foreign business, can be priced out of markets. If and when that happens, the workers are priced out of jobs." — Tower City, Pa., West Schuylkill Herald.

WOMEN'S WORK — Mrs. A. Russell Maxton

### Women's Activities At Conference

The first item we would mention does not, strictly speaking, fall under the above heading, for the program on Tuesday afternoon presents a costumed review of 75 years of organized work among the women of our denomination. Some of their contributions to our mission work will be of interest to the whole family. The six different episodes have been written by individuals and societies across the denomination, giving us interesting glimpses of bygone years and bringing us up to recent accomplishments. You will want to see it.

The Mother-Daughter Banquet on Wednesday evening for all the women and girls of Conference will be an opportunity to fellowship together and to hear Mrs. David Pearson tell of her experiences on the mission field in Nyasaland, Africa.

The Annual Meeting will be held as has been the practice for the last few years at a women's luncheon. Each woman is a member of the Women's Society and is urged to attend to give consideration to matters of business that will be presented for discussion and action. Reports of our projects for the year will be given and awards made in the reading program. Many are participating in this reading program and it will be interesting to know how many honor readers we have this year, as well as how many of the books read were taken from the prepared list.

And the exhibit! Each society has been asked to provide a short history of its own group in scrapbook or poster form, and a banner displaying the name of the society and date of organization. Anyone having an item of interest to add to this historical display is urged to bring it to the exhibit room. A popular slogan among Michigan church women this year is "Drive and Bring Five." That would be a good one for us, too!

Any man can be a martyr; only God can be a Savior.

## Sabbathkeeping Churches In New York City

Our largest cities have many active churches not well known to most people. In that category are the rather numerous Sabbathkeeping churches of New York City that are not members of the better-known denominations such as Seventh-day Adventist and Seventh Day Baptist.

Perhaps the best known among our own folks is the People's Christian Church of 165 West 105th Street, of which Frederick Frerichs is minister. The greater portion of its membership is white. The church was founded and ministered to for many years by the Rev. Mr. Franke. Several men have been licensed to preach by this church, among whom is Harold K. Pearson of Amsterdam, N. Y., father of the Rev. David Pearson of Nyasaland. The members of this Manhattan church feel a closeness to Seventh Day Baptists and differ little from us in beliefs. Their principal reason for a separate existence seems to be a sense of mission in distributing widely their literature, of which they have much. Most of it was written by their now deceased leader, Mr. Franke.

How many Negro churches in New York keep the Sabbath is not known to the present writer. Three separate but co-operating churches are known, although the "parent church" at 145 West 110th Street has not been visited.

The strongest group is called Victory Tabernacle and is located at 252 West 138th Street. The congregation under the able leadership of the Rev. Philip Bailey, a native of Jamaica, owns its own building, has several choirs and a splendid, dignified musical program. It is active and evangelistic in spirit. Giving is at a high level. It is the headquarters church of the Seventh-Day Christian Conference. Benjamin O. Berry, formerly a leader of Seventh Day Baptist work in British Guiana, is now pastor (in Chicago) of one of the half dozen or more churches in this conference.

A number of Seventh Day Baptists from Jamaica, now living in New York, are connected with Victory Tabernacle.

They occasionally visit our Plainfield Church. Although one seldom sees a white person in the large congregation, visitors are most graciously welcomed. Miss Sarah Becker, preparing in New York for supervisory nursing work in Nyasaland, has attended several of their services and gave a missionary message there on May 16.

Not far from the above-mentioned church is another active group, the Advent Sabbath Church, at 255 West 131st Street, pastored by the Rev. Thomas I. C. Hughes. They, too, own their own building, which is almost too small for their present needs. The pastor heads the Unification Association of Christian Sabbath Keepers, Inc., now in its third year, and publishes a small monthly paper. This organization has individual supporters in many places and some churches that cooperate. Among the enthusiastic contributors to the monthly paper is Cyril A. Crichlow, father of the late Luther W. Crichlow of Washington, D. C.

This Advent Sabbath Church apparently does not emphasize the second coming of our Lord nearly as much as its name would seem to indicate. It encourages native churches in the West Indies and in Nigeria. Roger Cazziol rendered some service to this group by investigating the leadership of some of their affiliating churches while he was in Nigeria. Together with Mrs. R. T. Fetherston and the secretary of the Tract Society, Mr. Cazziol paid a call on Pastor Hughes and some of the leaders of his church on April 24.

In Brooklyn there is an incorporated Sabbathkeeping mission at 352 Classon Avenue which has been mentioned before in this periodical. It does not operate as the usual city missions with housing facilities and daily services for the "down-and-outers" but does provide Sabbath afternoon services for many such, as well as people in much higher levels of society. It is primarily an evangelistic center and claims many notable conversions. The leadership is in close touch with the Tract Society and the Plainfield Church. At the present time a large proportion of those attending are Negroes.

## ECUMENICAL NEWS

### Directory of Medical Missions

The medical work conducted by 213 Protestant missions agencies around the world has been put on record for the first time. The new "Directory of Protestant Medical Missions" is the result of a two-year survey conducted by Arthur W. March and Dr. Frank W. Price of the Missionary Research Library.

Altogether 1,602 hospitals, T.B. sanatoria, leprosaria, and dispensaries are included in the directory. Among facts brought out in the survey, Dr. Price noted that the number of nationals serving as physicians on mission hospital staffs is now 55 percent larger than the missionary staff and that there are four times more nationals than missionary nurses on nursing staffs.

### World Council Building at Geneva

A total of one million dollars in cash and pledges has been received for the new headquarters building of the World Council of Churches to be erected in Geneva, Switzerland, reports Bishop Henry Knox Sherrill, chairman of the international committee for the building. Bishop Sherrill notes that \$300,000 has come from the World Council's member churches. Gifts from foundations, individuals, and other sources will make up the remainder of the \$2,500,000 goal. It is expected that \$1,400,000 will come from the United States. — W. W. Reid.

### Peace Program Starts in June

Church people throughout the 50 states will begin a year-long study in June of world problems and international relations. Study groups in thousands of churches will work together in a nationwide Program of Education and Action for World Peace. The program, which has been called "an unprecedented undertaking in Protestant and Orthodox history," has been carefully developed by the Department of International Affairs of the National Council of Churches.

Dr. Kenneth L. Maxwell, director.

## NEWS FROM THE CHURCHES

RIVERSIDE, CALIF. — The idea of the Thirteenth Sabbath Offering has finally caught on in the Riverside Church. British Guiana will benefit to the amount of \$42.15 because of our last one. Such special offerings, multiplied throughout our denomination, would be a stride toward meeting the need in our growing world mission.

Another thing that has caught on again is the appearance of a male quartet. A foursome, made up of Paul Crandall, Orvis Chapman, Philip Lewis, and Jack Jensen, was heard in the "Wayside Cross" Sabbath, April 11, to the uplift of all.

Pacific Coast Association was entertained at the Riverside Church, April 17-19. Miss Jacqueline Wells headed the Hospitality Committee, securing welcome and lodging for all our out-of-town guests. "The Sabbath Was Made for Man" took on deeper significance as the theme was developed throughout the sessions with Pastors Francis D. Saunders and Alton L. Wheeler as the main speakers. It was a time of challenge and blessing.

Much work was done at camp April 12 and 26. Work crews were fed in two relays since there were so many to serve. It rained enough to make the going hard for the concrete truck, but pouring of the new play-court continued without serious halt. Barracks were cleaned, windows shined, bunks readied, wiring done. The stay-till-it's-doners didn't get home until after 10 p.m. but the camp was rented out the weekend of May 2, as planned.

Temperance Day was observed with an examination of the drink problem from the pulpit on May 2. The text was: "Wine is a mocker, strong drink is raging, whosoever is deceived thereby is not wise." Sabbath, May 9, was observed as Christian Family Day. Infants of Glenn and Joan Curtis, Starlin and Joy Ross, and Jack and Ann Elmer were dedicated to the Lord. May 16 was Sabbath Rally Day, with an appropriate sermon. The pastor also spoke on the Rally Day theme on May 23.

Pastor Wheeler has issued a series of 12 lessons on "Christian Nurture and Growth" which will be valuable to all, especially new converts.



# The Sabbath Recorder

The annual birthday party, engineered by the Fellowship Class and accomplished by cooperative effort, was held Sunday evening, May 17, with good attendance. The twelve birthday cakes were the proud achievement of junior girls. It was the occasion also for making up a purse for the soon-to-married missionaries in Nyasaland, Dr. Victor Burdick and Miss Beth Severe.

LOS ANGELES, CALIF. — On Sabbath day, May 9, our church had a dedication service for babies at which time two couples dedicated their children to the service of the Lord. Pastor Saunders gave an impressive sermon on the subject, "Dedication," explaining the meaning of the term and giving the thought that we should dedicate our all to the service of the Lord.

In the evening of May 9 our Family Night program was a concert by the choir, directed by Miss Lois Wells. They sang the entire church service, even the sermon, under the following heads:

1. Let us worship and praise the Lord.
2. Let us lift our voices in prayer to the Lord.
3. Let us read the Word of the Lord.
4. Let us listen to a message from the Lord.
5. Let us, as we part, ask the blessing of the Lord.

The choir was assisted by three guest singers: Paul Mayo, tenor; Judy Smallman, alto; Robert Carl, bass. Mrs. Stella Maxson Carpenter is our very talented organist. This was truly a very inspirational program. Much credit is due to Miss Wells for her excellent work.

— Correspondent.

## SABBATH SCHOOL LESSON

for June 20, 1959

The Importance of Sharing Responsibility  
Lesson Scripture: 2 Chronicles 19: 4-11.

## Obituaries

Mason — Marion C., daughter of Cyrenius F. and Harriett Botsford Mason, was born in Rushford, N. Y., November 17, 1879, and died at the Foote Nursing Home, Canisteo, N. Y., January 28, 1959.

She was graduated as a nurse from Jackson Sanitarium, Dansville, N. Y., in 1907. After a year of private nursing, she went out as a missionary to China under the Presbyterian Board of Foreign Missions, returning to the United States in 1913. She was head nurse at Cleveland General and German Hospitals, Cleveland, Ohio, until 1928. She was superintendent of nurses at Deaconess Hospital, Cincinnati, Ohio, 1928-1937, when she retired because of ill health.

Miss Mason became a member of the Alfred Seventh Day Baptist Church by letter from the Rushford Baptist Church on January 31, 1942. Two cousins, Mrs. Maude Botsford Baker and Elbert Severance, survive.

Memorial services were held Sabbath afternoon, January 31, at the Mulholland Funeral Home, Andover, N. Y., the Rev. Willard Ashley, Andover Baptist Church, officiating. Interment was in Rushford. — H.S.W.

Richmond — Alice Stull, daughter of Joseph C. and Henrietta Beckwith Stull, was born in Farmers Valley, Pa., August 27, 1884, and died at Bethesda Hospital, North Hornell, N. Y., March 24, 1959.

She was a grade school teacher in McKean County, Pa., for many years. She was married to Bert W. Richmond on June 5, 1912. To this union were born two sons: Joseph C. of Washington, D. C., and Bert W., Jr., of Alfred, N. Y., both of whom survive. Other survivors, besides her husband, include one sister, Mrs. Frances Nuber, Cincinnati, Ohio; four grandchildren, and several nieces and nephews.

Mrs. Richmond became an associate member of the Alfred Church in 1943 and was active in its organizations.

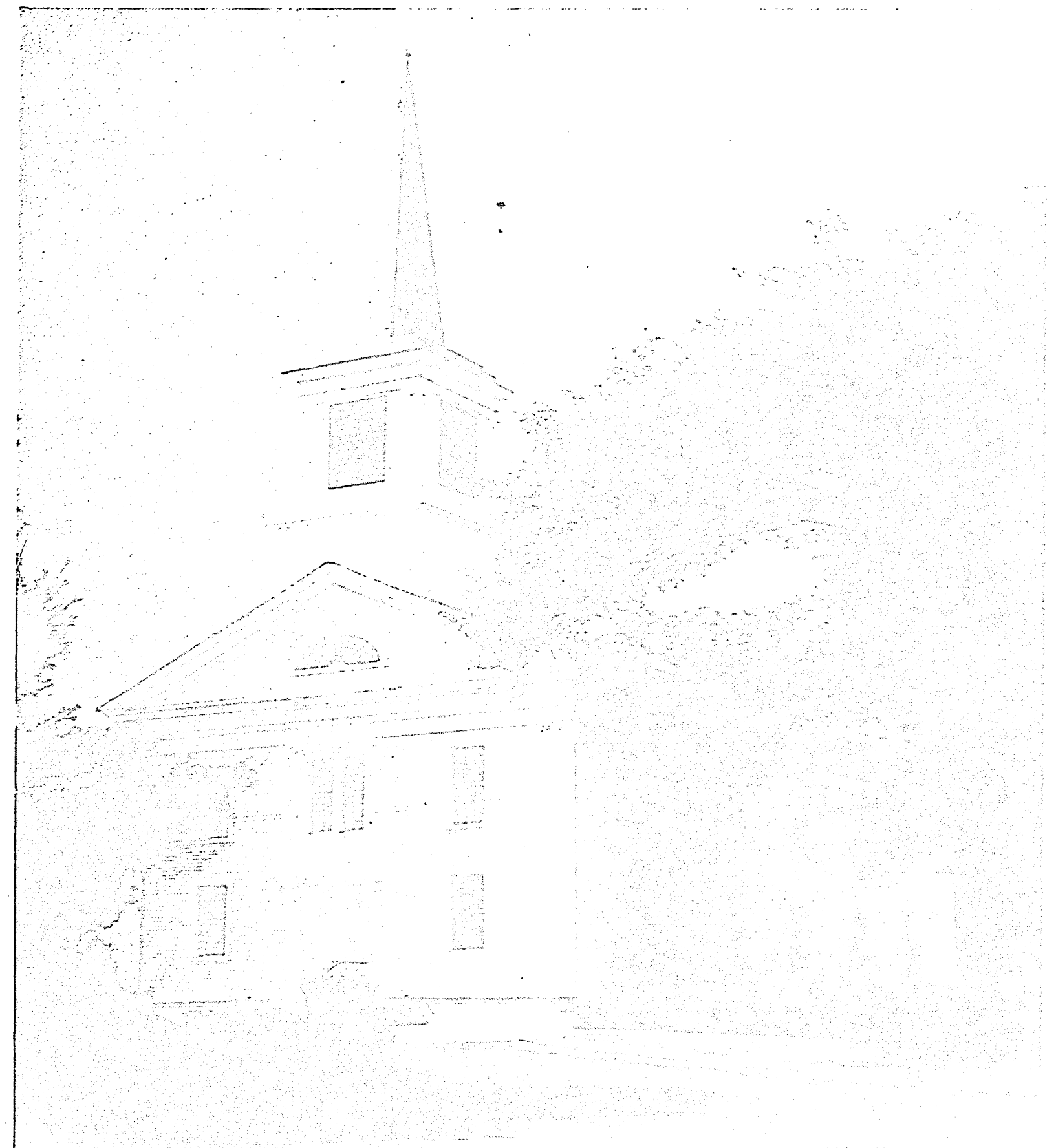
Memorial services were held at the Alfred Church with her pastor, the Rev. Hurley S. Warren, officiating. Interment was in Alfred Rural Cemetery. — H.S.W.

Saunders — Clara Viola Barber, daughter of Byron and Clarinda Barber, was born in Scott, Cortland County, N. Y., May 2, 1880, and died at the Harris Nursing Home, Hornell, April 12, 1959.

She united with the Scott, N. Y., Seventh Day Baptist Church when quite young, which church she served as organist for a number of years. When her family moved to Adams Center, N. Y., she took her letter to the Seventh Day Baptist Church there. In 1956, Mrs. Saunders brought her letter to the Alfred Church.

She was married to Clark E. Saunders on October 9, 1900. To this union were born one daughter and four sons, all of whom survive, namely: Edith (Mrs. Howard Gould), Alfred; Harry B. and Clyde A. of Hornell; Earl C. of Alfred Station; Olin P. of Niagara Falls. Other survivors include one granddaughter and several nieces and nephews.

Memorial services were held at the Landon Funeral Home, Hornell, with her pastor, the Rev. Hurley S. Warren, officiating. Interment was in Woodlawn Cemetery, Alfred Station. — H.S.W.



ASHAWAY, R. I., CHURCH. See story inside.