

# The Sabbath Recorder

land and as new communities spring up in the open country, an abandoned church building may be surrounded by new homes with young families. With new people to be served, some of the abandoned churches have been reopened.

## Peace Project

The best peace projects are the missionary and evangelistic efforts of Bible-believing churches that point men away from the confusion of this world to the peace of God. — Editorial in Action.

## Grim Humor

Commenting on the announced plan of the Red Chinese Government to reduce the thousands of alphabet characters to a 26-letter alphabet United Evangelical Action remarks that it is logical, since the government has already reduced the number of Chinese by about 20 million.

## Accessions

Marlboro, N. J.

By Baptism:

Carol Branch  
Donna Branch  
Joseph Campbell  
Daniel Cruzan  
Sharon Davis  
Richard Davison, Jr.  
Betty Jeanne Lawrence  
Edward Rae Lawrence  
Karen Peterson  
David Sheppard  
Erwin Sheppard  
Evelyn Sutton

By Letter:

Lloyd Coon  
Marguerite (Mrs. Lloyd) Coon  
Mrs. Alberta Godfrey

By Testimony:

Richard Davison, Sr.  
Margaret (Mrs. Richard) Davison  
Schenectady, N. Y.

By Baptism:

Beverly (Mrs. Gordon) Kilts  
Victor Burns

### AUGUST RECORDERS

Two issues of the Sabbath Recorder will be omitted in August, the issues that would have been dated August 10 and 24. Librarians and others who carefully file our periodical should note these dates.

## Marriages

**Barber-Maxson.** — Denison D. Barber, son of Mr. and Mrs. Hiram W. Barber, Jr., of Westerly, R. I., and Eunice Jane Maxson, daughter of the Rev. and Mrs. Paul L. Maxson, of Berlin, N. Y., were united in marriage Sabbath afternoon, June 20, 1959, in the Berlin Seventh Day Baptist Church, by the bride's father.

**Slack-Jacox.** — At the Seventh Day Baptist Church, Alfred, N. Y., on Sabbath afternoon, June 20, 1959, Lyle Howard Slack, 212 Hickman Street, Bridgeville, Pa., son of Merle B. and Lillian R. Bixby Slack, and Mary Elizabeth Jacox, Alfred, N. Y., daughter of Leland H. and Iva E. Norwood Jacox, were united in marriage, the bride's pastor, Rev. Hurley S. Warren, officiating.

## Obituaries

**Babcock.** — Philip J., son of Oscar and Martha Babcock, was born at Humboldt, Neb., April 29, 1885, and died at Horton, Kan., March 10, 1959.

When he was nine years old, the family moved to Nortonville, Kan., where he grew to manhood. On August 22, 1934, he was united in marriage with Huldah Winkler of St. Louis, Mo., who survives. Also surviving are a brother, Glenn, of Valley Falls, Kan., and a sister, Mrs. Madie Coppinger, of Nortonville, and many nieces and nephews. — Lenna Bond Babcock.

**Maxson.** — Mabel A., daughter of the late William B. and Amanda Titsworth Maxson, a lifelong resident of Plainfield, N. J., died June 19, 1959, after a short illness.

For many years Miss Maxson taught music and was pianist in the Plainfield schools. A brother, Henry L. Maxson, attorney-at-law, of Freeport, Long Island, died several years ago.

She is survived by a cousin, Dr. M. Josie Rogers, of Daytona Beach, Fla.

In the absence of her pastor, the Rev. C. Harmon Dickinson, services were conducted by Deacon Frank R. Kellogg in the A.M. Runyon Funeral Home. — F.R.K.

**Bond.** — Edwin O., son of Lavinta and Preston Bond, was born in Humboldt, Neb., July 14, 1885, and died at Winchester, Kan., June 28, 1959.

He leaves his wife, Bessie; five children: Edwin P., Lima, Mont.; Raymond C., Denison, Kan.; James, Lawrence, Kan.; Mrs. Robert Christie, Monrovia, Kan.; and Mrs. Kelly Dillon, Dellingham, Wash.; two sisters: Mrs. Addie Hurley, Redlands, Calif., and Mrs. Rose Brandon, Topeka, Kan.; one brother, B. F. Bond, Atchison, Kan.; 15 grandchildren and 11 great-grandchildren.

Memorial services were conducted in the Nortonville Seventh Day Baptist Church by his pastor, the Rev. Robert Lippincott. Interment was in the Nortonville Cemetery. — R.P.L.

### THE SYMBOL OF SACRIFICE

Well might the sun in darkness hide,  
And shut His glories in,  
When Christ, the mighty Maker, died  
For man, the creature's, sin.

Here, Lord, I give myself to Thee,  
'Tis all that I can do.

# The Sabbath Recorder

First Issue June 13, 1844

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

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WOMEN'S WORK ..... Mrs. A. Russell Maxson  
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## IN THIS ISSUE

<b>Editorials:</b>	
Lack of Time Costs \$22 Billion .....	2
Strange Percentages. — Editorial Notes .....	3
<b>Features:</b>	
Special Conference Items. —	
Executive Secretary .....	4
Sabbatical Leave .....	5
A Prayer of Praise .....	7
The Source of Power .....	8
Service Rendered by the Tract Board .....	11
A Good Committee Takes Responsibility .....	12
Extended Faith .....	13
Teen Talk .....	14
<b>Missions:</b>	
Pearsons Welcomed. — Produce! Produce! —	
Jamaica Conference Plans. —	
A Rallying Slogan .....	6
<b>Women's Work:</b>	
"No Man Is an Island" .....	9
<b>Christian Education:</b>	
Pre-Con. — Young Adult Retreat. —	
SDBYF News. — California Camping .....	10
Lack of Funds. —	
Youth Field Worker Report .....	11
News from the Churches .....	15
Accessions. — Obituaries .....	Back Cover

## Lack of Time Costs \$22 Billion

It is reported by James W. Douthat in his weekly release to the press that when the House of Representatives was considering appropriations for pension bills that no mention was made of the fact that putting more widows on the pension rolls would add \$22 billion to government costs in the next 40 years. Why was it not discussed? Because of lack of time. The House allowed only 40 minutes' debate on the whole bill.

Your editor does not know for sure what would have been wise in the case of this particular legislation. He would not want to take sides against the widows. The New Testament church, under the direct guidance of the Holy Spirit, made provision for the widows within the fellowship. Later there was a distinction made by the apostles between those who were just widows and those who were "widows indeed." The latter designation was used for those who had no children or nephews to support them, who were desolate, and trusted in God (1 Tim. 5: 3-5). It may be a good rule for the government to follow as well as for the church.

Mr. Douthat did not develop further the idea of the costliness of "lack of time." Perhaps the point needs no laboring. One could ask in all sincerity what the members of the House of Representatives did with the time they saved by not discussing, or even mentioning, the astronomical costs they were saddling upon their tax-paying children and grandchildren. Would it be amiss to guess that a high percentage of them wanted to save time so that they could leisurely sip a cocktail or engage in some other personal pleasure that was hardly as important as half a billion dollars a year? It is well to recall occasionally that someone has figured out that it would take a person about 88 years to count a billion one-dollar bills if he worked eight hours a day.

We are not in Congress. Probably we are in no position to judge the stresses of legislative consideration. We are, however, members of churches that hold business meetings. Many of us attend our General Conference. We do not have to go beyond our own experiences to recall

cases where the presiding officer at some such meeting has felt pressured by the uneasiness of members of the group to cut off proper and profitable discussion for "lack of time." All will agree that the Lord's business in all of its ramifications in committees, churches, boards, and conferences should be done as expeditiously as is consistent with due consideration of all pertinent details. To put that idea into practice is not always easy.

What is our plea? Just as there are widows and "widows indeed," so there are cases where time is actually lacking, and other cases where "lack of time" in our business meetings is only a flimsy excuse for which we may have to answer in time to come. When David used the expression (1 Sam. 21: 8), "The king's business required haste," he was not talking about the King's business — the time needed in our church gatherings to deliberate on matters of faith and practice or wise use of funds. We may do well to bear these things in mind as another General Conference approaches.

## Strange Percentages

Contact, a Methodist publication, is authority for the following statistics: "Of all youth, 68 percent do not attend church, 28 percent consider themselves religious, 91 percent would never think of turning to a clergyman for help in solving a life problem."

The percentages seem inconsistent and we cannot help but wonder from how broad a base they were compiled. If these figures can be counted as an accurate gauge of how youth are thinking, it would appear that they are not — at least at church. Is it true that 32 percent attend church and only 9 percent would think of seeking the counsel of a minister? We cannot believe that ministers in general have lost contact with the youth to such an extent. Are consecrated Christian youth in such a minority? Again, we cannot quite believe it when we see so many in our own churches who are holding their standards high and are working for the Lord.

Figures like these above would not seem to leave much room for candidates for the ministry, to name just one field of Chris-

tian service. However, the element of truth in the survey back of these published figures should cause us to redouble our efforts to claim the youth of the nation for Christ in the years ahead when the percentage of youth as compared with adult population will be constantly on the rise.

## EDITORIAL NOTES

### Silver and Green

"Neatly expressed," we would say of the Alfred Church bulletin item which tells of the appreciation for the surprise acknowledgment of the 25th wedding anniversary of Dean and Mrs. Albert N. Rogers on Sabbath day, July 4. The couple thanked the people for the "silver" and green gifts.

When we gather at church on the God-appointed day of rest it is not always someone's quarter-century anniversary. There is no divinely appointed anniversary in the Christian Church. Neither the birth, death, nor resurrection of our Lord has any Biblical example or precept for its annual celebration. None of these great, history-making events should usurp the place of the weekly Sabbath, which has both precept and example in the New Testament.

Silver and green gifts are, however, most appropriate to show our appreciation of friends. How much more appropriate are they for mankind's supreme Friend and Savior! We have not altogether gotten away from the idea that copper and nickel gifts rather than silver and green are adequate to express our appreciation for what Jesus has done for us.

### Eager for the Gospel

When the Free Methodist evangelistic effort in the Dominican Republic was conducted from June 8-21 it met with an unprecedented reception, according to the evangelist, Dr. B. H. Pearson. On the second night in the capital city of Santiago three government television channels were opened without charge for a twenty-minute presentation of the Gospel in song and sermon.

After teams had gone out in nine directions for five-day campaigns they returned



to help with the stadium campaign at Santiago. Government officials attended prominently and hundreds found Christ. Many had never heard Protestant preaching before.

There was a negative desire for the Word of God also. It is reported that 150 boys crowded up to seize as many Gospel portions as possible. They wanted to take them to the local priests who had offered them one cent for each one obtained. This is in sharp contrast to what many Protestant ministers do, who will spend their money to furnish Roman Catholic Scriptures to those who, for fear of the priests, will not accept a Bible portion which does not have a Catholic imprint on it.

Perhaps the fact that there is little difference between a Protestant and a Catholic New Testament is the very reason that the priests in the Dominican Republic want to destroy the Scriptures. They cannot afford to let the people read and compare lest they respond to the call of the Scriptures without the priest and the domineering authority of the Church of Rome. Many who hear and read will think and believe.

The Sabbath is a test of loyalty to Christ. He said, "Why call ye me Lord, Lord, and do not the things I say?" — L.G.O.

#### Special Conference Items Nursery

Parents with pre-school-age children will be interested to know that a nursery will be maintained during Conference at Salem. It will be open from 9 to 12 and 1 to 5 each day, Monday through Friday, August 17-21.

#### Recording Equipment

Provision is being made for a unified sound system in Salem College auditorium, where all of the principal Conference sessions will be held. Those who have recording equipment and wish to transcribe the speeches or other features of the program will be able to connect their machines to the main microphone.

— Conference Publicity Committee.

## Executive Secretary

### Commission Planning Committee Pre-Conference Meetings

The General Conference Commission and board representatives will come together in meetings as scheduled below, seeking answers to our denominational problems. They will also review budget askings in order to have ready to present for the consideration of the Conference an over-all Our World Mission budget that will seem, when the actual giving of Seventh Day Baptists over the past year is considered, to be possible of attainment. A "Program of Growth" is being studied and outlined that would seek to define areas of responsibility and to call out dedicated, directed, and purposeful effort from every interested and willing layman, minister, organization, board, and agency of the denomination. Your prayers are needed now and during the time of these meetings to the end that God will direct the planning so that His will may be done and so that His Spirit may not only inspire the planning but may touch the hearts of each Seventh Day Baptist with a real desire to find a place and be of service through our organized program.

Sabbath night, August 8 and Sunday, August 9— Planning Committee and Commission at Lost Creek, W. Va.

Monday, August 10 through Friday, August 14 — Commission at Lost Creek, W. Va.

Sunday, August 16, morning and afternoon — Co-ordinating Council at Salem, W. Va.

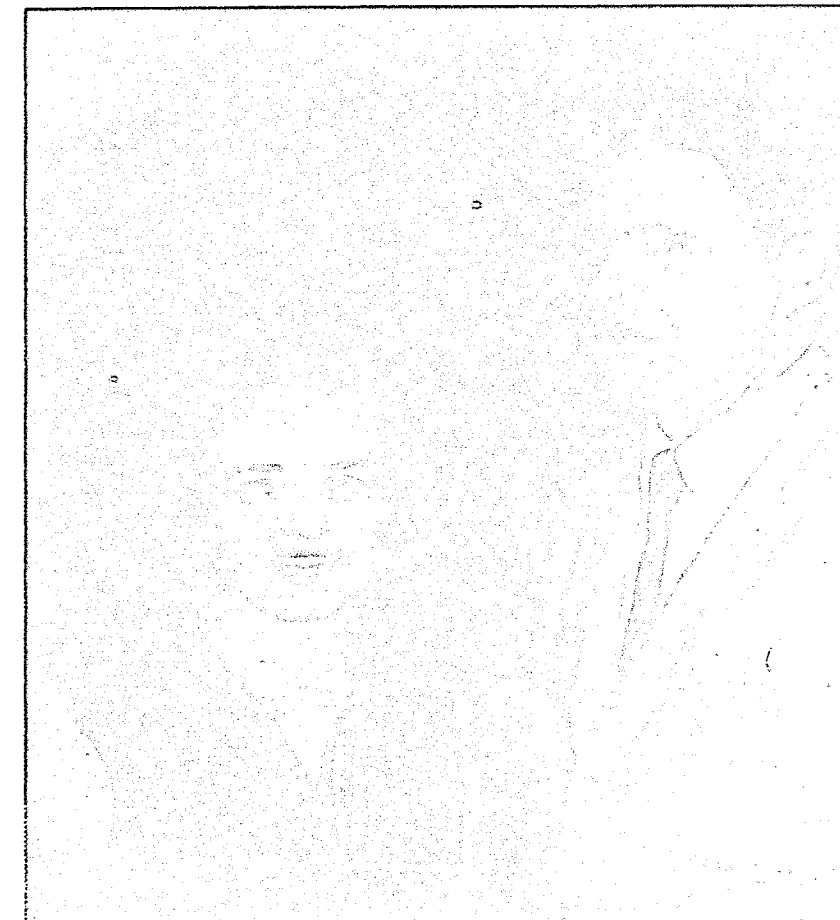
#### AUGUST RECORDERS

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## SABBATICAL LEAVE

### Dr. Wayne R. Rood Returns to America

Time slips by. Wayne Rood, who had his college training at Riverside, Calif., and Salem, W. Va., went on to get his



Dr. and Mrs. Wayne R. Rood

divinity degree from Alfred University, a master's degree in religious education at Hartford Seminary, and a doctorate in theology at Pacific School of Religion. After a few years of military service in which he rose to the rank of major in the Chaplains Corps he served as professor at the Alfred School of Theology before going to Berkeley. He has been associate professor of Religious Education at Pacific School of Religion as many years as it takes to earn a sabbatical leave.

On July 6, Dr. Rood and his family arrived at New York by ship after spending several weeks of study in England. Before resuming his professorial work at Berkeley in September the family will visit friends and relatives across the nation. They were present at the social gathering and Missionary Board meeting honoring the return of missionaries David and Bettie Pearson on July 13 at Westerly, R. I. The major portion of Dr. Rood's sabbatical year was spent in the Philippines where he rendered special service in setting up new religious education courses

for Silliman University in Dumaquete, Mindanao, a school maintained by the United Evangelical Church of the Philippines, the Presbyterian Church in the United States, and the American Board of Commissioners for Foreign Missions.

#### Sabbatical Leave and the Sabbath

Some Christian training schools are committed to that type of Biblical interpretation which asserts that the Sabbath is done away with completely in this Christian dispensation, and that Christians are to observe the "Lord's Day" without any reference to God's law, a view that is very widely held (on insufficient Bible evidence, we believe). On the other hand, many institutions of higher education — including the better theological seminaries — recognize the Sabbath idea in their policy of granting sabbatical leaves to their professors.

An item in The Anglican Digest was recently brought to the attention of your editor. The writer of that article points out in connection with a news item about the sabbatical leave of one of that denomination's theological professors just what is meant by the term "sabbatical." He goes further and relates it specifically to the difference between Sabbath and Sunday. What he says could not be better said by a Seventh Day Baptist. Our people could wish that more writers could see the point that he makes — and would be willing to order their lives in relation to that intellectual assent. The quotation follows.

"Powel Mills Dawley, author of several books, spent part of his sabbatical leave at the University of the South. (The word Sabbath meaning to 'rest from labor' applied to the day of the week now called Saturday (Saturn's Day), it served the two-fold purpose of being a day set apart for the worship of God as well as for the rest and recreation of man, especially slaves and cattle. The term has also been appropriated for the one year in seven in which land remains fallow (sabbatical year) and a year's leave of absence (sabbatical leave) allowed for rest, travel, and research by educators of certain rank. The Sabbath day is the seventh day of the week, Saturday, and is not to be mistaken for the first day, commonly called Sunday.)"

**PEARSONS WELCOMED**

Family members and friends welcomed home the Rev. and Mrs. David C. Pearson and three-year-old daughter, Deborah, at Boston, on Sunday afternoon July 12, as they arrived on the Farrell Lines ship, the SS African Lightning. Those in the welcoming party at Boston (not the same as the Boston Tea Party) made up a joyous, thankful group as we praised God for the safe return of loved ones. Those present were: Mr. and Mrs. Harold K. Pearson, Sr.; Mrs. Robert Butler, Sr.; Loren Osborn, chairman of the African Interests Committee of the Missionary Board, Mr. and Mrs. Robert Langworthy and daughter Roberta of the Second Brookfield Seventh Day Baptist Church, and Secretary Everett T. Harris.

The next evening, Monday, July 13, a large group of friends gathered in the vestry of the Pawcatuck Church to welcome back the Pearsons and to hear their thrilling report of experiences in Nyasaland and of the progress being made in the missionary work centered at Makapwa. A committee, chaired by Mrs. Loren Osborn, served refreshments to the group.

During a short business meeting of the Board of Managers which closed the meeting, a vote of appreciation was extended to the Pearsons for their five years of service and a call was extended to them to return for another term of service following a year of furlough. Both Mr. and Mrs. Pearson indicated their willingness to serve and spoke also of their plans for the coming months. They have been accepted as students at Gordon Divinity School, located near Boston, and plan to begin courses in September in further preparation for missionary service. After a brief visit with Mr. and Mrs. Harold Pearson, Sr., at Amsterdam, N. Y., their plans were to attend Southwestern Association meetings at Paint Rock, Ala., July 23-26, and soon after to attend General Conference at Salem, W. Va., August 17-22. At Paint Rock they will be visiting Mrs. Pearson's parents, Mr. and Mrs. Robert Butler, Sr.

**PRODUCE! PRODUCE!**

A great author, Thomas Carlyle, wrote, "Produce! Produce! Were it but the pitifullest, infinitesimal fraction of a product, produce it, in God's name. 'Tis the utmost thou hast in thee? Out with it, then."

We can not excuse ourselves because we are not "giants" in our field. "In God's name" is a compelling injunction. It allows for no excuses. We must use the talents we have. We must contribute something to the ongoing stream of life.

The insight which God gives to us may never come to another. Encouragement comes when we find that the "pitifullest, infinitesimal fraction" which we finally produced brought the answer to someone's problem or was that missing piece in a jigsaw puzzle of some great endeavor.

What we can produce we should. We are stewards of time, talent, and means. God has given us the power of imagination and creative thought. The more we use these powers the sharper and more productive they become. Then, let us do our best and give God the glory.

**Jamaica Conference Plans**

The date of the next annual Conference of Seventh Day Baptist churches in Jamaica, W. I., has now been set for August 5-9, 1959. It had been expected that the Conference would meet with the Luna Seventh Day Baptist Church but when it became necessary to change this plan, the decision was made to meet as guests of the Kingston Church.

According to the constitution of the Conference, "Each church is allowed to send one delegate for each ten members or fraction of 10 members." A delegate fee of 24 shillings is charged which helps provide the cost of providing meals for visiting delegates.

**A Rallying Slogan**

Do you recall the phrase coined by Dr. Frank Laubach, "Each one, teach one"? It carried a challenging message which could not easily be forgotten or ignored. It greatly accelerated Dr. Laubach's wonderful contribution in teaching millions to read.

The secretary has tried to think of a

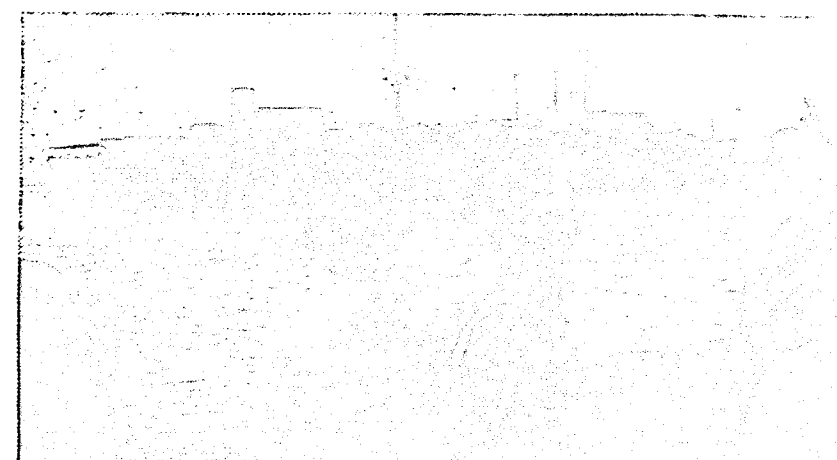
slogan or catchy phrase that would be equally challenging for Seventh Day Baptists as we try to carry our distinctive message to all the world. Thus far, no ideas have come that seem to really meet the need.

If you have an inspiration along this line would you please share it with us? We need a rallying slogan which will catch our imagination and start us singing, witnessing, and telling the world about Christ and the seventh-day Sabbath.

We need your help. Please sit down, give it a thought and write to us today. We offer no prizes but we will acknowledge your letter with appreciation.

**World Refugee Year**

The United Nations has proclaimed a World Refugee Year beginning this summer. The presidents of the World Council of Churches are also proclaiming it and calling upon Christians to implement it by maintaining a constant concern for refugees who are served by the relief arm of the Council, Church World Service.



For some, World Refugee Year will mean "bon voyage" to a land of freedom and opportunity. It will mean an opportunity to live and enjoy freedom to worship God according to the dictates of conscience.

*Conference Theme*

**The Sabbath was made for man — by their fruits ye shall know them.**

August 17-22 at Salem, W. Va.

**A PRAYER OF PRAISE**

Alfred Kube, Australia

We praise Thee, our heavenly Father, for the gift of Jesus Christ, our blessed Redeemer, and also for the gift of the Holy Spirit, our blessed Comforter.

We worship and adore Thee, O Father of our Lord Jesus Christ, for Thou hast raised Him from the dead through the power of the Holy Spirit after He came down from Thee and became our Brother and Redeemer.

We praise Thee, O Lord Jesus, for the cancellation of all our sins by Thy most holy blood, shed on the cross of Calvary, and for the power imparted to us to keep all the commandments of God as Thou hast left us an example.

We worship and adore Thee, O Lamb of God, for Thou hast by Thy self-sacrifice taken the hour of God's judgment upon Thyself that we might be made free from the last judgment and share Thy eternal life, holiness, and glory.

We praise Thee, Holy Spirit, for coming down from the Father and the Son, in order to abide with us and dwell in us. Make us Thy eternal sanctuaries and seal us by Thyself as God's own possession for the return of our Lord.

We worship and adore Thee, O Holy Spirit Lord, for Thou art our constant Comforter, Teacher, and Guide into all the truth as it is revealed in Jesus Christ our Lord through the Word of God, the Bible, inspired by Thee.

Keep us, Holy Spirit Lord, from Satan and the beast and the false prophet, and make us true and faithful witnesses for Jesus Christ our Lord till He comes again. Amen. — From Eternal Gospel Herald.

**Leave A Tract**

How many tracts can be distributed across America this summer? If each of us will take a supply when we travel, and leave one or two in places we have occupied — in motels, restaurants, stations, buses, etc., it can total thousands of seeds sown. Remember, it is in such places that people are likely to pick up and read whatever bit of reading matter is at hand. Why not Seventh Day Baptist literature?

— Battle Creek Church Bulletin.



# The Source of Power

By Lester G. Osborn

(Continued from last week)

## The Supernatural Power

Yes, a supernatural task is given to us — a task impossible in human strength — and it needs a supernatural power to accomplish. Remember how the gods equipped Hercules for those twelve tasks: one gave him a magic sword, another a powerful shield, golden armor, a horse, bow and arrow. With this equipment, furnished by the gods, Hercules was able to perform those strenuous labors. Likewise, there is available to us a supernatural power to accomplish our supernatural task. By Christ's return to heaven power was transmitted to the apostles to enable them. The same power is ours. It is the Holy Spirit. God has given two great gifts: to the sinner, His Son as Savior; to the believer, His Holy Spirit as power.

On the day of Pentecost the Holy Spirit came to earth to abide. Jesus promised: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. . . . It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 14: 16; 16: 7). ("One alongside of to help.")

Since then, everyone who accepts the Savior receives the gift of the Holy Spirit (Acts 2: 38). He not only works the miracle of the new birth, bringing eternal life, and baptizes the believer into the body of Christ — makes him a part of the church (1 Cor. 12: 13) — but He dwells in the believer. Thus: "Your body is the temple of the Holy Spirit which is in you, which you have of God." As we open our hearts more and more to His presence, allowing Him to fill us, and willingly yield to His leading, we are empowered for this task the Lord has given us.

As Hercules felt his impotence, so we are prone to look at our weakness. In the face of this supernatural task which looks so impossible, we despair. Paul said to the

Corinthians that he came to them in weakness, and preached "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power," so that their faith "should not stand in the wisdom of men, but in the power of God." That is, Paul's weakness was a help to the demonstration of the Holy Spirit's power. He wanted them to exalt not Paul, but the Holy Spirit. When Paul prayed that his "thorn" should be removed, God answered, "My strength is made perfect in weakness." Remember Gideon and the 300!

If we depend on our own strength we are bound to fail; if we realize our weakness and turn to Him in faith, we have His strength. We have an omnipotent God, and His all-powerful Holy Spirit is our power. We must look away from our weakness and concentrate on His power. No wonder Paul said: "Be strong in the Lord, and in the power of his might." These three words, "strength, power, might," can be used interchangeably. The root of one of them is "dynamo."

## Same Task — Same Power — Same Person

Our task is the same as that of the apostles — to bring men to Christ, to put them in touch with the source of eternal life. The same power that worked so dramatically and thrillingly in them is ours. The same power, bestowed by the same Person, is available to every apostle in the 20th century, for the accomplishment of the same God-given task.

How important that we keep in touch with the source of power! In bygone days, before buses replaced trolley cars, occasionally the car would jolt to a stop. The motorman would get off, go around to the rear, and put the trolley back on the wire, connecting the motor with the power. It doesn't take much to break the contact. Just a sheet of paper is enough.

Recently I was given an old motor. It ran a little, then stopped. I took it to

a repair man, who said it was grounded out, so wouldn't go. How about our contact with the source of spiritual power? Is the motor grounded? Is the trolley on the wire? We must be sure that we have interposed no insulation. The power is available, but we must keep in touch with the source!

Is this power yours? Have you been endowed with power from on high? Do you have the power of the Holy Spirit coming upon you? Are you doing "greater works" because of His infilling?

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WOMEN'S WORK — Mrs. A. Russell Maxson

## "No Man Is an Island"

We live in God's world. But we see in it a world of conflict and change. The change of tomorrow will depend on the conflict of today. This is why the way in which we understand and meet and resolve our conflicts is so basic to our very existence and peace.

Too many understand the basic conflict in which we are involved as one between "Democracy" and "Communism." We divide our world into two great camps in terms of politics and economics. It is the great heresy of political and economic man.

The Gospel tells us that man never understands the world of his fellow-beings aright, or himself, primarily in political or economic terms. Man has a grander status as a human being and as a child of God. He has a deeper conflict that can only be resolved in relation to God. Those who gain His grace and power have a peace that no one can destroy.

Now those who recognize this have a high calling — to reclaim man from being treated as a cog in a political, economic, or administrative machine and to restore him to a world where he can enjoy his true status as a member of the family of God. For here we have a supranational and a supratemporal basis for world community such as no mere political or economic framework can give.

At a time when people are in desperate need for a sense of world community and peace, all who believe the Gospel and live in its power have the responsibility of liv-

ing in fellowship with the people of other nations and "races" as those who belong to God and belong to each other. It is this that makes the 1600 members of the university who have come from other lands so significant for building a new world. They are ambassadors from other lands and much more than that — brothers and sisters of the same human family to which we under God belong. It is not right that God's children should be allowed to live as orphans or that brethren should live like strangers. Only those who in their own lives know God's love will care. As it has been said so truly:

"If there is one man in prison, I am not free,

If there is one man ill, I am not whole,  
If there is one man lost, I am not saved."

— Celestin Fernando,

Visiting Counsellor from Ceylon.

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The Rev. Celestin Fernando has come to the campus of the University of Michigan to be the first visiting counsellor for the Protestant Foundation for International Students. He is well qualified for the task to which he has been called. Graduating with honors from London University, he received the post-graduate degree of B. Litt. from Oxford University. An ordained Anglican priest, he has served in the local parish and as chaplain at the University of Ceylon, and has had wide experience in Christian Youth Work.

Mr. Fernando works with the American students helping them to understand the student from abroad and to think through the Christian responsibility on the campus. He will counsel with foreign students, of whom there are 1600 this year, on problems of adjustment and friendship. In a series of lectures at the end of his year on the campus he will help to interpret to the churches and to the community the needs of international students and the significance of a Christian ministry among them.

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## SABBATH SCHOOL LESSON

for August 8, 1959

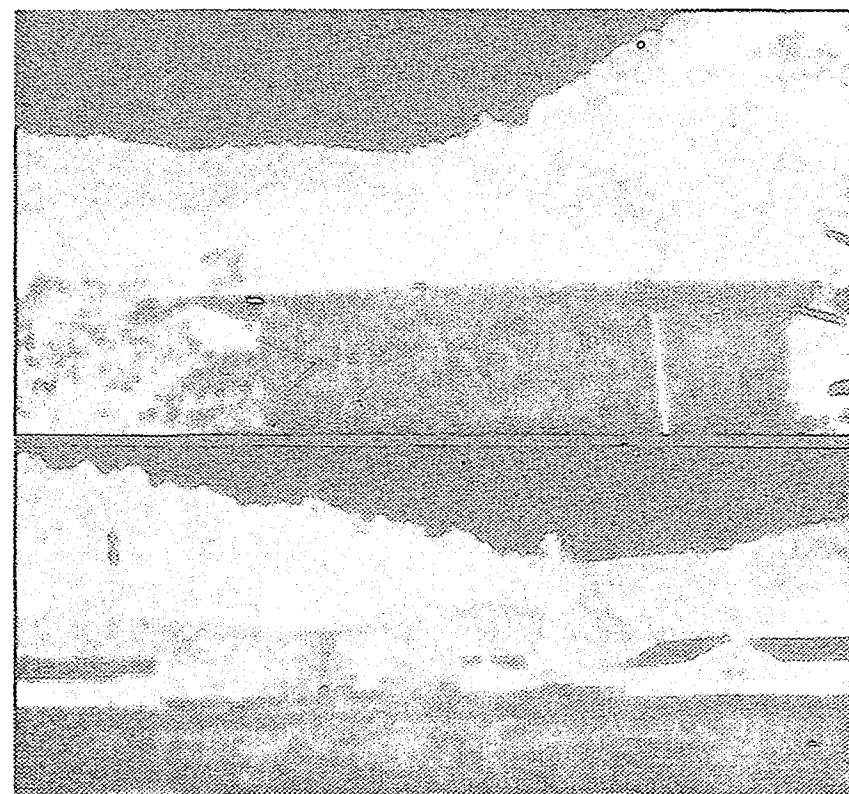
"The Search for True Values"

Lesson Scripture:

Ecclesiastes 5: 1-2, 4-6, 8-12, 18-19.

PRE-CON

The time for Pre-Con is only two weeks away. The air is filled with excitement. Young people and staff members are patching air mattresses, airing out camping blankets, choosing articles of clothing and equipment, and brushing up on areas of study to be offered at Pre-Con, August 12-16, at Camp Mahonegon, Ellamore, W.



Va. Pre-Con figures to be the largest ever, and the accommodations are better than average for rugged camping. If those who would like to come to Pre-Con (or Young Adult Retreat) and who cannot be there before Friday night or Sabbath, would write the director of the respective retreat and tell him when you can arrive, plans will be made for your attendance. We'd like to have you for any part of the program which you can attend, but we must know in advance so that physical arrangements can be made with the camp.

Young Adult Retreat

The staff for Young Adult Retreat, August 12-16, at Camp Caesar, Webster Springs, W. Va., is complete with the addition of Miss Carol Harris as music leader. Miss Harris completed two years of teaching music in the New York schools and will teach in New Jersey this fall.

The full program will consist of lectures by the Rev. Alton L. Wheeler on the topic "Young Adults in the Church,"

with plenty of time for discussion; lectures on "Being Christian at Home," by the Rev. Charles Bond, also with discussion following; worship periods under the supervision of the Rev. Paul L. Maxson; recreation of all kinds, Fred Zinn leading (he'll have charge of campfire programs, too); and music instruction and singing to your heart's content.

During the swimming periods, we'll have the fine pool all to ourselves with lifeguard. Camp Caesar has a new lake with boating and fishing for us to enjoy. We'll eat in a nicely appointed dining hall which we will share with another group of campers on Wednesday, Thursday, and Friday.

Young adults, don't delay another minute. Send word to Director Rex E. Zwiebel, Box 15, Alfred Station, N. Y., right away that you will be in attendance at the first national Young Adult Retreat.

SDBYF News

The Salemville SDBYF held their June meeting on the 6th of the month. The YF invited the Junior CE group to join with them. Recreation was the first activity with the boys pitted against the girls in a baseball game. The boys won, but after all girls weren't cut out to be ball players.

When everyone became tired, we had our worship service which was led by Ruthanna Kagarise. Then we finished the evening with a hot dog roast with all the trimmings.

Our president, Eileen Kagarise, entered nurses training in June.

Another member of our YF, David Robinette, plans to be home during July from an Air Force Base in Oklahoma.

Three members of our YF attended Camp Joy, and one is hoping to go to Pre-Con.

— Juanita Lippincott, correspondent.

California Camping

Pastor Alton L. Wheeler directed Intermediate Camp, June 21-28, and the attendance was 30. Pastor Francis Saunders directed Senior Camp, July 3-5, with 23

young people in attendance. He was assisted by the Rev. Ralph Coon.

Junior Camp, directed by Pastor Saunders who was assisted by Pastor Wheeler, had 57 boys and girls participating.

The Primary Camp was held July 12-15, with Professor Coon in charge.

—From the Riverside Church Bulletin.

Lack of Funds

At a recent meeting of the Finance Committee of the Board of Christian Education, it was voted to recommend to the board that the July-August issue of the Beacon not be published for lack of income. When Our World Mission funds that were voted do not come in, the planned program is seriously curtailed.

Youth Field Worker Report

Miss Helena Knox, field worker for the Youth Work Committee of the Seventh Day Baptist Board of Christian Education, is helping with the church and Association camps this summer. The following is her report from Camp Joy which was held at the Ritchie County 4H Camp, June 30-July 6, 1959.

I am enjoying the work more each day as I become more familiar with my duties and feel more at home in the job. Each day I see the need for such work which makes me more confident than ever that the board should have a full-time field worker for youth. This summer is only scratching the surface as far as getting at the problems and working on them.

Thirty-two campers were enrolled for Camp Joy with 17 girls and 15 boys. Their ages ranged from 10 to 17. Two classes were conducted each day: one by Pastor Don Richards and the other by myself. The classes were divided by age groups. Pastor Clifford Hansen held a workshop in the late afternoon, but was able to be with us only one afternoon because of illness. Pastor Duane Davis led the workshop the rest of the week.

Churches represented were Salemville, Salem, Lost Creek, Ritchie, Middle Island, and Paint Rock. Howard Sutton was the exchange camper from the Southwestern Association.

The young people are organized into

Seventh Day Baptist Youth Fellowships at Salem and Lost Creek. They are youth that have deep desire and drive for church work, as do the youth from all these churches.

The wide-spread age group brought forth an issue that the Southeastern Association has been trying to deal with for several years. There are enough campers to have separate camps. There are plenty of leaders. The staff felt that the camping experience could be much more vital to both groups if they were divided and the program geared for the respective group interest.

The meals were attractive, balanced, tasty, and varied.

It is a real challenge to try to help with the camping program of our people. I am anticipating Camp Holston.

Service Rendered  
By the Tract Board  
By the Secretary

It was the twelfth day of July. There was reason to wonder whether or not many members of the Board of Trustees of the American Sabbath Tract Society could spare the time required or travel the miles involved in attending a quarterly meeting of the board at Plainfield, N. J. When the president, Franklin A. Langworthy, called the meeting to order he was pleased to note that there were 19 members and one visitor present. Some had driven long distances or had laid aside other important work to take their part in committee meetings and the deliberations of the board.

Featured in this board meeting in addition to the regular quarterly reports of officers and committees were the annual statements to the General Conference which were read and thoroughly discussed. The secretary's summary of his own work, the work of all the committees, and the growing service of the Sabbath Recorder were approved for presentation to Conference and publication in the Year Book. The board gave assent in this report to the proved value of the special issues of the Sabbath Recorder. The new budget also includes the funds needed for the continuation of the project through the current fiscal year.



The members present followed closely the quarterly and annual statements of the treasurer which showed in some cases an amazing correspondence between the funds provided in the budget and the amounts expended to render the service contemplated. This was particularly true in the major items of Sabbath Recorder and the publication of tracts.

Perhaps the most significant action of the board in its three-hour meeting was the adoption of a tentative budget for the year that began June 1. The Budget Committee (with invited consultants) had met for nearly two hours earlier in the day to discuss how to increase the service of the board to the denomination while at the same time reducing the asking from Our World Mission budget to the amount that Commission in its midyear meeting decided could be reasonably expected from the current denominational giving of our people.

The story of how this is proposed to be done should probably wait until Conference to be told. Something like that was done in the year just ended, as the statement to Conference will show. It cannot be done in the year to come without the use of some funds that are now invested. Each committee was urged to carry out to the full its projected work as authorized by the board.

Upon recommendation by the Publications Committee it was voted to print a number of pieces of literature totalling upwards of 25,000. It is expected that most of this will be completed during the current quarter. New tracts are also under consideration. Distribution incentives now in the planning stage were reported by the committee located in South Jersey.

Another forward step taken at the suggestion of members of the Sabbath Promotion Committee and others formulating the revised budget involved Sabbath extension in cooperation with the Missionary Board. Details of this activity are yet to be worked out with the agencies and personnel involved. The Budget Committee gave attention to remarks about the great need in several aspects of Sabbath promotion and recommended the addition of two more lines of effort within the budget

item — if time can be found to carry them through.

Plans for the Conference program of the Tract Society were outlined by the chairman of a special committee, Charles F. Harris, former Conference president and chairman of Commission and now recording secretary of the board. The program is scheduled for the first afternoon of Conference and will feature a dramatic portrayal of a church trying to get started on a tract distribution effort.

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Does your church have a Sabbath Promotion Committee or a Tract Committee?

#### A Good Committee Takes Responsibility

The corresponding secretary of the American Sabbath Tract Society calls attention to a notice in the July 11 church bulletin received from Shiloh, N. J.

The pastor was to be absent for the weekend serving the religious needs of 55 boys and girls at the South Jersey Junior camp. In his absence the local Sabbath Promotion Committee was to have charge of the worship and program at the Sabbath eve service. This, of course, is not the primary duty of such a committee, but when there is an active committee devoted to extending the recognition of the Sabbath it may well appear before the church on such occasions to awaken the members to the special message of our people.

There are many churches with no such committee, which would seem very strange to an outside observer. "Do you mean to say," he would ask, "that you who contend that Christian people ought to observe the Sabbath have no organized, active program of promoting the practice that distinguishes you from other Protestants?"

Some people who visit our churches may get the impression that we too frequently emphasize the Sabbath. Leaders of other Christian organizations who speak to our leaders seldom get that idea. Rather, they wonder why we keep so quiet.

L. M. M.

## Extended Faith

J. W. Mellick\*

In a storm on the Sea of Galilee, the faith of the apostles decreased as its fury increased, and their voices mingled with the wailing winds and roaring waves as they cried, "Master, carest thou not that we perish?" The wakening Christ rebuked their fear and unbelief: . . . "Why are ye so fearful? How is it that ye have no faith?" Their faith had terminated as the storm increased and their Master slept. Here were "believers" not believing and fear had come because faith had fled. To be certain, they had faith to a degree — faith for fair weather, but it did not extend into the storm (Mark 4: 37-41).

Peter, apparently loaded with faith, steps from a boat at the bidding of Jesus and begins to tread the watery path to his Master. Boistrous wind and waves put his faith to a test; it fails and Peter prays a pointed prayer, "Lord, save me." Jesus stretches forth His hand and catches him saying, "O thou of little faith, wherefore didst thou doubt?" (Matt. 14: 26-31.) That is to say, "Why did your faith give out? For what reason did you doubt?" Peter's faith did not extend far from the side of the boat. Such unbelief, by "believers" whose faith fails, is an insult to the power and ability of Christ. Christ rebukes such limited faith!

"Extended faith" is woven into the fabric of Scripture many times, as following the miracle at the wedding feast in Cana of Galilee: "This beginning of miracles did Jesus in Cana of Galilee and manifested forth his glory; and his disciples believed on him." We may well suppose that these already had a certain level of faith prior to their "believing" following the miracle, but the moving of one's faith into any new area is nevertheless "believing" in the truest sense of the word.

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\*J. W. Mellick, P. O. Box 44, Wellington, Ohio, a stranger to the Sabbath Recorder, has sent this material for publication because he "feels the need of such a message among believers." If this article proves helpful it would be nice to let Mr. Mellick know that his thoughts were appreciated. We expect to publish part two of this message in an early issue.

How often we may be prone to heap criticism and rebuke upon "unbelievers" who will not believe and be saved, and yet we may have a faith that has failed to grow beyond this initial stage — a faith too small for the storms!

Another strange incident is that in John 11: 1-46. Jesus, hearing the anxious request to come and heal ailing Lazarus, purposely tarries until death has done its work, and then says to His apostles, "Lazarus is dead and I am glad for your sakes that I was not there, to the intent ye may believe." Strange words to those already believers, unless we are to understand that He is speaking of "extended faith."

#### Tragedy May Extend Faith

They had faith, but their faith had limits which He knew. Beyond those limits was unbelief or "no faith." The mere healing of His friend Lazarus would not have been sufficient for this task, nor perhaps an immediate raising, so He waits till he has lain in the grave four days. To witness such a demonstration of power would be a solid foundation for extending their faith. Christ may be glad for tearfully tragic incidents in the lives of His friends if they afford Him the opportunity to show forth His power and increase faith! What seemed negligent and almost cruel on His part, was of the utmost wisdom, kindness, and benefit to all. It was by this means that He extended their faith.

1 John 5: 13 reads, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

To know the importance of "extended faith" is to understand this verse. This passage is most natural and meaningful. When a believer is assured of his sonship and his possession of eternal life, it serves to extend his faith further. It challenges him to believe for constantly greater things. We see then that one of the primary purposes in the writing of the First Epistle of John was to extend their faith and ours on to greater things in the Christian life. Hebrews 10: 38 says, "Now the just shall live by faith. . . ."

### Extending Faith Beyond Evangelism

"Salvation by faith," a basic tenet of true Christianity, means more than that first acceptance of Christ as Savior. Yet, we are painfully aware that the teaching of the importance of a progressing faith has been sadly neglected! "Believing on Christ" is a continuous process being once begun. The initial believing must continue, grow and expand! The first breath of the infant is important but so are the other breaths that are to follow! Many, zealous in "contending for the faith" against the "salvation by works" heresy, have protectingly hovered so long in the area of this "initial faith," that their hearers or readers have a very limited concept of the scope of faith. They travel in a little orbit around a few often-repeated faith-Scriptures used in soul-winning but fail to grow in faith by searching the Scriptures and claiming the promises.

Jesus had sharp rebuke for "believers" who had "little faith" that wouldn't reach and carry through a trying situation and for those who should have had faith but had "no faith" when the test came.

Faith increases with the hearing, reading, and meditating on the Word. Prayer, obedience, and exercising the faith we have, begets more faith. Storms may be near at hand for the Christian! Will our Lord be pleased or grieved with our faith? "Lord, help us to increase our faith!" should be our prayer, and He has ways of doing just that!

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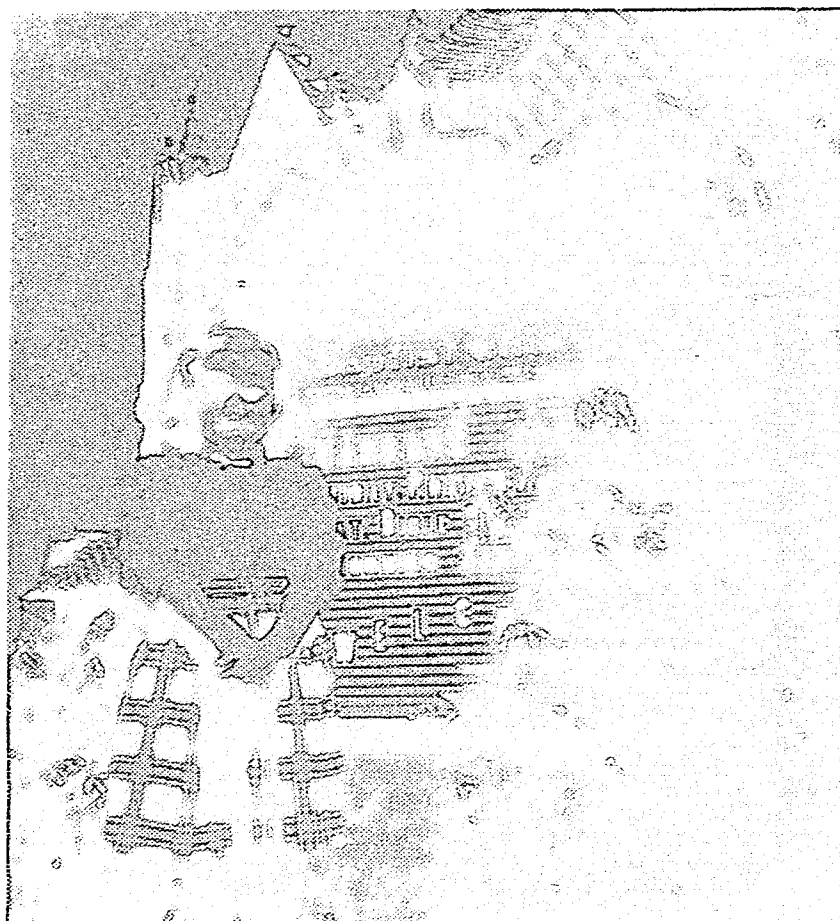
### Political Refugees Outnumber English

Dr. Elfan Rees, adviser to the World Council of Churches and to the International Missionary Council on matters related to political refugees throughout the world, reports that at this moment there are some 45,000,000 persons, refugees from their homelands, scattered among all the continents. This figure includes more than 27,500,000 in Asia, another 18,000,000 plus in Europe, and 170,000 in Africa. He notes that it is as many people as inhabit all of France, or the German Federal Republic, or the United Kingdom.

## Teen Talk

### The Sabbath a Day of Gladness

We who are in the teenage are not very old but we are old enough to have many pleasant and a few unpleasant memories. We can look back to what seems a long time ago when we were no older than the eight-year-old girl pictured here.



When we were about the age of this girl we may have learned in Bible School Psalm 122, which begins: "I was glad when they said unto me, Let us go into the house of the Lord." Many older people love to repeat that verse because for them the Sabbath is a day of gladness; it gives them an opportunity to go to the house of the Lord. When we stop to think, we realize that David did not write that psalm when he was of teenage but when he was much older. It does have meaning for us too.

According to statistics a great many young people in their upper teens stop going to church. When Father or Mother says, "Let us go into the house of the Lord," their answer does not express gladness. For us who read this page in the Sabbath Recorder the joy of going to church is not just a memory. We do not say that we were once glad to be in the house of the Lord but now are not. Sab-

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### MEMORY TEXT

"I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments" (Psalm 119: 176).

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bath means something to us. No one has to say, "Let's get ready, and go to church," or, if someone does remind us, we respond cheerfully.

What is the difference between "us" and "them"? Perhaps we should look at the picture again. The little girl with a smile stands in front of the "Welcome" sign of the pretty church in the background. She is happy because the children are not forgotten, because Sabbath School is interesting, because her daddy (the pastor) always has something for the boys and girls in the morning service — usually an object lesson that makes them want to listen to the sermon. Her Sabbath day will always be a day of gladness because the people of the church love children more than dignity, because they are patient with boys and girls who find it hard to keep from wiggling.

There are other and more important reasons why we love to go to church. We were trained well in our early years and given the kind of Bible instruction that we could understand. Now that we have come to the years of independent decision we have heard the call of the world but have felt the call of Christ. We know what the Savior has done for us and we want to do His will. We know that He wants us to reserve the Sabbath for Him. We like to be with God's people on God's day. It helps us and maybe it helps others too.

For us the Sabbath is not just a memory of childhood days; it is a day of gladness.

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One thing is clear. Alcoholic beverages would not be the firewater of juvenile delinquency if the youngsters could not get the deadly stuff. There is only one thing to do with a ravenous tiger and that is to kill it. And the only way to deal with John Barleycorn is to bury him again, so deep this time that he will never rise again.

— John W. Bradbury, editor,  
Watchman Examiner.

### NEWS FROM THE CHURCHES

LITTLE GENESEE, N. Y. — The months of June and July have been busy ones for our church members. A farewell reception was held Sabbath night, June 13, for Pastor Delmer Van Horn and family. There was a goodly attendance from our own church and community and from the Episcopal and Methodist Churches from Bolivar, where Pastor Van Horn and wife have assisted with the music. Gifts of appreciation for their capable leadership were presented at this time. After seven years of their devoted guidance in our community we will miss them, but we wish them God's blessing in their new pastorate.

On Sabbath day, June 13, baptismal services were held, at which time six young people from our church were baptized.

The Western Association met with us June 20 and 21. The church was full to capacity. We were inspired by the meetings and by associating with members of other churches.

Recently the men, women, and young people of the church have met for work bees to help beautify the church lawn, to clean the church and community hall, and to help repair and redecorate the parsonage.

We are happy that Eugene Fatato has already taken up his duties as pastor. Incidentally, he has given many hours of valuable service in redecorating and repairing the parsonage.

The Richburg Sabbath School joined with ours in sponsoring an eight-day Vacation Bible School. We had an enrollment of 76 pupils and a staff of ten teachers and assistants.

A number of our young people are planning to go to Camp Harley.

We are looking forward to special meetings to be held this fall with the Rev. Loyal F. Hurley as our leader.

— Correspondent.

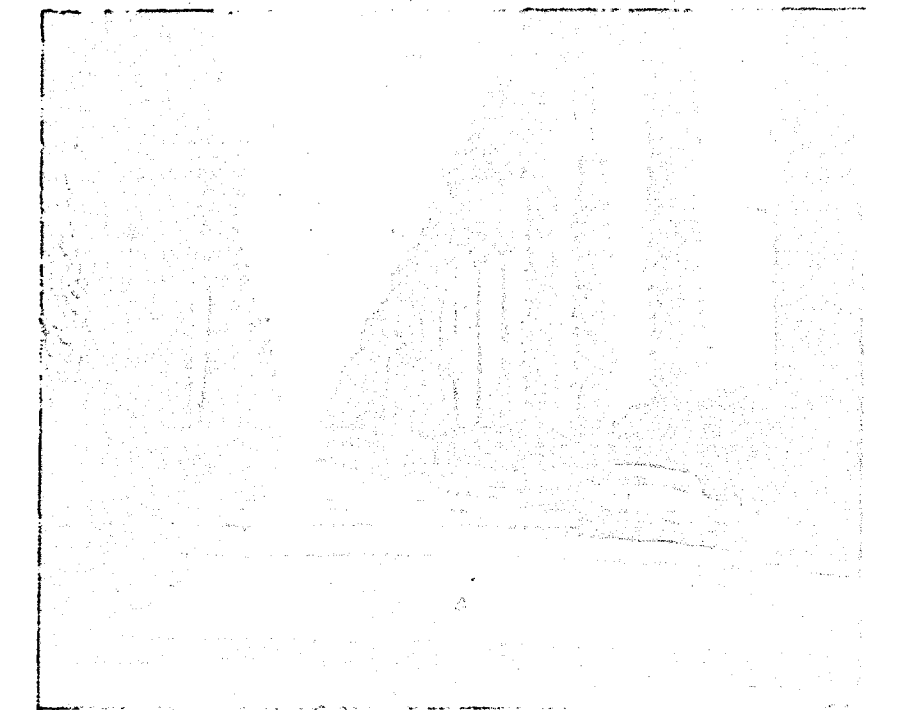
WASHINGTON, D. C. — The last two weeks of June were exceptionally busy weeks for Seventh Day Baptists in the capital city. We want to thank those responsible for making it possible for the



# The Sabbath Recorder

## SEVENTH DAY BAPTISTS GO TO CONFERENCE

"Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of . . ." (Isaiah 49: 12).



From the West across deserts and plains our people will converge on Salem, W. Va. From the East they will move along these superhighways to do the Lord's business, hear the Word of the Lord, and meet the Lord's people.

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

Rev. and Mrs. C. Harmon Dickinson, of Plainfield, N. J., to spend some time with us. Mr. Dickinson preached for the Washington Church and the People's Church on both Sabbaths, June 20 and 27. During the intervening time, he and Pastor Elizabeth F. Randolph made many calls in the city and in Virginia and Maryland. A fellowship dinner with both churches participating was held in the People's Church on June 20, preceded and followed by an inspirational time of singing, special music, and Bible study.

Sabbath eve services were held in the People's Church the first week Mr. Dickinson was there. The second week a service was held in the home of Mr. and Mrs. Guy Sutton in Manassas, Va., with some of the group traveling as many as forty miles to attend. This group meets in the Sutton home twice a month. The Suttons' son, Edward, is active in the leadership of this group. A news item appearing recently in a local newspaper tells of his intention to give up his job as a mailman to become a Seventh Day Baptist minister.

During this two-week period Pastor Randolph conducted a Bible School in the People's Church with an enrollment of about thirty children, some from each of the two churches, and many with no church home. Several of these children attended the mid-week preaching services conducted Tuesday and Thursday evenings by Mr. Dickinson.

Sunday, June 28, the People's Church had a memorial service for the Rev. Luther Crichlow and other former pastors of the church, in which Mr. Dickinson and Miss Randolph took part, as well as others from the community.

Our church released Pastor Randolph early in July to go to Paint Rock, Ala., to help with a Vacation Bible School. On July 4, Leroy Bass preached for us, bringing a wonderful message. He and Mrs. Bass were welcomed into church membership recently. Edward Sutton had charge July 11, emphasizing Our World Mission offering. Helmut Strauss, another newcomer to the church, preached July 18.

CHICAGO, ILL. — On June 27 our student pastor, John Conrod, preached his last sermon at the Chicago Church and the next day left to make his home in California. Due to a change in policy at Northern

Baptist Seminary he will be attending school in the fall at Whittier College, Whittier, Calif. He is now making his home at his sister's at 14044 E. Belcher St., La Mirada, Calif. John's mother, who was a frequent visitor at the Chicago Church, has sold her home in Chicago. While the Chicago Church regrets being pastorless, our best wishes are with John for a continued contact in denominational work.

Miss Ada Bond who for several years has been spending from September to June at the home of her brother, Dr. Ian Bond, is again in West Virginia for the summer. Miss Anna Filak recently from Florida is again in the Chicago area and a welcome attendant at church services. Miss Nellie Hull, teacher in a Chicago high school and a long-time member of the Chicago Church, flew on July 12 to Dublin, Ireland, to visit a teacher friend. Miss Hull plans to visit the Mill Yard Church while in England and other countries before returning to Chicago the first of September.

### Accessions

Richburg, N. Y.

By Baptism:

Martha Jean Cartwright

### Obituaries

Warren. — Alice Davis, daughter of Alfred S. and Emma Buck Davis, was born in Rosewood, Ohio, September 4, 1876, and died at the Harris Nursing Home, Hornell, N. Y., June 3, 1959.

Soon after moving to Fouke, Ark., when a young woman, she became a member of the Seventh Day Baptist Church there.

She was married to Wayne F. Warren on November 10, 1894. To this union were born three sons: Fred F., who died in infancy, Hurley S., Alfred, and A. Roy, Rensselaer, N. Y.; and two daughters: Flora E. (Mrs. Walter L. Easton), Akron, Ohio, and Nellie I. (Mrs. Dighton Burdick), Alfred.

There also survive two half brothers: Carroll Davis, Nortonville, Kan., and Elmer Davis, Los Angeles, Calif.; two half sisters: Eda (Mrs. Vance Kerr), Fouke, Ark., and Ina (Mrs. Albert Stika), Los Angeles, Calif.; nine grandchildren, three great-grandchildren, and several nieces and nephews.

Memorial services were held June 4, at the Crandall and Crandall Funeral Home, Hornell, with the Rev. Albert N. Rogers, Dean, School of Theology, Alfred University, officiating. Interment was in Alfred Rural Cemetery.

— H.S.W.