

OUR WORLD MISSION

Statement of the Treasurer, April 30, 1960

BUDGET RECEIPTS

	Treasurer's		Boards'			Treasurer's		Boards'	
	April	7 Mos.	7 Mos.			April	7 Mos.	7 Mos.	
Balance, April 102				Lost Creek	5.00	918.38		
Adams Center	79.35	463.40			Marlboro.....	400.79	2,169.34		
Albion	54.63	367.90			Memorial Fund.....	98.38	1,457.68	23.54	
Alfred, 1st	473.76	2,952.56			Middle Island.....	13.00	88.00		
Alfred, 2nd	199.35	985.45			Milton.....	561.51	3,817.98	60.00	
Associations and					Milton Junction.....	257.00	857.25		
Groups		171.26	518.00		New Auburn.....	10.00	61.75	35.61	
Battle Creek		4,045.59	116.20		North Loup.....		516.05		
Bay Area			50.00		Nortonville.....	172.50	755.50	40.00	
Berlin	72.84	489.99	63.00		Old Stone Fort.....		80.00		
Boulder	59.70	399.35	35.00		Paint Rock.....		150.00		
Brookfield, 1st		311.00	25.00		Pawcatuck.....	367.50	2,919.50	55.00	
Brookfield, 2nd	88.85	205.85			Plainfield.....	638.96	2,824.15	160.00	
Buffalo	50.00	150.00			Richburg.....	21.00	428.65		
Chicago	57.00	771.00	160.00		Ritchie.....	68.48	290.48		
Daytona Beach	85.50	507.25			Riverside.....		1,457.15		
Denver		353.59	25.00		Roanoke.....	20.00	110.00		
DeRuyter	190.00	275.00			Rockville.....	33.41	278.17		
Dodge Center	82.69	500.27			Salem.....	150.00	261.00		
Edinburg	35.00	115.50			Salemville.....		111.66	6.00	
Farina	77.60	187.60			Schenectady.....	20.00	112.00	21.00	
Fouke		75.57			Shiloh.....	2.00	2,273.55	50.00	
Hammond		32.17			Texarkana		30.00		
Hebron, 1st	34.24	217.68			Tract Society.....		1,400.00	76.50	
Hopkinton, 1st	329.80	1,286.45			Twin Cities		100.00		
Hopkinton, 2nd	3.50	35.00			Verona.....	114.35	1,054.20		
Houston	89.50	89.50			Walworth.....	54.00	223.00		
Independence		586.00			Washington.....	60.00	189.95		
Individuals	464.00	2,989.00	294.88		Washington,				
Irvington		730.00			People's.....	5.00	36.00		
Jackson Center		15.00			Waterford.....	98.50	689.22		
Little Genesee	72.50	395.08	5.00		White Cloud.....	52.74	464.16		
Little Rock	6.00	16.00	5.00		Yonah Mountain		10.00		
Los Angeles		1,420.00	15.00						
Los Angeles,									
Christ's		140.00							
						\$5,829.95	\$47,414.78	\$1,839.73	

TREASURER'S DISBURSEMENTS

	Budget	Designated & Undesignated
Missionary Society	\$2,251.40	
Board of Christian Education	546.48	
Ministerial Training	791.54	
Ministerial Retirement	533.47	
Historical Society	116.38	
Women's Society	126.08	
General Conference	622.38	
Tract Society	728.34	
Trustees of General Conference	45.54	
World Fellowship & Service	66.07	
	\$5,827.68	
Balance, April 30	2.27	

Non-Budget Gifts

April Receipts	\$96.80
April Disbursements:	
Missionary Society	\$82.80
Salem College	14.00
	\$96.80

SUMMARY

Current annual budget	\$108,022.00
Treasurer's budget receipts 7 mos.	47,414.78
Boards' budget receipts 7 mos.	1,839.73
	\$49,254.51
Remainder required in 5 mos.	\$58,767.49
Percentage of budget year elapsed	58.33%
Percentage of budget raised	45.60%

Eldred H. Batson,
Treasurer.

1612 Lawrence St.,
Parkersburg, W. Va.

SEVENTH DAY BAPTIST GENERAL CONFERENCE
1960 Session — Siloam Springs, Ark. — August 15 - 20

The Sabbath Recorder



Is your church ready to capture the interest of boys and girls when the schools close? Is your summer program of Bible instruction one that will change young lives and make faces glow? This God-given opportunity which should not be lost requires consecration on the part of well trained leaders.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
REV. LEON M. MALTBY, Editor

Contributing Editors:

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

Terms of Subscription

Per Year \$3.00 Single Copies 10 cents

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

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. 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., MAY 30, 1960

Vol. 168, No. 22 Whole No. 5,896

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The Locusts Are Coming

No cry has announced greater disaster in Bible lands, both in ancient and modern times, than the belated cry, "The locusts are coming," a cry of dismay from despairing people when that black cloud is seen obscuring the sun and bringing devastation to the afflicted land. One of the ten plagues in Egypt was locusts that came in on the east wind at the word of the Lord by Moses. The record states that before them "there were no such locusts as they, neither after them shall be such." This unbearable plague brought temporary repentance on the part of Pharaoh and, at the prayer of Moses, a strong west wind that took the locusts away again.

From that time on the locust became the poetic and prophetic symbol of invasion and punishment for sin. So it is in the first chapter of Joel. So it is in the ninth chapter of Revelation where the fifth angel tells of locusts that will not hurt the grass or any green thing but "only those men which have not the seal of God in their foreheads." Just what that will be or when it will be in our calendar of future events we cannot say. Suffice it to say that at the moment of writing (soon after the failure of the Summit Conference) there is an unprecedented demand by the people for private bomb shelter plans. There is a feeling that at any moment a modern version of the cry, "The locusts are coming," could go up from husky throats all over our land. It is a time when reliance on God seems far more appropriate than putting our trust in men who so recently, in the words of Jeremiah, have "healed" also the hurt of the daughter of my people slightly, saying, "Peace, peace; when there is no peace" (Jer. 6: 14).

If the nations of the world cannot get together on major issues which, unresolved, could leave almost the whole earth barren and uninhabitable, some of them can at least get together to solve that age-old problem of the desert locust in Mediterranean and Eastern countries. Thirteen countries have signed an agreement to try to conquer the locust scourge. Much of the \$3,800,000 to be spent over a six-year period has been pledged. The

United Nations Special Fund will supply \$2,492,700. The program calls for effectively destroying the young locusts on the ground before they take wing. In recent years the effort has consisted largely of a sort of "Early Warning System," using ground observation and the most modern communication system to predict the line of flight and time of arrival so that those about to be ruined by the aerial attack could take measures to avoid the disaster.

How much more obsolete are our methods of dealing with major problems of the world even as we develop the most amazing electronic devices for our protection. Recently our chief executive has agreed to send no more surveillance planes inside the iron curtain even at 12 miles high. Almost at the same time announcement is made of perfections in missile detection devices that will pick up the launching, direction, and speed of enemy missiles quick enough to give a fifteen-minute warning half way around the world. It is still but slight protection, for it is no more than a modernization of the old cry, "The locusts are coming." What the world must somehow discover is an effective means of controlling the locusts at their breeding places. Unfortunately, our modern locusts swarm in the minds and hearts of men. Only God can change those evil hearts. How powerless we have proved to be! This is a time for intercessory prayer and the redoubling of missionary efforts.

World's Greatest Killer

What dread disease kills or cripples the most people? Is it cancer or polio or a heart ailment? To conquer these killers we have great campaigns, and rightly so. How great a toll does crime take? We spend countless millions to prevent it, to protect ourselves from it, and to rehabilitate those who commit it. War is the curse of mankind and is becoming increasingly destructive of life and limb since the development of long-range ballistic missiles and nuclear fission explosives. Our country and the world are flooded with disarmament literature and saturated with speeches against war. Rightly so, for

modern war is no respecter of persons. It kills and maims indiscriminately, needlessly.

Neither disease, nor crime, nor war is the world's greatest killer. Another ruthless giant has been stalking our land for half a century killing and maiming more people than have fallen on all our nation's battlefields in all its history. In this brief time more have been injured than in all the world's wars combined. The figure stood at 62,000,000 men, women, and children at the end of 1959. This killer that roars like a lion or purrs like a kitten is none other than the automobile. On the highways of our land there were 37,600 fatalities last year and 2,870,000 injuries resulting from automobile accidents. So says the information department of the Travelers Insurance Companies. Travelers is trying to do something to check this wanton death toll. It has published its annual highway safety booklet under the title "The Dishonor Roll" and is circulating three million copies of it. If it could be placed in the hands of the nearly 3,000,000 people who suffered injuries on the highways last year it would doubtless be read with personal interest. At this point a comment might be in order. If a Christian magazine (like this one, for example) could be placed in the hands of the millions who have been hurt during the year by the lack of Christianity, they ought to be willing to read it.

The world's greatest killer will continue to kill in spite of all that can be done to stop it, for the automobile which serves modern civilization so well is a dangerous machine. But the slaughter and maiming would not need to be nearly so great. Accidents due to faulty mechanism or poor roads have become less and less, while crashes due to faulty driving have steadily mounted. (More than 85 percent of fatal accidents last year were caused by human error.) We are slow to recognize that people are the killers, due to their carelessness and irresponsibility, aggravated far too often by the use of alcohol.

Strange, it is, indeed, that we can be mightily roused to give and act when the killer is disease or war and yet turn a

deaf ear when reminded that the curbing of our various forms of selfishness would stop the world's greatest killer. We need more Christianity — of a kind that expresses itself in a consideration of others on the highway.

Expecting the Unexpected

Christ seems to call on every local church to expect the unexpected. It is a paradox like so many found in the New Testament. The sixth chapter of Second Corinthians, for example, is full of these seeming contradictions which have their oppositeness resolved by a higher power working in Christians. These words of Paul are doubtless meant to be applied to our generation as well as his:

As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things (2 Cor. 6: 9, 10).

By the same token the church should be the place where such a spirit of enthusiasm and expectancy prevails in every prayer meeting, morning worship, and Sabbath School that the unexpected is constantly expected. What should our enthusiasm cause us to look for? Unexpected visitors led to us by circumstances beyond our knowledge; unforeseen transformations among those who have long known or attended the church; even manifestations of the power of the Holy Spirit that are uncommon among us. Christian enthusiasm makes us constantly pray for and expect the repentance of sinners and the awakening of long slumbering interest. Such a spirit must be cultivated in pulpit, pew, and prayer meeting. Without it the church fails; with it anything within the will of God can happen. If it can be said of a radio program, "Anything can happen here, and usually does," how much more should it be said where the Holy Spirit works! This does not mean that church services should consciously be divested of form and order, but rather that we should be sure that we worship not the order of worship when God may be pleased to cause the unexpected to happen in our midst.

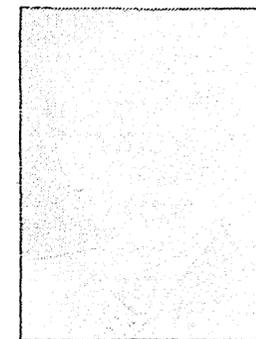
Rising Retirement Age

In times of depression the retirement age is forced down to give the available work to the more physically able. In normal or prosperous times other considerations control the age at which laborers, business and professional men, and public servants are forced into retirement. The greatest consideration should be health rather than years, many contend.

Public and private retirement systems are now being re-examined in a somewhat spotty manner as a result of current medical research. The fear that a man beyond 65 could not expect his health to allow him to compete favorably with younger men is vanishing. Modern medicine seems to be on the brink of materially changing mortality and sickness rates in the upper-age bracket. A major breakthrough is expected in the control of diseases common to old age similar to that which has already occurred in the area of infant mortality. Even now age 65 is considered too low for retirement, and life expectancy may soon be pushed to 90 years.

We will let industry, insurance, and government leaders work out the needed changes in retirement and old age benefit policies in the hope that they will give the healthy aging their rightful place in society. The church must also take note of the added years of service that may now be expected from many older leaders. With the shortage of labor in the Lord's vineyard we cannot afford to encourage or force the early retirement of those in good health just because they have reached an unrealistic, outdated retirement age. Denominational machinery ought to be revamped to allow more flexibility.

PROOFREADER — Job and publication work. Mature woman, interested in locating where Seventh Day Baptist church privileges are available. If interested, write at once to Recorder Press, 510 Watchung Avenue, Plainfield, N. J., stating qualifications and experience.



THE SILENT SIDE

By John A. Conrod
Whittier, Calif.

It is an inspiration to follow the accessions of new members that are listed on the back page of the Sabbath Recorder each week. It is heart-stirring to read the biography of those who have come to believe in the seventh-day Sabbath and have joined our denomination. But no mention is ever made of those who have left our denomination to join others, if any at all. It is this silent side of our denomination that burdens my heart the most.

I have been interested in knowing the reasons these people have for leaving our fellowship, and so I visited as many as I knew who were once members of one of our churches.

These are some of the reasons they gave to me:

The Seventh Day Baptist Church that I attended did not have any young people for my children to associate with. I would rather have them brought up in another church with other young people than in the Seventh Day Baptist Church that has no other children.

If all those people that gave me this reason remained in the church, there would be no weight in it at all.

The Seventh Day Baptist Church is too far away for me to attend every week. I couldn't be a part of the church life at that distance. Here at — Church I have been taking a very active part.

Part of the logic of this reason depends upon whether the church is considered a social institution or a worship center. True worship must include true obedience.

The members, as a whole, are more interested in their ancestry than in God.

I do not dare begin to discuss the validity of this reasoning. True, we are a "family church," but I believe the person who feels this way could do more toward

reviving the attitude of consecration inside than outside.

Most of these reasons are covering up a deeper feeling that I believe haunts every sincere Christian in any denomination: Why does God seem so far away when we are in a time so necessary to win souls for Christ? He is not willing that any should perish, and less willing than we. One sincere Christian I know who believes in the Sabbath but has never joined our denomination said he felt he could reach more souls and do more for God outside of our denomination.

Fellow members, will you join me in seeking to keep those of the silent side by reconsecrating ourselves to the service of the Lord as well as seeking to make our churches more Christ-centered?

May I add that if some of you who read these words are already on what I have called the silent side, will you please give the rest of us this chance to fulfill our desire to make your church and ours all that it ought to be?

Westerly, R. I., Church Establishes Coordinating Council

The following action was taken by the church as a result of similar recommendations coming out of two of our Lay Development Workshops:

It is recommended that the church form a Coordinating Council consisting of representatives and/or alternates chosen by the following organizations of the church: Board of Trustees, Advisory Board, Woman's Aid Society, S. D. B.'s, Z. Y. W.'s, Sabbath School, Senior and Junior SDBYF, the choir, Men's Club (if active), the pastor, and a member at large to be included with the slate of officers presented by the Nominating Committee at the annual meeting. Members shall not be elected to serve more than two successive terms. This council shall elect a chairman and secretary from its membership and designate such sub-committees or other officers as may be necessary to carry on its duties. Any individual or committee is free to present suggestions to this council but will be without voting privileges. (It is not intended that this council shall in any way

replace nor assume the duties or responsibilities of the Advisory Board, trustees, deacons, or any committee or auxiliary organization.)

Duties and Activities

To meet bi-monthly or more often as may be necessary.

To coordinate the local program with Our World Mission denominational program and to publicize denominational activities. To aid in promotion of OWM budget.

To urge committee activity and to assign to proper committees matters which should have attention.

To aid in preparation of the budget by asking each committee for reports on their programs or projects which would require participation in the church budget. (This would also apply to other organizations.)

To aid in consolidation of committee and organization reports for presentation to the annual meeting and for possible publication in an annual yearbook.

To act as a "Clearing House" to consider suggestions or recommendations of individual members who might hesitate to present such suggestions in a regular business meeting of the church.

To act on matters which might be referred to it by action of the church or its officers if such matters do not come within the province of another committee.

— Pawcatuck Post.

Soul-Destroying System

"Communism is a devilish system which can allow no correction of itself without mortal danger to itself.

"Every concession immediately benefits the power growth of world communism. That is why the Christian must hold fast with all those who have come to know the diabolical character of bolshevism, in order to guard mankind from this greatest of social evils: from this soul-destroying system of fundamental inhumanity. The slogan of the Christian must be: in love and faith, firm in opposition."

— Emil Brunner in Christianity Today.

MISSIONS — Sec. Everett T. Harris

Review of April Meeting Of Missionary Board

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society met in the vestry of the Pawcatuck Seventh Day Baptist Church on April 24, 1960, with eighteen members and three visitors present. The visitors, Mrs. Robert Fetherston, Mrs. Courtland Davis, and Mrs. Earl Cruzan, were invited to participate in the deliberations of the board meeting.

Statements of tribute and respect to the memory of a deceased board member, the Rev. Eli F. Loofboro, and to a former missionary to China, Dr. Jay W. Crofoot, were read by Secretary Harris. The statements were adopted and ordered recorded as minutes of the society with a copy to be sent to the families of the deceased. This was followed by a memorial prayer offered by the Rev. Neal D. Mills.

Subsequent to the acceptance of the resignation of Rev. and Mrs. Rene Mauch as missionaries-elect to British Guiana (reported in last week's Recorder) the following action was taken: "It was agreed that the Missionary Board should carry over into the 1961 budget any unused amount for missionaries to British Guiana, thus reducing the 1961 budget asking by that amount, after restoring the full original amount of the Nortonville Fund, so-called, to a reserve for future use on the British Guiana field.

The secretary noted that the Rev. Socrates Thompson has been appointed by the Jamaica Seventh Day Baptist Conference (through their Board of Christian Education) to the position of Headmaster of Maiden Hall Vocational and Secondary School. It was voted that the secretary be instructed to write to the Jamaica Conference commending them on the appointment of Mr. Thompson and with encouragement for their work at the Maiden Hall School.

The application of the newly organized Seventh Day Baptist Church at Metairie, La., for aid in support of pastor was approved "in the amount of \$35 per month,

retroactive to April 1, 1960." Leonard Melton, of 2659 Abundance St., New Orleans, La., a ministerial student at Southern Baptist Seminary in New Orleans, is presently serving as supply pastor of the Metairie Church.

A proposed plan for services of a "City-Evangelist" on the Home Field was approved "with the secretary authorized to implement the program as outlined and presented to the Conference Planning Committee. The proposed plan is as follows:

"Extend call to a pastor-evangelist, on a three-year basis of service, who would be expected to aid a Seventh Day Baptist Fellowship or newly organized church in supporting a pastor while they grow toward self-support. It would be expected that salary payment would be a living wage that would make unnecessary any outside secular services to supplement it (\$3,600 was suggested as a beginning wage).

"This support would come from the local church and the Missionary Board together. The local church would undertake to supply a parsonage and a fair part of the salary. The Missionary Board would underwrite moving expense, an amount for travel on the field, and salary up to the agreed-upon amount.

"It would be hoped that by the end of three years the fellowship or church would be sufficiently self-supporting to support their own pastor without assistance, allowing the city pastor-evangelist to move to another location. In addition, this financial arrangement would be reconsidered annually, with the hope and expectation that the local church could carry a gradually increasing amount of the cost."

Nyasaland Interest Items

From the minutes of the Nyasaland Seventh Day Baptist Executive Committee meeting of April 5, 1960, we learn that two new houses of worship have recently been completed. "The Christians of Mlepa have finished building their church. . . . After discussion it was decided that the 23rd of April, 1960, would be a suitable

time" for dedication. "The Christians of Mbinini Church have completed their house of worship and they decided that the date of dedication would be the 21st of May."

At the Executive Committee meeting Dr. Victor Burdick and Mr. N. Goman were appointed representatives (with Pastor Kanyenya accompanying them) to the Nyasaland Christian Council meeting at the Nkhoma Mission May 4-5. Plans call for visiting the Nthinda Church on April 30 and the Manjanja Church on May 7 in conjunction with this trip.

Plans are under way for the Nyasaland General Conference to convene at Makapwa, July 12. The Executive Committee of Conference will meet the day previous to this, July 11.

From the minutes of this Executive Committee we also note: "It has been planned to visit Northern churches beginning the 17th of July to the 31st. Those to make this trip are Dr. and Mrs. Burdick, one of the two new nurses, Pastors L. Nothale, L. Kawere, and H. Mwango. Pastor S. Mzumara, who will come here at the time of our Central African General Conference, will return with them."

Appelman Campaigns

During 1959, according to reports, evangelist Hyman Appelman, a converted Jew, conducted evangelistic campaigns in eight European countries, including such unfavorable locations as Moscow and Madrid. He also held meetings in twelve states of this country. Results are tabulated as follows:

Professions of faith and transfers of membership	5,483
Rededications	1,471
For full-time service	67
Actual Jewish converts	47
Total	7,068

SABBATH SCHOOL LESSON for June 11, 1960

Lesson XI — The Sacraments: Baptism
(Taken from Statement of Belief)

By Dr. Loyal F. Hurley

(Continued from last week)

God's Purpose

God stated His purpose in ten awesome words: "Let us make man in our image, after our likeness." The burden of the Bible is that God wants man to be in His own image, the image that was revealed in Jesus Christ. Unless man arrives at that image it would be folly to give him immortality. In the story of the Garden of Eden that is made plain: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden" (Gen. 3: 22, 23). God does not want us immortal while we are still subject to sin. Immortality without incorruptibility is unthinkable! Revelation 21: 5 says, "Behold I make all things new." Second Peter 3: 13 says, "We . . . look for new heavens and a new earth wherein dwelleth righteousness." God plans to rid His universe of sin. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved" (John 3: 17). Revelation 22: 3 assures us: "And there shall be no more curse." The universe must ultimately be clean to be a universe, instead of a divided thing, a multiverse.

It seems fair to say that God is not merely wanting His children to live with Him forever — He wants them fit to live with Him forever! He wants moral character. Now such character grows out of the struggle to choose good in the presence of evil. The "tree of the knowledge of good and evil" in the Garden of Eden was one tree, not two. It seems that the possibility of evil is necessary to character. Temptation is necessary to moral fiber. So we have it now. But God intends to sometime rid His universe of sin.

The Place of Jesus Christ

How is Jesus Christ related to all this? Here we get into a realm of thinking where there is apt to be wide difference of opinion. One will emphasize one point and someone else will emphasize another. John's Gospel, Paul's Letters to the Philipians and the Colossians, the Epistle to the Hebrews, First John, and the Revelation all state that something about Jesus Christ was eternally divine. My own understanding is that the spiritual personality that came to animate the physical body of Jesus was eternally divine, before, and during, and since His bodily manifestation for thirty-odd years. The Bible makes clear that Jesus was a man, born of the virgin Mary, subject to the limitations of the flesh, hungry and tired and sleepy, longing for human companionship, and subject to human temptations just as we are. The New Testament states over and over that Jesus was of the "seed of Abraham" and the "seed of David." It states that "he emptied himself and took upon him the form of a servant, and was made in the likeness of men." He was "made like unto his brethren." How else could He reveal God to folks on our level unless He did it on our level? How could He demonstrate God's help and power that are available for us unless He did it in a body and a nature like ours?

In some aspects of this problem we can only hold opinions, and in other aspects we can rest on facts. Was Jesus corruptible? Men differ widely here. Some say He couldn't have sinned. That seems to take away His moral grandeur. If He couldn't have sinned what is the value of His temptations and His victory? If He couldn't sin was He really tempted at all? If He was made like unto His brethren He could be tempted, and He could have sinned. But His moral glory was that "he was tempted in all points like as we are, yet without sin" (Heb. 4: 15). Whether He was corruptible or not, He remained uncorrupted. Beyond this we would be wise not to be dogmatic.

One other aspect of the problem should be mentioned. Whatever the nature of the Logos, or of the Eternal Christ, the

man Christ Jesus was mortal. "Who was made for a little while lower than the angels for the suffering of death" (Heb. 2: 9, ASV). The central fact of Christian faith is that "Christ died for our sins according to the scriptures" (1 Cor. 15: 3). He was "made like unto his brethren" in the fact that He could die like the rest of us. He was mortal while in the flesh. But He was not mortal after the resurrection. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" (Rom. 6: 9). He is now immortal. The body that was put into the tomb was a natural (soulish) body; the body that came out of the tomb was a spiritual body. It was different in resurrection, and ours will be when we are raised. "It is sown a natural (soulish) body; it is raised a spiritual body" (1 Cor. 15: 44). Our risen Lord is not only the "first-fruit (singular, not plural) of those fallen asleep" (1 Cor. 15: 20), but He is the first example or demonstration of what the Bible calls "the new creation." Some time we shall share in this "new creation." "But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself" (Phil. 3: 20, 21 RSV).

Let us start again in our thinking. The so-called "eternal life" which comes to the Christian does not make him incorruptible now. He is still capable of sinning, and only the presence and power of the Spirit keeps him clean. The promise of "eternal life" or "eonian life" or the life of the ages" gives him only embryonic sainthood.

And "eternal life," so called, does not make man immortal. Christians still die. Of course, many will contend that only the body dies, but the soul is immortal and just keeps on living. This doctrine does not come out of the Bible, it comes from Greek philosophy, principally from Socrates and Plato. It is read into the Bible by the mistranslation and misinterpretation of a few passages which, when so interpreted, are at variance with the whole

tenor of the Bible on this subject. The Bible consistently teaches that the MAN dies. "The soul that sinneth, it shall die" (Ezek. 18: 20). The context of that verse makes clear that the word "soul" is used to mean the individual — whether father or son. (If it was construed as some literalists interpret it then it would surely overthrow the idea of the immortality of the soul.) It does not mean either the visible part of a person, or the invisible part, but the man as a man. The Bible says, "The wages of sin is death" (Rom. 6: 23), rather than the dictum based on Greek philosophy that "There is no death; what seems so it transition."

Martin Luther, who for years was a Roman Catholic monk and should have known what he was talking about, coupled the doctrine of the immortality of the soul with numerous other false Roman doctrines. In his response to Pope Leo X he said:

I permit the pope to make articles of faith for himself and his faithful such as . . . the soul is the substantial form of the human body; the pope is the emperor of the world and the king of heaven, and god upon earth, the soul is immortal, with all those monstrous opinions to be found in the Roman Dunghill of decretals. (Luther's Works, Vol. II, folio 107, Wittenburg, 1562.)

He knew that belief in the "immortality of the soul" was usually accompanied with the belief in "going to heaven when you die," or to "hell," or to "purgatory." He knew all too well the power that the priests held over many such folks and how they could extort money out of them for "masses for the dead." Luther found out that the Bible teaches resurrection before judgment, and judgment before destiny. (Read Immortality of the Soul or Resurrection of the Dead by Oscar Cullmann, Macmillan, 1958, from Ingersoll Lecture, 1954-55, at Harvard. Or read two excerpts from it in Christianity Today for July 21 and Aug. 18, 1958.) Those who teach the "immortality of the soul" and "going to heaven when we die" should be informed enough and honest enough to admit that such teaching is not Biblical.

Beacon Subscriptions

In a recent meeting of the Youth Work Committee of the Seventh Day Baptist Board of Christian Education, it was voted to work toward establishing a subscription rate for the *Beacon*, bimonthly magazine published on youth interests by this committee. Payment for the *Beacon* will go into effect as of January, 1961. Members of the National Seventh Day Baptist Youth Fellowship will receive the *Beacon* as a part of their membership. All non-members will be asked to pay a subscription fee of \$1.00 per year.

Youth Field Worker, Miss Luan Sutton, will lead discussions on the above action with Seventh Day Baptist youth this summer, and it will be brought before the Committee on Young People's Work at General Conference. Final decision will be made by the Youth Work Committee in

but comes from Greek philosophy and "Roman decretals."

Only in the future life will we be "like him" (1 John 3: 2). Only then will we be incorruptible, not subject to sin. Only then will it be safe for us to be made immortal.

Our Definitions Again

Eternal Life, so called, pertains to relationship and quality.

Incorruptibility pertains to our nature, moral and physical.

Immortality pertains to permanence of life AFTER we are made incorruptible.

Editor's Note: The above article submitted for publication by Dr. Hurley is published in the hope that it will engender, not just the expression of previously held opinion, but an earnest study of these and related subjects. While the Sabbath Recorder will welcome the reactions of those whose past or future studies lead to different conclusions in some areas from those reached by Dr. Hurley, we cannot agree in advance to publish every article on this subject that might be received. The author of the above article will doubtless respond to thoughtful correspondence relating to the article.

the fall, and the decision will be given wide publicity before January 1, 1961.

It is our hope that every member of the denomination will develop a deep interest in the total work for youth in our churches and in the communities which our churches serve. Read and contribute to the *Beacon*.

Young Adult Pre-Con Schedules

The proposed daily schedule for Young Adult Pre-Con has been mailed to all of our churches. There may be some changes in it, but for the most part it will be as stated. Any young adult who did not get a copy may obtain one by requesting it from the Seventh Day Baptist Board of Christian Education, Box 15, Alfred Station, New York.

We hope that all who are eligible for the Pre-Con Retreats feel like the young lady who wrote us: "Plans for the Pre-Cons and Conference sound simply great! I can't wait!"

Camper Exchange

One of the projects of the Youth Work Committee of the Board of Christian Education is to plan for a camper exchange program among our Seventh Day Baptist camps. At the May meeting of the Youth Work Committee it was announced that the plans have been mailed to camp directors. While the plan is quite complete in detail, no camp or Association need feel that it is arbitrary. It is our desire that as much good come from this program as possible, and that it be carried out efficiently. Many factors and problems had to be dealt with such as distance from one camp to another, the time of the camp, the age group camping and the age of the exchange camper, the personal wishes of the camper, etc. It is our hope that each camp that sends a camper gets one in return.

The itinerary of the Summer Field Worker of the Youth Work Committee has been set tentatively and Miss Luan Sutton will leave Alfred Station early in June for Camp MILES in the Southwestern Association.

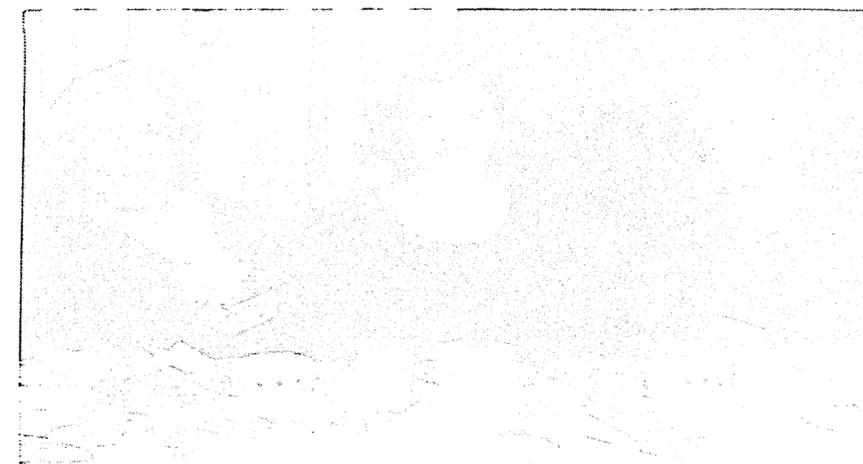
National Women's Meeting United Church Women National Board of Managers Meeting April 25-28, 1960 Minneapolis, Minn.

By Arabeth DeLand

It was a privilege to meet with other church women at this annual business meeting held in Minneapolis. The first dinner meeting scheduled for all the denominational presidents of women's departments was attended by nearly thirty women, who represented about twenty different denominations. We discussed how each denomination could promote the 75th anniversary of the World Day of Prayer. This year would be an appropriate time to train women to work for racial equality in their own communities, as we look forward to the special observance of the 100th anniversary of the Emancipation Proclamation in 1963. Several changes in the by-laws were discussed; one being to increase the number of members elected to the Board of Managers from each denomination.

The public banquet featured Past-President Cynthia Wedel, who spoke on, "What's Ahead?" She said that long-range planning by the U. C. W. was essential in this time of awareness of world-wide problems. The mobility of the population in the U. S. and modern communications prevent any community from being isolated and ignoring the rest of the world.

U. C. W. banquet, April 26.
From left to right: Mrs. Jesse Jai McNeil, vice-president, Mrs. Theodore Wedel, speaker, and Mrs. William Terrell, president.



The growth of the churches into such large organizations has created some problems but the increasing interest of the lay people is encouraging. In this time of rapid change we need a clearer idea of our goals and the direction in which we are going. Now that we have learned to work together better in the National Council of Churches, it is time to learn and plan new ways of meeting the needs of today and the future. We will only receive understanding, step by step, as God shows us the way.

The first step is to decide what is the nature and mission of the church. What are the responsibilities of the Christian citizen in relationship to the church and state? We need to examine the ethical and cultural standards of mass media and its effects on people. With the problems of population growth, mobility of people, and the challenge of our cities, a new form of evangelism may be indicated. We need to study the problems of our culture and the Church's role in building world peace. When we make the role of the laity a twenty-four hour, seven day a week job, we should determine what can be the special contributions of women. The U. C. W. can provide the opportunity on a local level for state and local women of all denominations to study and discuss the major issues and then trust God to give the solution, one step at a time. Stewardship means the wisest use of the best brains, time, and manpower in carrying out God's will in the years ahead.

After this stimulating talk by Mrs. Wedel, we had small group discussions about what issues should be the primary concern of the Church. The group I was in discussed the responsibility of the laity to not just be busy doing church work, but to really be committed to the work of the church. It was felt that each person had a greater potential of capabilities that should be developed. We should not separate the church from our everyday life. How can we make the witness of the church stronger, so that we reach the exchurched and unchurched, who do not see the value of the church?

We need a revitalized church which will aid its members with their everyday problems and set goals, giving practical methods to achieve them. Christians need to act together on issues important in their own neighborhood; to work for civil rights and stand up for the Gospel's message of the dignity of each human being. We need Christian evangelism which results in a fellowship of love and concern for all persons. If Christians increase their opportunity to be channels of God, we will make rapid progress toward world peace.

It was inspiring to be able to discuss these problems with women of other denominations and to see that we had so many problems in common. I feel that in many areas we can accomplish a greater work by belonging to the U. C. W. than we could ever do alone.

Armory Dedicated at Salem, W. Va.

The dedication of armories is not the type of news ordinarily featured in a Christian Journal such as the Sabbath Recorder. The case of the Salem building dedicated on May 21, is unique. It is the first community-centered armory in the nation. The land (131½ acres) was donated by Salem College. Thus, it was natural for it to be used jointly by the National Guard unit, Salem College, and civic groups and organizations in the community. A local board of control has been selected to handle the operations and keep a calendar of events for the use of the facility.

The local armory will be named in honor of Governor Cecil H. Underwood, a Salem College alumnus and former official of the college. He was present at the dedication, as were also United States Senator Jennings Randolph, Salem alumnus and senior senator from West Virginia, Congressman Cleveland Bailey, and Adjutant General William E. Blake of the West Virginia National Guard. These four named individuals have played the major roles in the erection and construction of the building for the Salem unit of the National Guard and the use of the Salem community.

It will be recalled that Senator Randolph is a Seventh Day Baptist, active in the work of our Washington church. The Honorable Cecil H. Underwood was the toastmaster for alumni banquet of the college held at the armory in the evening.

Salem College is now the only church-related college with a Seventh Day Baptist president and with a majority of Seventh Day Baptists on the Board of Trustees. The added gymnasium facilities made available to Salem College students makes news of denominational interest.

— Editor.



Broad Statement on Planned Parenthood

God has given us a responsibility toward the earth and ourselves. We are charged to care for, nourish, and protect human life. So must we likewise care for the earth and its riches — develop but not exploit, conserve and not plunder. If the proliferation of humanity creates such an imbalance between numbers of people and resources available to support them that man is left wretched and weak, and the earth is gutted of its wealth beyond replenishment, then we shall have nullified our responsibility, denied God's destiny for us, and failed in our high calling under Him.

Clergymen's National Advisory
Committee of the Planned Parenthood
Federation of America,
Rt. Rev. James A. Pike, Chairman.

THE SABBATH RECORDER

ASSOCIATION NEWS

Attention is again called to the meetings of the Seventh Day Baptist Associations in the eastern half of the United States that crowd the month of June and afford opportunity for people of like faith to get together for inspiration and planning. The exchange of delegates between Associations helps to unite the work of Sabbathkeepers over a wide geographical area and promotes solidarity.

All those who regularly attend their home churches hear numerous announcements urging attendance and advance notification of intention. Many lone-Sabbathkeepers, travelers, or interested people who do not find it possible to attend regularly are hereby encouraged to attend Association meetings in places that may be within reach. Visitors are always welcome.

Central New York Association

As previously announced the churches of the Central New York area will meet June 3, 4, 5 with the Verona, N.Y., Church, located at Churchville, near New London. The theme is "Obedience Brings Blessing." Moderator Leslie A. Welch of Leonardsville will preside at the opening session and at the business meeting.

Eastern Association

From Friday, June 10, to Sunday, June 12, the Eastern Association will meet with the Pawcatuck Church at Westerly, R. I., with the theme "Learn of Me." The Sabbath afternoon service will be held at Mystic Seaport where a Seventh Day Baptist Church building is now preserved as a museum and occasional place of worship. The Association comprises all of New England, Eastern New York, and New Jersey. The Entertainment Committee is headed by Maurice M. Young.

Western (N.Y.) Association

The third weekend of June the Western Association will convene with the Independence Seventh Day Baptist Church. The

MEMORY TEXT

See that none render evil for evil unto any man! but ever follow that which is good, both among yourselves, and to all men. 1 Thess. 5: 15.

Sabbath eve services will be held at Richburg. Tureen dinners will be served at Independence both Sabbath and Sunday. Overnight lodging of guests is not ordinarily required at this Association since the churches involved are all within easy driving distance of each other.

Southeastern Association

The Salem, W. Va., Church is host on June 24, 25, and 26 to the Southeastern Association, which is composed mostly of churches within that state but includes the whole area from Pennsylvania to Florida. The Program Committee has been contacting speakers for several months to insure a well-rounded, forward-looking program.

The North Central Association

The North Central Association will meet with the Milton Junction, Wis., Church on June 10, 11, 12. The Rev. Alton Wheeler of the Riverside, Calif., Church will be the guest minister for the entire series of meetings.

The theme will be "Seventh Day Baptist Beliefs," and it is expected that Mr. Wheeler will be able to sum up the quarter's Sabbath School lesson series in a way that will challenge all who hear him.

The Southwest

Word comes from the officers of the Southwestern Association that there will be no meeting this summer because the Association will be host to the General Conference at Siloam Springs, Ark., in August. It is felt that the Seventh Day Baptists of the wide Southwest area should concentrate on attending and helping with the larger gathering.

REV. ARY THOMAS BOTTOMS

The third son of Thomas J. and Talulah Gilbert Bottoms, Ary Thomas, was born near Fayetteville, Ga., May 1, 1888.

His father, a Baptist minister, was converted to the true Bible Sabbath when Ary was at the age of 10. Coping with a Sunday law in Georgia brought difficulties for supporting a family. This led to the family's move to Alabama in the fall of 1898.

Ary entered high school in Tarrant City, a suburb of Birmingham. It was here that he, at the age of 18, attended a Baptist revival. Responding to the Spirit's call he had a wonderful experience of grace. He was baptized by Elder D.W. Leath, a Seventh Day Baptist minister, in August, 1908, along with two brothers and a sister. This minister organized the Seventh Day Baptist Fellowship of Walker School Community — having twelve charter members of which A. T. was one.

Being eager for college entrance he had a desire to enter Alfred University upon persuasion of a visiting Seventh Day Baptist minister, Walter L. Greene. Funds for that being unavailable he entered Jacksonville, Alabama, State Teachers College in the fall of 1909. He found that in order to keep students from frequenting a nearby city the school had sessions on Sabbath instead of on Monday. The college officials, seeing his consecration, granted him the privilege of absence from classes on Sabbath (naturally, with forebodings). He completed the college years with honors as an all "A" student. In his Senior year he was married to Miss Jewell Mason, who died in 1945.

In 1913 the Walker Seventh Day Baptist Fellowship was transferred to Oakdale community near Athens, Ala. Ary exercised strong leadership and activity in the official organization and growth of the Oakdale Church.

About the year 1930 he seriously felt the call to the ministry and moved his family to Berea, W. Va. Here he served as pastor of the Ritchie Seventh Day Baptist Church from 1930 to 1936, attended Salem College, receiving an A. B. degree in 1933.

He took a very active part in the Ritchie County Christian Endeavor Union, led in a temperance program giving numerous lectures which resulted in the county's voting out the sale of intoxicating beverages. He led in young people's church camps and Daily Vacation Bible Schools each summer. He also served as pastor of the Middle Island Church. While in Salem College he taught a college course in geography.

He was called to the Welton and Marion, Iowa, pastorates and moved his family there for a year in 1936. In 1937 he responded to the call as pastor of the Farina, Ill., Seventh Day Baptist Church, where he was also principal of the elementary school.

In 1939 (his wife's health necessitating) he returned to Alabama to the Keel Mountain community where he spent seven years in life-giving devotion to underprivileged children and organized a school for which he was granted federal aid. Here he also subsidized his income by farming. His teaching profession extended (even over some years of his pastorates) to fifty-one years. He received a citation from the State of Georgia for fifty years of teaching service, seven of which were in Georgia.

He had a heart-burdening interest in children and young people and many of his sermons were messages of loving counsel to them. Many of these were heard to remark that his messages were more interesting than any other minister's they had ever heard.

He loved the fine things of life — the true — the beautiful. Growing flowers was his hobby — and a successful one.

Much of his time in his last years was spent in planning for and in the activity of the Paint Rock Church (a continuation of the Oakdale Church). He had served for years as senior deacon and assistant pastor.

He had been asked by Pastor Bass to bring the Sabbath morning message on April 16 and had jotted down some beginning preparation, one Scripture being Philippians 4: 8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatso-

ever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." This truly seems to be the fitting climax of his life.

— Mrs. Robert Butler, Sr.

22 Years of Service to Churches

A survey of the latest recorded year for Kiwanis' community service activities reveals that clubs ran more than 25,000 "Go to Church Campaigns" in carrying out their Support of Churches programs. They sponsored approximately 95,000 newspaper advertisements, church calendars, and directories. They sent 55,472 children to camps operated by religious groups. They raised and/or contributed \$361,376 for special church funds. They distributed 502,203 "Prayer Before Meals" table tents to public eating places.

NEWS FROM THE CHURCHES

MARLBORO, N. J. — We have the great privilege of a good pastor. However, we were glad to share him with the Verona, N.Y., Church for two Sabbaths, April 2 and 9. On April 2 the Shiloh congregation came to Marlboro for joint communion and Pastor Bond preached a stirring sermon, "The Believing Criminal." Deacon Frank Cruzan gave the welcome. The church was packed with many in the basement and vestibule.

At the Sabbath School hour the ladies over 20 years of age were taught by Miss Florence Bowden, the men of the same age by Lloyd Coon. The young people met in the parsonage and were taught by Charles Harris.

On April 9 the service was conducted by the deacons. The combined youth and adult choir sang under the direction of Marion Campbell. The children's story was told by Deaconess Lavinia M. Ayars and helpful messages were given by Deacons Fred Ayars, Jonathan B. Davis, and David T. Sheppard on "Our Challenge," "Building for Progress," and "Facing the Future."

Miss Joan Campbell has been assisting in the Sabbath eve service by taking care of

the younger group during the service for the adults.

On April 29-30 a full Sabbath of services was well attended. On Sabbath eve Deacon Fred Ayars gave an illustrated talk on the microscopic method of studying the Bible (going into the meaning of words). Sabbath morning Pastor Osborn based his sermon on the telescopic or topical method of study. Instead of the usual Sabbath School lesson period, Mrs. Don Tice, of a near-by church, gave her "Housewife" version of Bible study.

After a picnic dinner a goodly number gathered for the afternoon session which was under the direction of Mrs. Margaret Lawrence Sheppard, chairman of the Lay Development Program for Bible Study and Family Worship. One of the members of the committee gave a short address on "The Importance of Family Worship" — important in every family whether small or large. The parents have the child from birth to school age — usually 5 years — a total of 43,680 hours. After this a number in the audience witnessed as to the effect of family worship in their lives.

A special musical number was sung by Pastor and Mrs. Osborn, "The Priceless Book." The words were written by Mrs. Henry Dixey and the music by Mrs. Edward Lawrence, who accompanied the selection.

Following this a play, "The Bible in the Home," was given. Many excellent points were brought out in the course of the play and it was also interspersed by music especially fitted to emphasize the theme by a quartet composed of Mrs. Frank Cruzan, Mrs. Melvin Cobb, Rollo Davis, and Francis Campbell.

— E. F. D.

NORTH LOUP, NEB. — The entire morning service of Youth Week was conducted by the young people of the church, with special music, and an anthem, "Send Out Thy Light," by the Junior Choir. The Junior sermon was given by Martha Babcock. Talks, "What's Most Important?" by Arden Davis, and "Examples of Believers" by Ardith King, were based on the 8th verse of 1 Tim. 4, "For bodily exercise profiteth little: but godliness is profitable . . ." and the 12th verse, "Let

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no man despise thy youth." Both talks were very well given. We have reason to feel proud of the talents and abilities of our youth group. We trust some may feel the call to full-time service in the Master's work.

When Pastor Soper returned from the series of special services at Boulder, Colo., he was accompanied by Pastor David Clarke and Paul Hummel who remained overnight and returned home the following day. Pastor Soper felt that the effort at Boulder was well worth while.

Our beautiful new communion table, which was built by Merlyn Van Horn, was dedicated at the Sabbath morning communion service, March 26. The Junior Choir, directed by Mrs. Soper, sang the anthem "Thank You, Lord."

The Dr. Grace Missionary Society served a Sunday morning breakfast recently to Masons and their wives. The Dr. Grace Society also served supper at a special service for the E. U. B. Church in Mira Valley.

We were glad for the opportunity to meet the Rev. and Mrs. David Pearson and Debby. There were three evening meetings, Friday, Sabbath, and Sunday, when the work of the Nyasaland Mission was explained and pictures shown. Mr. Pearson brought the Sabbath morning sermon. Following a fellowship dinner Mr. and Mrs. Pearson both spoke using the subjects, "The Missionary's Problems" and "Items of Interest." Mr. Pearson's sermon topics were "Do or Die," "Completing the Task," and "Hiding the Gospel." On Sunday night they favored us with music on the accordion and trombone. A fairly good offering was received to help defray expenses. We wish them God's richest blessings in their chosen work.

— Correspondent.

BIRTHS

McCrea. — A daughter, Cindy Maureen, to Mr. and Mrs. L. Maurice McCrea of Richburg, N.Y., on April 8, 1960.

Randolph — A son, William Howard, to Mr. and Mrs. James H. F. Randolph of Urbana, Ohio, on April 1, 1960.

Timmerman. — A daughter, Leshia Ann, to Merl and Betty (Williams) Timmerman of Wood River, Neb., on April 3, 1960.

Obituaries

Bottoms. — The Rev. Ary Thomas, of Long Island, Ala., son of Thomas J. and Tallulah Bottoms, was born in Jonesboro, Ga., May 1, 1888, and died in Chattanooga, Tenn., after a brief illness, on April 7, 1960.

He is survived by his seven children: Edna (Mrs. F. Orland Sutton of Trenton, Ga.), Lillian (Mrs. Kay Bee, Reform, Ala.), Katharine (Mrs. Eddie Duitsman, Forreston, Ill.), Ary Thomas (Boulder, Colo.), Estelle (Mrs. Emil Fernandez, Lancaster, Calif.), David (Treyner, Iowa), Mira Ann (Mrs. Gilbert S. Tye, Sacramento, Calif.). His second wife, Mrs. Ada Keith Bottoms, also survives him. There are three brothers and two sisters: Gilbert, Roger, Burrell, Mrs. Robert L. Butler, Sr., and Miss Mollie Ruth Bottoms.

The funeral service was held in the Paint Rock Seventh Day Baptist Church April 9, 1960, by Pastors Marion Van Horn of Fouke, Ark., and Leroy C. Bass of Paint Rock. Burial was in the Bottoms Cemetery at Oakdale, Ala.

— L. C. B.

(More extended obituary on another page.)

Crandall. — Ada B. Humphrey, daughter of S. Jay and Martha Humphrey, was born in Fulton Township in Rock County, Wisc., September 26, 1868, and died at Mercy Hospital in Janesville, May 1, 1960.

On January 10, 1889, she was united in marriage with William Harvey Crandall, who preceded her in death in 1944. For many years the Crandalls operated a funeral home and furniture business in Walworth, later opening a funeral home in Milton. She is survived by her daughter Adalyn (Mrs. L. C. Lippincott) of Milton, and two sons: Lester, of Walworth, and Roy, of Joliet, Ill. There are eight grandchildren and 13 step-grandchildren.

Funeral services were held at Walworth Funeral Home on May 4, conducted by the Rev. Carroll L. Hill. Burial was in Walworth Cemetery.

— C. L. H.

Wright. — Leo L., was born at Ridgeville, Ind., Nov. 13, 1891, and died at his home near Indianapolis, Ind., April 19, 1960.

A successful businessman, Mr. Wright threw his energies into the campaigns leading to the organizing of the Indianapolis Seventh Day Baptist Church and did considerable writing and distribution of articles on religious subjects. In recent years he attended the Methodist Church at Ridgeville.

Farewell services were held April 22 with burial in Washington Park North Cemetery.

Survivors include his second wife, Lagora, a son, William W., of Baltimore, Ohio, and two sisters, Mrs. Mary Rupe and Mrs. Ruth Spigall, both of South Bend, Ind.

— L. F. H.

Limitations:

"My next sermon will cover eternity — if I can find the time to write it!"



L. Harrison North,
Seventh Day Baptist Publishing House Manager,
Goes Into Partial Retirement

Mr. North, who has been employed by the American Sabbath Tract Society as manager of the denominational publishing house for over thirty-six years, relinquished his managerial responsibilities on June 1, turning them over to the assistant manager, Everett T. Harris, Jr. Mr. North has won the respect of the whole denomination as he has guided the business affairs of the publishing house through the years. He has also won wide personal recognition in a large business area for the fine workmanship and fair dealing of Recorder Press as a business house. See Pg. 5.