

The Sabbath Recorder

Verona, that the members might attend these meetings.

The Rev. and Mrs. David Pearson and little daughter were with us the weekend of June 11. Mr. Pearson gave the sermon and Mrs. Pearson gave the children's message at the Sabbath worship service. After a tureen dinner held in the church, the Pearsons displayed interesting African articles, gave talks, and showed slides of the Nyasaland Mission. Their visit was of special interest here due to the fact that Dr. Victor Burdick, son of a former pastor here, is also serving on that mission field. — Correspondent.

FOUKE, ARK. — This church has something that is rather unique. Church bulletins almost invariably stress the Sabbath Eve Prayer Meeting, probably because so many people forget it. The bulletin from Fouke (the Sabbath Rally Day number) does not fail to emphasize the time and subject of the meeting. But underneath appears this notice, "Junior Prayer Meeting will begin a new series this week in its Bible study." We might add that adult Prayer Meeting is not likely to die out in a church that maintains a junior meeting of the same name. — Ed.

SABBATH SCHOOL LESSON

for July 9, 1960

Social Justice — Then and Now

Lesson Scripture: Amos 5: 10-15, 21-24.

Marriages

Bond-Hansen. — Stephen Thomas Bond, son of Mr. and Mrs. Paul V. Bond, of Lost Creek, W. Va., and Esther Mildred Hansen, daughter of the Rev. and Mrs. Clifford W. P. Hansen, of Salem, W. Va., were united in marriage by the bride's father, at the Salem Seventh Day Baptist Church, on May 29, 1960.

Births

Brooks. - A son, Marcus Wardner, to Bill and Ione Brooks of Riverside, Calif. (now in Italy), on January 25, 1960.

Hevener. — A son, Arlet Lee, was born to Deacon and Mrs. Willard Hevener, Roanoke, W. Va., on April 20, 1960.

Inabinit. - A son, Jeffrey John, to David and Dixie Inabinit of Arlington, Calif., on April 27, 1960.

Spaur. — A son, Michael Edward, was born to Ronald E. and Anna Margaret (Bond) Spaur, 1804 Clegg St., Parkersburg, W. Va., on May 13, 1960.

Obituaries

Bond. — Mary Elva Davis, the daughter of Deacon Moses Hoffman Davis and Emily Swisher Davis, and widow of Arden Bond, was born near Lost Creek, W. Va., May 9, 1870, and died at Clarksburg, W. Va., June 1, 1960.

All her lifetime was spent "on Lost Creek." In March, 1879, she accepted Christ as her Savior, and was baptized by Elder L. R. Swinney. She remained a faithful member of the Lost Creek Seventh Day Baptist Church for over 81 years. "Aunt Elva" loved her church, and her faith in God was always steadfast.

Surviving are: one son, Khale A. Bond of Lost Creek; two nieces, Mrs. Frank (Veda) Langfitt of Clarksburg and Mrs. Mildred Smith Gatrell of Medina, Ohio; and one nephew, John Hoffman Davis, of Clarksburg. Mr. Bond died in 1948.

Memorial services were conducted in her home church by her pastor, the Rev. Duane L. Davis, and burial was in the church cemetery. D.L.D.

Evans. - James Russell, was born in Philadelphia, Pa., July 17, 1886, and died at St. James Mercy Hospital, Hornell, N. Y., May 13, 1960.

During boyhood he lived in Shiloh, N. J. He came to Alfred, N. Y., as a youth to work for Dr. Mark Sheppard and to attend school.

On August 30, 1910, he was married to Miss Phebe E. Bassett. To this union were born one son and two daughters: William H., Alfred; Carolyn (Mrs. Harold Alty), Urbana and Ruth (Mrs. Hugh Williams), Springfield, both in Ohio. Also, he is survived by a brother, William, Flemington, N. J.; seven grandchildren, one great-grandchild, and three nephews.

Mr. Evans had resided in Alfred for fifty-five years. He was an associate member of the First Seventh Day Baptist Church of Alfred.

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

Lange. - Michael, infant son of James J. and Marjorie Tucker Lange, was born June 3, 1960, at DePaul Hospital, St. Louis, Mo., and passed away shortly after birth. H.S.W.



Soil Conservation Service Photo—distributed by the National Wildlife Federation

My native country, thee, land of the noble free,
Thy name I love: I love thy rocks and rills,
Thy woods and templed hills; my heart with rapture thrills
Like that above.

The Sabbath Recorder

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The Price of Freedom Shows Sharp Rise

Must freedom again be defined in this year of our Lord 1960? We wish that previous definitions could be universally recognized and we might be spared the trouble of restating them. How wonderful the fleeting prospect of leisurely enjoying freedom instead of having to struggle to keep meaning in the term!

As Independence Day once more comes into view in the turning of calendar pages we are reminded that while our own national freedom does not hang in delicate balance momentarily, the same cannot be said for other countries whose liberty is our concern. Douglas Dillon, Under Secretary of State at Washington, in a recent address commented on the West Berlin crisis and our determination to count no cost too great to keep that part of Germany a free, peaceful, and democratic member of the world community. He commented:

Mr. Khrushchev continues to insist that Western forces leave West Berlin and that it be declared a "free city." He ignores the fact that West Berlin is already a free city — the lone island of freedom within the sprawling Communist empire. When he speaks of making West Berlin a "free city," his meaning is only too clear: he desires West Berlin to be free from protection, free from security, free from its commercial and cultural ties with West Germany — and cut off from freedom itself.

The above are stirring words, awakening in us a desire to struggle for freedoms that are real. We are reminded that any liberty worth the name is purchased at great cost and can never be maintained where indifference or wishful thinking pervades the atmosphere. How much military preparedness contributes to freedom and security is considered an open question by many. It has some inherent dangers, to be sure. But are we yet able to turn over such security to the feeble efforts of a practically nonexistent international police force? In the face of the spread of Communism such a police force seems impossible. Our efforts at joint occupation or cooperative administration of nations struggling to change from dictatorship to democracy have proved disastrous from the point of view of freedom.

Developments subsequent to the statement of Mr. Dillon quoted above have

been shocking and, at the moment of writing, the State Department is making little comment on the Japanese situation in which mob pressure on a constitutional government forced that government to cancel its invitation to a champion of freedom, the President of the United States. All the great dailies of Tokyo, reaching 13 million readers, cried out against this mob rule and what it might lead to. It is but another illustration of the oft-quoted statement, "Eternal vigilance is the price of liberty." It probably influenced Congress to appropriate greater funds for defense than called for by the President.

How does this relate itself to the readers of a Christian periodical? Probably in many ways. The Christian faith is couched in terms of dearly bought freedom from sin. It expresses itself in a new attitude toward the dignity of man "under God." We cannot be satisfied with mere existence or survival. Much as we want liberty for ourselves, we are driven by love of Christ to seek it for others even at great personal cost — perhaps, life itself. We are missionaries, not materialists, and we must show our faith to a world that reels and staggers without it.

EDITORIAL NOTES

What Is a Gift?

The Supreme Court on June 13 rendered a decision that might cause us to try to apply the rule to the Gospel question of faith and works. Think it over and see how you come out. (An article in this issue by the Rev. Paul Osborn should be thoughtful reading on that subject.)

Tax lawyers wanted the highest court to hand down a decision on how to distinguish gifts from taxable income. It would make their work easier. The Justices decided that there was no simple rule to settle every case, but that the facts of each case must be considered separately. It seems to be a question of the motives of the so-called gift. In the case of strike benefits five members indicated that they would consider them as payments to ad-

MEMORY TEXT

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.

— Hebrews 2: 3.

vance the union cause and therefore taxable as income rather than as gifts.

We cannot take space to cite the other cases where the "gifts" were adjudged to be real gifts. "The gift of God is eternal life," says the Word. Salvation is not of works, but having received the free forgiveness of sins, and salvation accompanying it, we feel constrained by appreciation to live for Him who died for us. Having accepted God's grace by faith we become anxious to do works that will please Him. Fortunately, His Word (spoken in the Bible and living in the person of His Son) is available to guide us as to the nature of the works that will please Him.

Wanted by the FBI

Three of the weekly newspapers coming to the editor's desk in the weekend mail carried identical articles under the familiar title "Wanted by the FBI." The article gave enough description of the appearance and habits of the fugitive so that it would be very difficult for him to be himself and avoid recognition. The closing item, however, would seem to us of doubtful value: "... and generally lives quietly and neatly but becomes erratic when drinking alcoholic beverages."

It has been our observation that quiet, neat people are quite likely to become erratic when drinking alcoholic beverages. Not all of them commit murders like this wanted escapee, but why cannot people learn that alcohol in the blood can make beasts and demons of those who ordinarily are highly intelligent and well respected? Paul cries out in 1 Corinthians 10: 21, "Ye cannot drink the cup of the Lord and the cup of devils (demons)."

JULY 4, 1960

President's Message

General Conference — 1960

Worship, in several of its varied forms, takes a major place in the program of our General Conference sessions this year. The following paragraphs outline some of the worship plans for the Monday through Friday sessions.

Prayer Services

Each day except Monday, August 15, will begin with a 30-minute prayer service. Each evening session will close with a period of prayer. Since both private and public prayer are our chief means of communication with our heavenly Father, all those who attend the Conference will be urged to gather at these stated times to pray.

Vesper Services

A vesper service is planned for the beginning of each evening session. Each of these, except the first, will be 30 minutes in length. As has been our custom for several years, these services will be largely the music of worship presented to the glory of God during the meditative quiet of the congregation. Our young people, our young adults, our choir, and a group of our men will provide the music for these daily moments of inspiration.

Congregational Worship Services

At some time during each morning schedule the Conference will be led in a half-hour service of worship. Each evening, following the vesper service and preceding the sermon, the congregation will be led in a similar time of worship. Each of these services will be designed with maximum congregational participation in mind. We are to be reminded that when we worship, the congregation is not an audience, for the audience is Almighty God.

"I think it can be proved that failure to believe in the next world is like smashing some sensitive balance machinery, that this life goes out of control without the belief in prayer."

— Richard S. Emrich.

Gifts and Rewards

By Paul B. Osborn

Theologically speaking, the difference between a gift and a reward lies in the motive of the donor. A reward is offered because the donor expects something to be done, or is given because something has been done by the recipient.

God's motive for giving us salvation is love. He does not force it on us, but offers it freely, for the taking. No works or service are required from us in return. We only reach out in faith and receive the gift, eternal life (Romans 6: 23).

God does have rewards for us. Looking through the New Testament we find that we are rewarded for soul winning, preaching, being persecuted, loving our enemies, giving alms, praying, fasting, giving a cup of cold water. We will be rewarded according to our own labor, for the things which we have done, for the works that abide. The plain fact remains, that if we receive the just recompense of our works, we will still fall far short of the glory of God, and will not receive salvation.

Thus God places our salvation upon Himself and not upon our works. Belief, or faith, is not a work for which we are rewarded by God, but the means by which we receive the gift.

The truth is that we are not saved by anything which we do, but by what Christ has already done! Why is it so hard to comprehend this fact? Because of the natural pride of man. But as Paul says, "Where is boasting then? It is excluded!"

Where do rewards come in, then? They are given for the works which we do for Christ, not for salvation. Because it is too costly, I cannot buy a certain house, but if Mr. Millionaire elects to buy it and give it to me, and provide me with the resources to keep it up (utilities and repairs), I can still possess it. I can choose what I will do with it, but whatever I do I will have to live in it. If I behave orderly, I will be rewarded by an orderly house.

So it is with salvation. It is too costly for us, so God purchased it with the blood of His own Son, and gave it to us. We may do what we please with it, but we will be judged at the day of Christ for

what we have done. Read 1 Corinthians 3: 14-15, "If any man's work abide which he hath built (on the foundation, Jesus Christ), he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved: yet so as by fire."

Yes, we must believe that "God is a rewarder of those that diligently seek him" (Heb. 11: 6). But salvation is not the result of our seeking God, but of His seeking us. If salvation is a reward, it is a reward for Christ: "For by grace are ye saved through faith" (Eph. 2: 8).

God created man with free choice to praise and serve Him willingly. He offers salvation as a gift so that we may continue to serve, not from fear, but from love. "Now to him that worketh is the reward not reckoned of grace, but of debt" (Rom. 4: 4). No more debt under grace, only love.

STATEMENT OF CHRISTIAN BELIEF

By Charles D. Swing

(Continued from last week)

Eternal Life

Our Bible assures us that because we have been redeemed by the precious blood of our Lord Jesus Christ, we shall not see spiritual death. Jesus said: "Whosoever liveth and believeth in me shall never die" (John 11: 26). Again, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5: 24). Also, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." I believe that this Eternal Life begins with the individual's profession of Jesus Christ as Savior but does not reach maturity until the death of the physical body. Jesus said, in John 14: 1, 2 and 3, "Let not your heart be troubled: . . . In my Father's house are many mansions: . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that

where I am, there ye may be also." We cannot comprehend the glories of this life with Him. In Revelation 21: 4 we read, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." In Revelation 22: 5, "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." 1 Thessalonians 4: 17b, ". . . and so shall we ever be with the Lord."

Sacraments

I believe the two sacraments are ordained of the Lord and I accept them. I believe Jesus was baptized by immersion and that we should follow His example. When we accept Christ as our personal Savior I believe we should be baptized as a symbol of the burial of the old sins and the old life and rising to newness of life, an outward sign of an inward cleansing. The old ties are broken, buried in the waters of baptism. We are cleansed and purified for a new life in Christ. I believe the Lord's Supper is a great memorial of Jesus' fellowship with men. It is a communion of Christian believers fulfilling His request to come together as He said, "In remembrance of me," and to partake of bread as a symbol of His Body broken for us, and take the cup of the fruit of the vine as a symbol of His Blood poured out on the Cross for our sins. I believe that all Christians who accept Christ as Savior should partake of these elements together. I believe that the Lord's Supper is for Christians, those who believe that Jesus died on the cross in order to set us free from the guilt of sin and death, through Him. I believe that baptism is the believer's introduction to the Christian life, and participation in the sacrament of the Lord's Supper is his practice of Christian fellowship.

The Sabbath

I believe that the seventh day is the Sabbath of God, ordained by Him, as a memorial at the end of creation week. It was sanctified by God in the beginning for the day of rest and spiritual growth. In Genesis 2: 3 we read, "And God blessed the seventh

day and sanctified it: because that in it he had rested from all his work which God created and made." This blessing and sanctification cannot be transferred by man to any other day of the week. I believe that we cannot be saved by keeping the Bible Sabbath, but we can show our love by obedience. God pleads, "Remember the sabbath day to keep it holy."

I believe this commandment is no more binding than any of the other commandments, but I believe that it is just as important as the others. Jesus said, "If ye love me, keep my commandments" (John 14: 15).

Jesus set the example for Sabbathkeeping while He was here on earth, and there is no record of His having abolished the seventh-day Sabbath. I believe that the Sabbath is a time for worship and for rest, a time to be built up spiritually and to be refreshed physically. A time to fellowship with other Christians and a time to visit the sick and shut-ins, to do those acts of mercy for those who are less fortunate than ourselves. Sabbath observance results in rich spiritual blessing as God has promised us in Isaiah 58: 13, 14: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Prayer

I believe that prayer, talking with God, is as natural and as necessary as talking with our earthly father. Prayer is the soul's sincere desire. I do not think we should beg God for something which we think we need, but that we should tell Him our need and ask that His will be done in the matter. I believe we should learn to leave everything in His hands knowing that He will provide.

In our experience, some things for which we ask are not granted, but many times, there are things that He has done, before we even think to ask, therefore we know that prayer works. It is the Christian's vital breath.

The Church and Evangelism

I believe that the Church is the fellowship of believers and followers of Christ Jesus. The Church is the center of the Christian life. I believe it is very difficult today to live without the fellowship of other Christians. Sometimes we hear people say they cannot get along with their brother and sister members, but if they cannot get along with Christians we wonder how they can possibly live peaceably with non-Christians with whom they come in contact every day. I believe each church member should be reconciled to God and to the Holy Spirit and willing to stand corrected if another member brings some fault to his attention. I believe that each member of the church should depend on the guidance of the Holy Spirit in matters of faith and conduct, also that each member should study God's Word for a solution of his or her personal problems.

I believe the church is a great blessing to its members, but this is only a beginning, its members have a tremendous responsibility to the world about them. The world is lost in sin and trespasses and Jesus pleads with us to go and tell the story of salvation to the people. We need not be concerned about the power that enables us to do this, for Jesus said, "All power is given unto me in heaven and in earth" (Matt. 28: 18). We need only be concerned about giving our lives to Him in deeper consecration. I believe if the Church, the Body of Christ, born-again believers, each one would say, "Here am I, Lord, send me," we would see the church grow as it did in the days gone by. Jesus has promised the power. He has given the command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

In presenting this statement of some of my beliefs, I want to say I long to know my Lord better and I would say with Paul in the Phillips translation, Phil. 3: 13-14, "I do not consider myself to have attained or 'arrived,' spiritually, nor do I consider

Vigil at Fort Detrick

By the Editor

Since July 1, 1959, more than 1,000 persons have stood daily vigil at the entrance of the biological warfare base at Fort Detrick, Md. The ministers and laymen have stood there as an appeal to stop preparation for germ warfare. This vigil was initiated by the Fellowship of Reconciliation. It is possible that their protest is misguided, ineffective, and not the best way to promote peace in the world.

On the other hand it must be freely admitted that the people thus expressing themselves are sincere. The Commanding Officer of that base made reference to the vigil in a Memorial Day speech in which he disagreed with the vigil but showed respect for the people participating. He is quoted as saying:

We do not feel that this vigil is supported or directed by Communists but by honest, God-fearing individuals who unfortunately cannot or will not accept the hard cold facts of the world we presently live in.

An open letter by Lawrence Scott, the vigil project director, sent to the Commanding Officer was intended for wide publication. Certain portions of it here reproduced may not carry the full argument but are worthy of thoughtful consideration regardless of one's present opinions on such subjects.

"The Communists are not gods and they are not eight feet tall. Yet, for the past ten years the people of America have been too hypnotized by fright to begin the steps of statesmanship which would lead mankind out of this morass. A dis-

myself already perfect. But I keep going on, grasping even more firmly that purpose for which Christ grasped me. My brothers (and sisters), I do not consider myself to have fully grasped it even now. But I do concentrate on this: I leave the past behind and with hands outstretched to whatever lies ahead I go straight for the goal — my reward the honor of being called by God in Christ."

armed world under the reign of law is a necessity if war is to be averted. The changes that inevitably must come in underdeveloped sections of the world must be by nonviolent, democratic means if humanity is to be free.

"Initiative on these issues of disarmament, world law, peaceful revolutions, and development of democratic institutions in underdeveloped countries has not depended on consent of the Soviet Union. Had we not been hypnotized by fear of Communism our talents and resources could have fostered the kind of dynamic revolution which would have had profound meaning for the future of the human race.

"One of the main problems in America is that our decisions and destiny have too long been in the hands of technicians and military men. They tend to see the facts of life as "hard cold facts." But, the facts of life are really warm and pliable. Seeing life in terms of "hard cold facts" encourages rigidity. Life is characterized by sensitivity to light, not deadness to new data.

"It is by default of citizens that you are assigned the impossible role of defending life and values by military means. It is by default of professing Christians that the way of love and nonviolence — the way of Christ and the Cross — is discredited in a world that needs it desperately. As a matter of self-confession, it is by default of Christian pacifists that the power of nonviolence is often talked about but seldom demonstrated.

"I suspect that centrally the problem in America is the same as the problem in the Soviet Union — atheism. It is an atheism practiced but seldom acknowledged. It is an atheism which talks about God but makes every effort to avoid knowing God. Ours is an atheistic society in which the scientists and military leaders — those who develop the instruments of mass slaughter and those who direct their use — have become the high priests.

"Freedom and unity are the deep hungers in the hearts of man. Fear and hate can bring neither freedom nor unity; faith and love can bring both."

Jesus Christ Is Lord

By Theodore F. Adams

President of the Baptist World Alliance

(The major portion of the opening address of the Tenth Baptist World Congress beginning Sunday, June 26, at Rio de Janeiro, Brazil)

That at the name of Jesus every knee should bow . . . and every tongue confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2: 10, 11).

(Continued from last week)

Baptists everywhere are concerned about Christian education. They realize that it is not enough to win the lost. We must teach them and train them that they may give the Gospel to the world and live it before the world. More and more emphasis is being given to Bible study and membership training. New and enlarged schools and colleges and seminaries are strengthening our program of Christian education.

A number of other problems weigh on our hearts as Baptists. Racial justice and Christian brotherhood are a primary concern of our believers everywhere. The race problem is not limited to one country or one continent, though it is of special concern in some areas. The Baptist World Alliance, in the spirit of Christ our common Lord, includes all races and will not hold a Congress where all cannot meet as brothers and sisters in Christ without any discrimination or segregation based on color or national origin. We seek to be one in Christ who has broken down the middle wall of partition between us. In the face of prejudice and misunderstanding Baptists in many lands are working for brotherhood and justice and striving to better relationships between races and peoples.

Baptists are deeply concerned about the poverty and need in many lands. Through our Relief Department as well as through our mission boards and other agencies we have sought to help meet these desperate human needs.

In the hearts of Baptists everywhere I have found a deep and abiding longing for world peace. Baptists are loyal to their own countries and are proud of their national heritage, and yet in every land our

people hope and pray and work for peace on earth and goodwill between men and nations. Through our missionary activities we seek to advance the cause of peace through the Prince of Peace. Our best hope of peace in the world lies in the spirit He proclaims and the principles He taught and the kind of people He can help us become — people who can live at peace with others because they have found peace within and have made their peace with God.

Basic to all is the Lordship of Jesus Christ. He said, "I, if I be lifted up from the earth, will draw all men unto me." He is the world's only Savior and to Him we give our full allegiance as the Lord of life and the conqueror of death.

Baptists stress the supreme worth of the individual soul. Since Christ died for all He died for each of us. We are therefore not to view lightly or without concern the rights or needs of any individual and we are to respect the dignity of each personality.

We recognize the competence of the individual in matters of religion, believing that every man is competent to make his own choices in religion when he has been instructed in the Word of God; and also that "Every one of us shall give account of himself to God."

For this reason Baptists have long emphasized the priesthood of all believers. We have no priestly hierarchy and no mediator between God and man save only Christ Jesus our Lord. There is none other to whom we must look for the means of grace and salvation.

Since we believe that each individual must make his own choice in matters of religion, we contend that every person

must have the chance to make the right choice, for his eternal destiny hangs upon it. No one becomes a Baptist simply because he is born in a particular family or nation. One must be born again to be a Baptist.

For this reason Baptists stress the importance of religious liberty. We believe in freedom of conscience and in full religious liberty, not as a privilege given grudgingly or merely tolerated by some faith or hierarchy, but as our full right under God.

We know that freedom can be lost for it has been lost in some lands in our own generation. Some of our believers face persecution and others find their opportunities for worship and witness greatly limited. The problem varies in different countries. Sometimes freedom is restricted because of a State Church or by government decree or because of a rising tide of nationalism that calls for loyalty to a particular faith. I would pay tribute today to the courage and devotion of many of our people who suffer persecution, both open and subtle, but who keep the faith and under many difficulties continue to witness for the Lord Christ.

Five Kinds of Freedom

We believe that "Where the spirit of the Lord is there is liberty" and "If the Son shall make you free, you shall be free indeed." In His name we believe in freedom for, from, through, in, and of religion.

We Baptists do believe in freedom for religion. By this we mean not only freedom to worship, but freedom to teach and preach, to win others, freedom to change one's faith, freedom to print and publish our convictions, and to own property and build churches in which to worship and serve our Lord. We protest the abridgment of these basic rights anywhere, but we claim no rights for ourselves that we do not claim for all others. We believe in freedom for all religions with special privileges for none.

We also believe in freedom from religion — this is, we respect the right of the individual to reject religion and take the consequences. He can choose Christ and life in His name and all the blessings of a free faith, or he can choose to reject that

faith for another or to be free from any formal religion. There should be no state or ecclesiastical compulsion in religion. No man is a Baptist because someone else has decided that matter for him, nor is any man a member of a Baptist church because of something that was done to him when he was a baby and he had no choice in it. No man should be compelled to support any religious institution through public taxation or to suffer on account of his religious beliefs.

We believe in freedom through religion. We are to "proclaim liberty to the captives and recovery of sight to the blind." We know the joy of freedom in Jesus Christ for He has set us free from the bondage of sin and fear and death. We want the whole world to know the blessings of the faith and freedom that are ours in our Savior.

We believe in freedom in religion — that is in varieties of religious experience and expression. We Baptists differ in many ways in our services of worship and our religious practices. Yet with all our diversities and varieties we are united in "One Lord, one faith and one baptism."

We believe in freedom of religion — that is the right and responsibility of every individual to make his own choice. God waits on man's willingness to accept Christ as Lord and to receive the blessings of His grace. We respect each individual's right to make that choice as he feels led of the Spirit. The only compulsion in this matter is God's love for us in Christ and our love and concern for those who are lost without Him.

Baptists stress this fellowship of believers in the local church as the basic unit of Christian life and service. We cooperate as believers in our associations and conventions where we can do together what no individual believer or local church can do alone. In the wider fellowship of the Baptist World Alliance with all our diversity we have a remarkable unity in Christ our Lord, "the same yesterday, and today and forever."

We rejoice also that we are part of a far larger fellowship of other Christians in many lands who love and serve our Lord. We are glad to be a part of that

great host as well as of the long line of faithful souls who through the centuries have borne their witness to Christ as Lord. We are one in Him.

Because of our faith in the Living Lord we face the future with confidence. God is with us. It is He who has called us out of darkness into His marvelous light. It is He who has saved us and will keep us. It is He who will lead us in the way He would have us go.

As we gather in this World Congress from many lands, the challenge of our times and the love of God call us to renewed devotion to Christ and His Kingdom. Our day calls for Christians of the highest order and the finest faith, with the deepest convictions and the greatest devotion, with the best of training and with an undying love and an abiding commitment to the mission entrusted to us by our Lord and by those who have served Him through the centuries. The forces in opposition are strong, but in such a day Christianity is not frightened but challenged, not fearful but stimulated. We know that Christianity has lived under all forms of government, and that it has and will survive all kinds of persecution. Our noted Baptist historian, Dr. Kenneth Scott Latourette, well says, "Christianity is more to be reckoned with today than ever before." As we serve Christ in our generation we can say with confidence as did the prophet long ago when he saw the enemies of the Lord round about the city, "Those that are with us are more than those that are with them."

But salvation and service are personal. We are called to cooperate with all believers and to serve together as Baptists to give the Gospel to all the world and relate it to all of life. But each of us must stand in his own place and serve the Lord where God has called him. I made my own commitment to Christ long ago in an experience we all have shared. My father, a beloved Baptist pastor, baptized me, asking as I stood in the water with him, "Do you acknowledge Jesus Christ as your Savior and Lord?" I said, "I do," and was buried with Christ in baptism. Each of us has made that same personal commitment. We know what it can bring

to the life of the believer and we wish that same blessed peace and joy for every one in all the world.

To that end let us here and now renew our covenant to serve Him as we ought. I think of our responsibility in the words of the charge my father gave me when I was ordained to the ministry. I would give you the same charge today as we begin this Congress and as we face the tensions of our times. He said, "I charge you with three things: Keep close to God. Keep close to men. Bring God and men together." We can never do this alone, but through our living and loving Lord we can, and in God's good time the prayer of all our hearts will be answered, "That at the name of Jesus every knee shall bow . . . and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

MISSIONS — Sec. Everett T. Harris

Missionary Interests At Eastern Association

The report of the Missionary-Evangelistic Committee of Eastern Association was read by the Rev. Edgar Wheeler of Ashaway, R.I., at the Association meetings at Westerly, R. I., June 10-12, 1960. Other members of this committee were the Rev. Paul Burdick, Waterford, Conn., and John Gavitt of Westerly. The Association appointed Pastor Earl Cruzan to serve during 1960-61 in the place of Mr. Burdick who had been a member of this committee for three years.

One especially interesting part of the report was a review of the work and spiritual condition of the eleven churches within the Association. A net loss in church membership of twelve members was reported (as compared to a net gain last year of eleven members).

The committee reported visits to non-resident members within the New England area. Special evangelistic efforts were reported to have been made during the year in many churches. The Lay Development Program has been well received and participation has been good with many forward-looking plans resulting.

The treasurer reported \$250 having been paid during the year toward travel

expense of Nurses Barbara Bivins and Sarah Becker to reach the Nyasaland mission field. Also, \$100 had been sent to assist on the travel expense of missionaries to British Guiana. The Missionary Board is currently holding a fund in reserve toward carrying out this project.

Makapwa Mission School Activities

Miss Joan Clement of Makapwa Mission, Nyasaland, has given an interesting report of school activities of our mission for the past year. Miss Clement has served as principal of our mission school at Makapwa during the closing year.

Quoting from Joan's letter: "As you know I've had the school this year and have enjoyed it very much. We are rapidly approaching the end of the school year and only three weeks remain to complete the syllabus requirements before we start reviewing for our final examinations. On the whole this has been a good year and we have very much for which to thank and praise God.

"Having written earlier about the improvements in the boarding houses I shall not dwell on that except to say we daily appreciate these changes for the better.

"We have had on our teaching staff this year three African teachers here at Makapwa plus one who was with us half the year and whose place was filled by one of our former students who had taught for us before. There were, in addition to Makapwa, three out-schools, one of which is operating as a Junior Primary School. (This Junior Primary School goes presently to the 4th grade.) Four African teachers staff these village schools, teaching double sessions in each.

"School sessions began at Makapwa on October 5 with 214 students registered. All classes were taught by the African staff with the exception of Standard 5 which I have taught and Beth Burdick has taught Bible and hygiene in Standard 4.

"Halfway through the school term there was a shifting of teachers and I took the English and arithmetic of Standard 4, giving some of my other subjects to Mr. Mapozi. I have very much enjoyed teaching

sections of both classes because I have in that way come to know many more of the students better than I should have otherwise.

"Our students in these two upper classes range from 14-20 years of age and they are all as different as can be. Some of the smaller ones are as mischievous as any children anywhere and some of the older ones are as serious as judges.

"I was much amused at one of my Standard 4 boys on Thursday, whom I had sent out to pick up a certain number of papers from the schoolground because he had been late to class. I had a suspicion after a few minutes that I should go see how he was getting along and found him standing, his back turned, with one handful of papers which he was increasing in number by rapidly tearing them up in small pieces. (I surely hadn't taught him to multiply like that!) Sometimes it is very difficult for me to be stern — especially with this child since his smile (one tooth missing in front) always makes me smile too.

"Not too long ago, one of the older boys came and said that he wanted to enter Bible classes when he finishes his schooling. This is the thing for which we labor. This particular boy has been a good student and more or less quiet. Sometimes we have an idea of those who would want to enter into full-time Christian service. Other times we are quite taken by surprise. But however it may be, there is no joy like that of finding a young person who wants to give not only his heart, but all he has to the Lord, to be used of Him to win others.

"I receive much joy and satisfaction in seeing these things."

"A man went to market with a string of seven coins. Seeing a beggar who asked for alms he gave the poor man six and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin. Would you, to whom God has given six days steal the seventh also?"

— William Hockman,
Christian Herald.

The Meaning of Freedom

Freedom is a word which is so rich in meaning that it is very difficult to define it sharply. Freedom may mean different things to different people, or to the same person under various circumstances. It has intimate and personal meanings, religious or philosophical meanings, patriotic and flag-waving meanings. In general, the meanings of freedom are good; most people are in favor of freedom; in its most profound meanings we are willing to die for it.

But as soon as we begin to think about freedom, we discover that it is a complex idea. A child has defined freedom as "being able to do what you want to do," and this is often what we mean when we use the word. Yet we all know that this would never do as a working definition. If everyone simply did what he wanted, the result would be utter chaos. What I want may be incompatible with what you want. Then whose freedom comes first?

Somehow, just doing what we want begins to look like something other than freedom. And, as we continue to explore the word, we find the interesting question — do we mean freedom from something, or freedom for something? Frequently, as we grow older and meet the many restrictions and stumbling blocks which life throws in our way, we begin to wonder whether freedom is not just an illusion. Are we ever really free?

As we begin to be aware of how complex the meaning of freedom is, it is a temptation to say, "Well, it doesn't matter. I know what it means to me. I just won't bother about it." But in our day, this is irresponsible. We are often called upon to give allegiance to some cause in the name of freedom. And many freedoms are in opposition to one another. Labor unions demand the freedom to organize workers. Industry may demand the freedom to employ workers without regard to union membership. Publishers demand freedom of the press. Community or other groups may demand freedom from what they consider subversive or indecent or dangerous literature. Many

people demand freedom for all citizens to enjoy full citizenship rights. Others insist that allowing rights such as voting or schooling to certain groups infringes on their own freedom to order their community as they see fit. As intelligent human beings we cannot turn our backs on these problems. We must face them, and if we cannot solve them all we must at least know where we stand and why.

How can we find our way through this morass of conflicting claims and ideas? As Christians, we naturally look to our faith for answers or for guideposts for our thought and action.

The above is the introduction to the little book *The Glorious Liberty*, written by Cynthia Wedel, well-known author, speaker, and church woman. It is a thoughtful little volume "designed to bring together in a small book a few of the basic ideas about freedom in relation to the Christian faith and to the problems of our day in order that we may think and pray together on a theme of tremendous significance in our 20th century life. It is hoped that the book will stimulate thought, provoke discussion, and be a guide to prayer, Bible study, and devotion."

We recommend it to you for your study and discussion. It may be obtained from the P. and D. Dept., National Council of Churches, 475 Riverside Drive, New York 27, N. Y. The price is 35c.

Miss Helen Keller has been made an honorary life member of the American Bible Society to mark the 125th anniversary of the ABS's work with the blind. A plaque presented to Miss Keller, who has been blind and deaf from the age of 19 months and has overcome her disability, says that "insight comes not by the eye nor wisdom by hearing; but from a heart of faith inspired by the Word of God rise truth and love to bless mankind." Miss Keller is now 80.

E.P.S.

SABBATH SCHOOL LESSON

for July 16, 1960

What Is True Security?

Lesson Scripture: Amos 6: 1-8.

THE SABBATH RECORDER

Learning and Teaching

In

Adult Christian Education

(The following article was written by Rev. J. Blaine Fister, executive director of the Department of Adult Work, Division of Christian Education, National Council of Churches. It was published in *World Christian Education*, Second Quarter, 1960, and permission has been given for our use.)

Adult Christian education programs are showing such change and expansion in some areas of the world that this becomes the most exciting "new frontier" on the Christian education scene. This is not because adult work is new in itself. Rather, it is being re-evaluated. It is taking a new place in the life of the church. There are changed insights on methods of work in adult Christian education.

A clue to the movements in adult education is given in these words of J. R. Kidd in *How Adults Learn*: "Adult learning has always gone on. But only in relatively recent times has effort been directed to systematized means for adult learning, or has there been any attention to the way adults learn. . . . We need to remember that the stoutest shackles binding an adult learner have little or nothing to do with age; they are self-imposed."

The shackles have bound both the adult learner and the educational program. What are some of them?

Five Hindrances to Adult Work

1. A mind-set about adult Christian Education

The Sabbath (sic) School has been (for most Protestants) the traditional educational arm of the church. Adult Christian education in the past has been primarily through the adult Bible class. This limited view may be due in part to the separation of the Sabbath School movement from the total life of the church. Yet it is also true that other adult groups, outside the church school, have not faced their educational opportunities, nor viewed them in the totality of the church's undertakings.

2. The self-imposed "shackles" of adults themselves

When the years, which traditionally seem to be school years are past, some adults become self-conscious about continuing study. They may have genuine feelings of inadequacy, shyness, or even indifference. To speak up to express a point of view, is to expose oneself. Further, some leaders of adult groups have given in to such feelings; they may depend chiefly on the lecture method to the exclusion of other ways of teaching and learning.

3. Teacher-centered methods

Often a teacher's need to be the "expert" denies adult learners opportunities to grow and develop. Some leaders are gifted with the ability of "being a good speaker." A presentation may even be followed by questions and answers. But the questions are directed to the "fountain of all knowledge" — the teacher. This may thwart a potential for leadership in members of the group.

4. Emphasis on teaching versus learning

Leaders of adult groups often have been trained "how to teach" at the expense of training on how adults learn. There has been too little relationship between the teaching and the learning process. This, happily, is now being modified.

5. A dominant concern for children and youth to the neglect of adult learners

No one age group is more important than another. Yet educational provisions in the church have not reflected this. The faith reaches children and youth through adults. We cannot bypass this responsibility.

Four Creative Developments

These, then, are some of the shackles which in the past have hindered the forward movement of good adult Christian education. Fortunately the situation is changing. Some of the most creative developments in Christian education concern adult education. These concern four aspects: persons, procedures, program, and purposes.

1. Persons

We are coming to a greater understanding of adults as persons, and of how they

learn. J. R. Kidd puts it this way: "Increasingly, evidence is coming in that adults of all ages can learn effectively (that age has no veto power over learning)."

This is contrary to some past myths about adult learning. The author just quoted explodes some of these myths. One is expressed, "You can't change human nature." Yet all education involves change. Another myth is, "You can't teach an old dog new tricks." Yet evidence continues to the continuing learning potential of adults. A further myth is the theory of learning which assumes that the heads of adults are cluttered, like attics, with the accumulation of the years, and hence it is easier to pour facts into the minds of children. This "hole-in-the-head" theory is contrary to the actual process of learning. Still another myth is based on the assumption that education is solely a matter of the mind, without emotions or feelings being concerned.

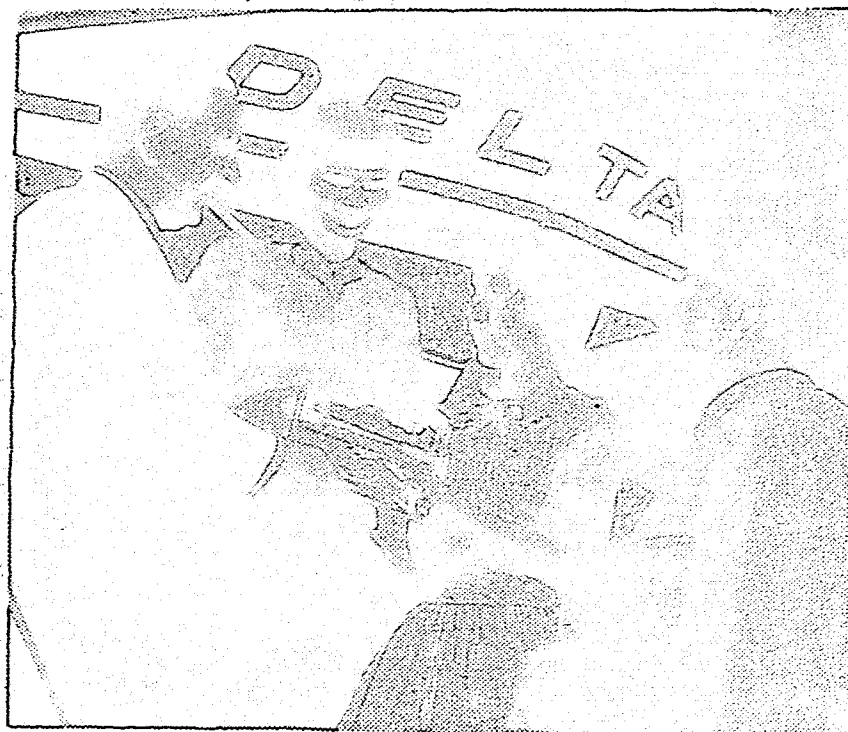
There are still other myths which affect views of adult education. Some consider that learning cannot be enjoyable but must be bitter or painful. Then there are misconceptions about the meaning of "mental age" and the intelligence quotient — misconceptions which give a distorted impression of adults.

Some of these myths about adult learning are being exploded. Professor Lawrence Little said this at the Pittsburgh Workshop on Adult Christian Education (1959): "From Thorndike's early investigations to contemporary studies of adult learning, cumulative evidence confirms the proposition that whether, and to what extent, a person learns, depends not so much upon age as upon how much he wants to learn, and upon his past habits and attitudes toward learning."

Adulthood is not a plateau. It is a developmental period. There are fully as many new problems to solve and new situations to grasp during adult years as in earlier periods of life. According to Havighurst: "People do not launch themselves into adulthood with the momentum of childhood and youth and simply coast along to old age. . . . Adulthood has its transition points and its crises."

(Continued next week)

"THE GOOD NEWS"



A copy of "The Good News," an illustrated New Testament published by the American Bible Society, is presented in Atlanta, Georgia, to John Sutton, superintendent of Passenger Service for Delta Air Lines. A similar volume, together with a Bible, is being provided by the Bible Society for each new Delta jet airliner.

Presenting the Testament is Miss Angela Wise, daughter of the Rev. T. Newton Wise, distribution secretary for the Society. Her father and Stewardess Shirley Dunton are looking on.

Alcohol-caused and alcohol-involved insanity has increased at three times the rate of other types of insanity during the quarter century in which, because it has been legal to make and sell intoxicants, the promotion of the use of intoxicants has been unchecked.

All commitments to mental hospitals in California increased 44 per cent but alcoholic commitments increased 142 per cent.

(Figures are compiled by California Department of Public Health.)

"A great many people have gotten into debt by trying to keep up with others who already were."

School of Theology Notes

By Albert N. Rogers

Graduates and students of the Alfred University School of Theology have taken positions of leadership in the Christian Church, some permanent and some on a summer basis temporarily, a survey shows. Five men received the Bachelor of Divinity degree at the Alfred University commencement exercises June 5th.

J. Paul Green, Jr., one of the recent graduates, continues his pastorate of the Second Alfred Church at Alfred Station. His parents, Mr. and Mrs. J. Paul Green of Milton, Wis., and his wife's parents, Mr. and Mrs. Sherman R. Kagarise of New Enterprise, Pa., were present.

The other members of the graduating class included Ralph C. Betters, Wyoming, N. Y., pastor of the Presbyterian Church there, and Harry R. Morton, Avoca, N. Y., J. David Wolcott, Kanona, N. Y., and Paul P. Zelinka, Wellsboro, Pa., members of Genesee Methodist Conference. Mr. Morton and his wife have transferred to Washington where they are assigned to an appointment in Seattle Conference.

S. Kenneth Davis, who serves part time as student pastor of the First Alfred Church in cooperation with its pastor, the Rev. Hurley S. Warren, during the school year, goes on full time during the summer there. He will conduct the Alfred Vacation Bible School and assist at Camp Harley as part of his duties.

Ernest K. Bee has been employed by the Albion and Milton Junction Seventh Day Baptist Churches to relieve their pastor, the Rev. Victor W. Skaggs, who is president of the General Conference. During President Skaggs' visits through the denomination he will have full pastoral responsibilities.

Wayne C. Maxson returned to Farina, Ill., at the completion of his classes for a second summer pastorate there, serving the Farina Seventh Day Baptist Church. He is licensed by his home church at Battle Creek, Mich.

The other Seventh Day Baptist student at the School of Theology during the past year lives in Alfred, Dighton G. Burdick. His plans for next year are incomplete.

CHICAGO, ILL. — Reading in the June 13 issue of the Sabbath Recorder concerning the Pearsons' visits to various churches is a reminder that mention had not been sent to the Recorder of their visit with Chicago church members on Sunday, May 22, at the Women's Society meeting held at the home of Mrs. A. E. Webster.

Due to our few in number, and those widely scattered in Chicago and suburbs, it was fortunate that the society meeting had been scheduled for the day the Pearsons were to arrive at the home of Mrs. Pearson's sister in Lombard, a Chicago west side suburb.

It was a pleasure and a privilege to meet Mr. and Mrs. Pearson and their daughter Debby, to see their beautiful slides, and to learn more of their work in Nyasaland through these pictures and by informal questions and answers. It was regretted that our deacon, Mark Wiley, and deaconess, Mrs. William Macorkel, were unable to be present. Our church moderator, Dr. Allison L. Burdick, was present for a part of the afternoon meeting.

The Women's Society was in charge of the Easter Sabbath service when a 30-minute movie film, "Frontiers of Faith," based on events of Christ's resurrection was shown.

— Correspondent.

BERLIN, N. Y. — Our monthly workshop meetings have been a rich blessing to us. Each has felt the need to do more for the Lord, and found this program pointing up what should be done. The series has ended, but the discussions were only a beginning. Now is the time to put what we have learned into practice.

On Sunday, May 22, a work-bee under the direction of Carlton and Arlie Greene made our cemetery neat for Memorial Day.

Pastor Paul Maxson and family were away Sabbath, May 28, attending the ordination of Eugene Fatato in Little Genesee, N. Y. They also attended the Eastern Association at Westerly, R. I., June 10, 11 as did several of our families.

On June 4 the fellowship meeting and supper were held at the home of Mr. and

The Sabbath Recorder

Mrs. Paul Cushman in Pittsfield, Mass. Philip Cushman is president of the fellowship in place of Robert Ellis who, with his brother Howard, will be attending college at Alfred University next year.

Ruth Ellis, who attends Pottsdam State Teachers College, and Jean Cushman of Bates College, are home with us for the summer. Laura Cushman who is attending Alfred School of Nursing paid us a brief visit before returning to training at Corning Hospital and school at Alfred until August.

Early in June the Ladies' Aid sent a box of clothing to Plainfield for Africa. Items not suitable for Africa were given to Chilean Relief.

Plans are under way for Daily Vacation Bible School in Berlin, with the Methodist and the First and Seventh Day Baptist Churches cooperating.

Pastor Maxson is studying with baptismal candidates and others in preparation for joining the church. In this and many things we see God's hand guiding and blessing us as we work to further His Kingdom.

— Correspondent.

Sabbathkeeping is not a substitute for faith in Christ; it is the natural expression of our faith and love and gratitude.

Battle Creek Church Bulletin.

Marriages

Curtis - Harper. — Dale Arthur Curtis, son of Mr. and Mrs. Gleason Curtis of Riverside, Calif., was united in marriage to Rosalie Ella Harper, daughter of Mr. and Mrs. Albert Harper of Dry Fork, W. Va., on June 19, 1960, in the Riverside Seventh Day Baptist Church. Their pastor, the Rev. Alton L. Wheeler, conducted the service.

Births

Wear. — A daughter, Cassandra Nadine, to Mr. and Mrs. Ralph Wear of Duarte, Calif., April 26, 1960.

Osborn. — A son, Joel Keith, to Rev. and Mrs. Paul B. Osborn of Marlboro, N. J., on June 25, 1960.

Owen. — A son, Bryan Lane, to Mr. and Mrs. Paul Owen of Los Angeles, Calif., Feb. 17, 1960.

Obituaries

Bradford. — Harry G., was born April 19, 1869, at Morrison, Ill., and died April 30, 1960, at Los Angeles, Calif. Funeral services were conducted from the Wee Kirk O'the Heather, Forest Lawn Memorial Park, Los Angeles, Calif., by his pastor, the Rev. Francis D. Saunders.

— F.D.S.

Van Horn. — Jay, son of Obediah Davis and Arminda (Harkness) Van Horn, was born Nov. 12, 1868, in Welton, Iowa, and died in Edinburg, Texas, on May 5, 1960.

Mr. Van Horn was a charter member of the Edinburg Seventh Day Baptist Church and served as moderator, chorister, Sabbath School superintendent, and other offices during the active years of participation in church work. He was a deacon and served faithfully for many years until his health failed.

He is survived by his wife, Stella (Rood) Van Horn, of Edinburg, and one son, George Everett, of Lincoln, Neb., and nine grandchildren.

Farewell services were conducted by Brother James M. Mitchell at the Skinner Chapel and interment was in the Valley Memorial Gardens.

— J. M.M.

Wells. — Lucy Isabella Randolph, eldest daughter of George F. and Margaret Fraser Randolph, was born near Nortonville, Kan., June 2, 1876, and died at the Briarcliff Convalescent Home in Whittier, Calif., May 15, 1960.

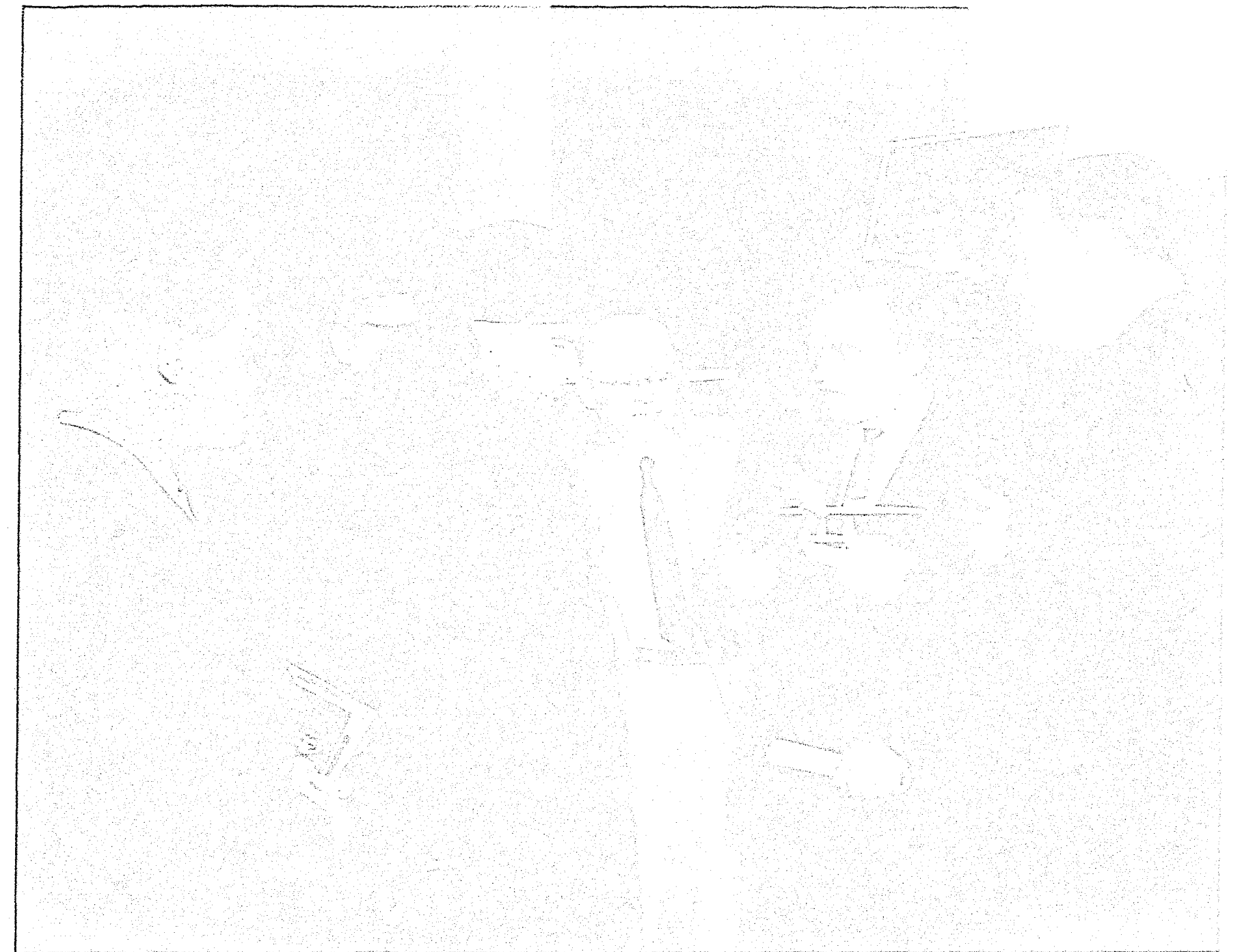
On Dec. 18, 1905, she was married to Jason Randall Wells and to this union were born three children: Alfred R., of Lawrence, Kan.; Lois M., of El Monte, Calif.; and Vivian R. Harris, of Los Angeles, Calif. Also surviving are a sister, Mrs. Emma Jeffrey, of Eagle Rock, Calif., four grandchildren, two great-grandchildren, and nieces and nephews.

Mrs. Wells was a member of the Seventh Day Baptist Church, having joined, at an early age, the Nortonville Church where her grandfather had come years before as its first missionary pastor. After moving to California she transferred her membership to the Los Angeles Church of like faith and continued her keen interest in the work of missions and the activities of the Women's Society. Since Mr. Wells' death in 1938, she had been with her children in Kansas and California.

A memorial service was held at the Seventh Day Baptist Church in Los Angeles, with her pastor, the Rev. Francis D. Saunders, officiating, assisted by the Rev. Alton Wheeler, pastor of the Riverside Church, and a family friend from Nortonville.

Funeral services were held from the Seventh Day Baptist Church in Nortonville and burial was in the cemetery there. The Rev. Robert Lippincott officiated.

— F.D.S.



Old Church, Old Book, New Machine

(See page 2)