

# The Sabbath Recorder

## Accessions

Berea, W. Va.  
 By Baptism: Rodger Whitehair  
 Linda Whitehair  
 By Profession of Faith:  
 Mrs. Ralph (Vergie) Reaser  
 New Milton, W. Va.  
 By Baptism:  
 John Sutton  
 Roanoke, W. Va.  
 By Testimony: Beatrice Hardman (Mrs. Clell)  
 (This accession was incorrectly credited to  
 Lost Creek in the Sept. 5 issue. Sorry!)

## Marriages

Greer-Lewis. — Michael Dion Greer, son of  
 Mr. and Mrs. Robert E. Greer of Salem,  
 W. Va., and Marjorie Sue Lewis, daughter  
 of Mr. and Mrs. William Lewis of River-  
 side, Calif., were united in marriage in the  
 Riverside Seventh Day Baptist Church the  
 evening of August 28, 1960. The bride's  
 pastor, the Rev. Alton L. Wheeler, offi-  
 ciated.

## Births

Davis. — A daughter, Sandra Lynn, to Gerald  
 and Ruth Ann (Dickinson) Davis of Shiloh,  
 N. J., on July 21, 1960.  
 Harris. — A daughter, Lori Lynn, to John and  
 Lucy (Gray) Harris of Shiloh, N. J., on  
 May 25, 1960.  
 Loofboro. — A daughter, Jayne Lynne, to Mr.  
 and Mrs. John Deane Loofboro of Lost  
 Creek, W. Va., on August 22, 1960.

## Obituaries

Ayars. — Florence Green, daughter of Benja-  
 min Franklin and Martha Hargreaves  
 Green, was born June 8, 1863, at Little  
 Genesee, N.Y., and died August 22, 1960,  
 at Miami, Fla.

She and her late husband, Dr. Emerson W.  
 Ayars, started housekeeping in the fall of 1891  
 at Shiloh, N. J., where he was principal of Shi-  
 loh Academy. Later she went with her husband  
 to Richburg, N.Y., where he established his  
 medical practice and she was organist of the  
 church. From 1904 until World War I when  
 her husband was called into the Medical Corps  
 they lived at Alfred, N.Y. Following the war  
 they lived in Coconut Grove, Fla., where the  
 doctor died in 1946. She maintained her mem-  
 bership in the Alfred church.

Mrs. Ayars is survived by two sons, Erling  
 E. and Lister S., both of Miami. Her one daugh-  
 ter died in 1946. Burial was in the family plot  
 in Miami, Fla. —E. E. Ayars.

Parks. — Mrs. Flora Blanch Sutton was born  
 in Lewis County, W. Va., April 26, 1870,  
 to the late Mr. and Mrs. Henry Bonnett  
 and died April 27, 1960, at the home of her  
 daughter, Mrs. Robert (Ollie) Travis of  
 Blandville, W. Va.

Her first marriage was to Willie E. Sutton,  
 who died in 1922. She later married Homer C.  
 Parks, who preceded her in death in 1952.

She has been a member and maintained an  
 active interest in the Middle Island S.D.B.  
 church for many years, although unable to at-  
 tend services in recent years.

Surviving besides the above-mentioned daugh-  
 ter are three sons: Ernest R. Sutton of Amster-  
 dam, Ohio, E. C. Sutton of Astor, Fla., and H. J.  
 Sutton of Kansas City, Mo.; two half-brothers:  
 W. T. Bonnett of Smithville, W. Va., and Guy  
 Bonnett of Troy, W. Va.; six half-sisters: Mrs.  
 Stella Cooper of McWorter, W. Va., Mrs.  
 Bessie Fair of Troy, W. Va., Mrs. Nora Koon  
 of Virginia, Mrs. Georgia Koon, Mrs. Ella  
 Matthews, and Mrs. Winnie Dunn, all of West-  
 on, W. Va.; seven grandchildren, and 20 great-  
 grandchildren.

Memorial services were conducted in the  
 Middle Island church of New Milton by her  
 pastor, the Rev. Donald E. Richards. Interment  
 was in the Sugar Camp Cemetery.

D. E. R.

Sutton. — Miss Grace, daughter of the late  
 Francis Marion and Amanda Cansada Stal-  
 maker Sutton, was born August 19, 1888,  
 at Berea, W. Va., and died July 20, 1960,  
 in Huntington, W. Va.

Most of her life was lived in her home com-  
 munity where she loved and was loved by those  
 who knew her. She was particularly fond of  
 simple beauty and music.

She is survived by four brothers: the Rev.  
 Erlo E. of Boulder, Colo.; Corlis of Berea,  
 Sherl of Wintersville, Ohio, and Hollie of Buck-  
 hannon, W. Va. One sister and two brothers  
 have preceded her in death.

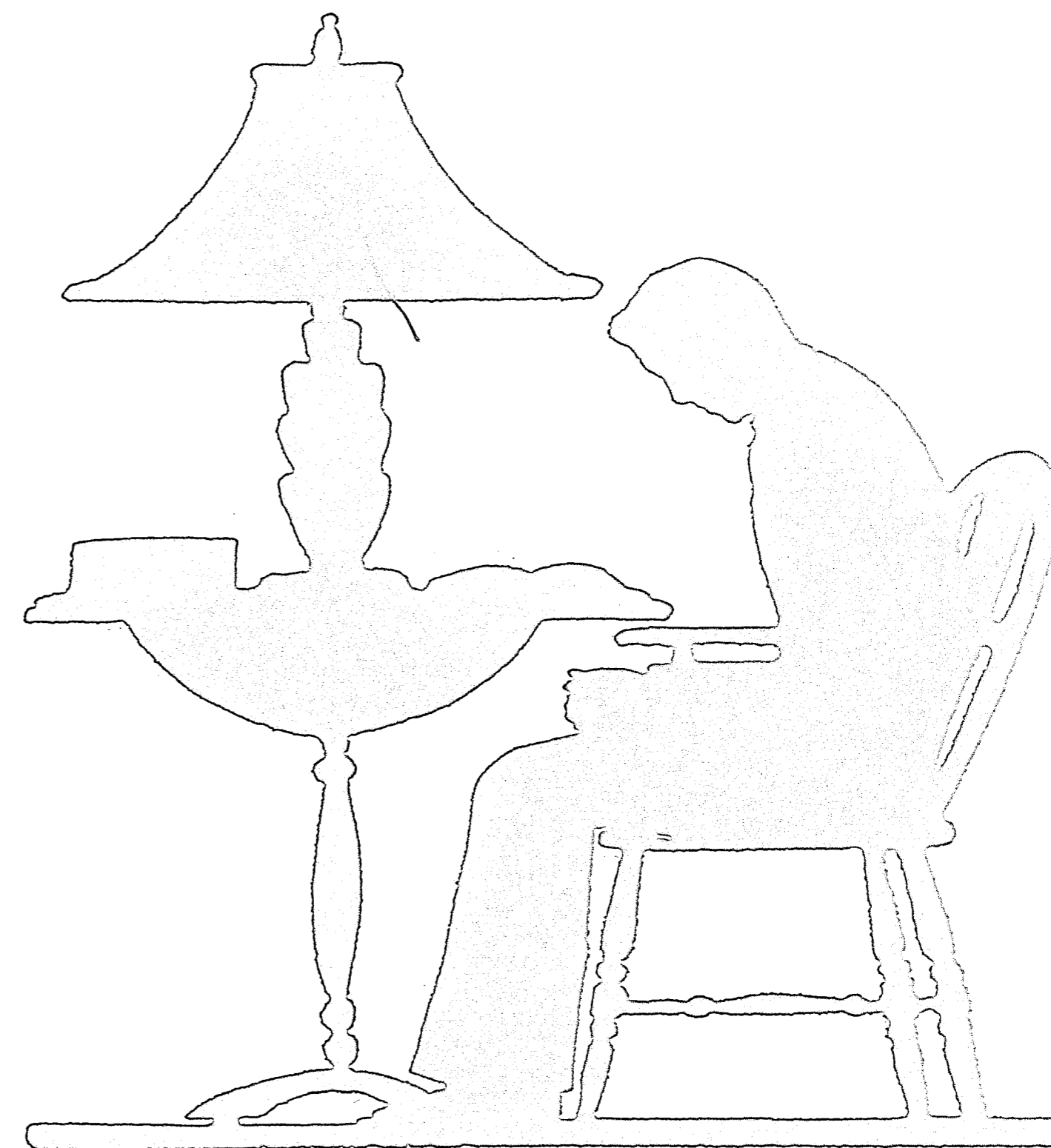
Funeral services were conducted in the Ritchie  
 S. D. B. church by Pastor Donald E. Richards  
 and interment was in the church cemetery.

D. E. R.

Woodstock. — Robert E., son of George R.  
 and Mary Coon Greene, was born at Mil-  
 ton, Wis., April 1, 1920, and died suddenly  
 August 14, 1960 in Ann Arbor, Mich.

Robert came from a long line of Seventh Day  
 Baptist ministers among whom are such names  
 as Clayton, George Burdick and the Shaws. He  
 took the name Woodstock from his stepfather.  
 In early years he had the benefit of training in  
 the Seventh Day Baptist church but his business  
 took him away from his parents' church and he  
 became a faithful member of another denomina-  
 tion during the past 14 years.

He is survived by his wife, Harriet Pahnke  
 Woodstock; his father, George Greene; two  
 sons, Craig (14) and Ross (9); a sister, and four  
 brothers, an aunt, Amy Greene Millard, and  
 an uncle, Fay B. Coon. Burial was in Chicago  
 Heights. —Mrs. Fay B. Coon.



A MOMENT OF PRAYER

# The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press  
REV. LEON M. MALTBY, Editor

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

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## Religion Not a Political Issue

Both major political parties and most of the religious journals have appealed to people to keep religious faith out of the presidential campaign. This is commendable; it is in accordance with our Constitution and with Christian principles. It does not mean that Christians are more Christian or are better citizens if they blind their eyes to the political aims of one powerful church, and the attempts that might be made by that church to further intrench itself in the government. The fact that one church is essentially different from almost all other churches in this regard, keeps the so-called religious issue alive and forces many people to be wary. Much as they may like the candidate and agree with the avowed platform on which he is campaigning they cannot forget that his church superiors may choose to put pressure upon him if he is elected — pressure which he may not be able to resist.

The American people want to be free to elect anyone they choose to hold the highest executive position in the nation. They ought to have that freedom. The difficulty is that they read church history and they may have opportunity to read the current literature of the Roman Catholic Church pertaining to this subject. Such reading may leave them with the sad feeling that freedom of choice is an ideal rather than a reality in certain respects. In much the same way Christians are hearing from Moscow the old, old cry of "Peace, peace, when there is no peace." We cannot quite trust either Moscow or Rome when there is no evidence of a change in the boldly-stated desires of both to dominate the remaining portions of the free world.

These are not idle words, bigoted words, or uncharitable words; they are the sad and sorry truth. We must keep reminding ourselves of it if we believe that religious liberty is something for which we have a Christian duty to contend. Is it, or is it not, something bigger than self-preservation? Can we justify ourselves as one British statesman did in selling a small nation down the river to achieve "peace in our times"?

The aims of the Roman Church are

long-range aims. They appear to be outlined quite clearly by J. J. O'Connor, chairman of Catholic Committee for Historical Truth in a pamphlet entitled "America is a Catholic Country." The writer claims that historically the Catholics preceded the Protestants in colonizing and evangelizing this continent. He goes on quite logically to ask his fellow churchmen to make the United States a Catholic country in a real sense. Read it sympathetically, but read it thoughtfully:

Now the time has come when, if we are to save ourselves from the threat of Communism, Catholics must step to the forefront and take their rightful place. The Catholic Church is our only bulwark against Communism. It is an international organization which can tie the free countries together far more effectively than the United Nations can, unless that organization can be made Christian. Christianity is the only hope of the world because God commanded us to worship Him, He established His church and gave us His revealed word. There is one Shepherd for all mankind and all men are Catholics whether they are willing to admit it or not, but only when all enter the one Fold can we have peace and safety.

There are practical ways to attain the peace and safety which the world must have if we are to continue to exist, and this country must take the lead. Ideally, we should have Catholic political parties in all the free countries, but because of the predominance of non-Catholics in this country, it has been impossible to establish a party completely dedicated to Christian principles of government, a party which could actually put into practice all the great social, economic and political principles enunciated by one of the greatest of all the Popes, Leo XIII, whose 86 encyclicals give us, once and for all, the solutions to all our modern problems.

We now have more than 100 Catholics in Congress, 18 or 20 Catholic governors, and thousands of Catholics in our state legislatures. If these Catholics would forget the by now meaningless designation of "Republican" and "Democrat" and work together, keeping in mind the social and

## MEMORY TEXT

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Daniel 12: 3.

economic doctrines set out through the generations by the Church since at least the days of St. Thomas Aquinas, and if we elect a Catholic as President to take his place at the head of the Army of God, we can not only march triumphant against the scourge of Communism, but we can bring a true and lasting peace to the entire world and make the United States a Catholic country in a real sense, and the greatest nation of all time.

We are at a crossroad now. We can take the road to destruction and damnation or we can take the road of God and glory. And we must do it at the ballot box.

Dr. Charles Clayton Morrison, founder and for 40 years editor of the liberal Christian Century (still a contributing editor) has an open letter in the September 12 issue of Christianity Today in which he asks the Democratic candidate some pertinent questions about the separation of church and state. He asks him to reconcile his belief in the separation of church and state with the authoritative position of his church. "If elected" he inquires, "will you oppose attempts to appropriate Federal funds for parochial schools?" Dr. Morrison makes the same point which the opening paragraph of this editorial stresses.

He said the religious issue emerges only when the Catholic church is involved, because all other churches "are content to live and work in the open domain of religious liberty which the state is forbidden to enter and the churches may not lawfully transgress."

"But your church," added Morrison, "has no such inhibition on this score because it is itself a state, and its ultimate power is political, not religious."

## High Level Inspiration Continues After Conference

Frequently there is a loss of the inspiration claimed by those attending a General Conference session. The people back home who did not have the privilege of hearing the messages or entering into the discussions, sometimes look in vain for the practical application of the visions the delegates speak of in their reports to the home churches. Some of the stay-at-homes have previously had reason to voice a little dismay when the proverbial fig tree shows only leaves and no fruit.

What has been said along this line in past years cannot be said this year if one can judge by church bulletin notices and news items in the local papers that come to the editor's desk. The Lay Development Program sponsored largely by the Missionary Board and the Seventh Day Baptist Program for Advance seem to have really caught fire. The leaders of local churches have carried this fire back home. Church after church has announced or held meetings to lay plans for the next year's program. Church retreats at camps and other places are the order of the day from East to West. Never before have we seen such evidence of a desire to plan effectively. Never have we seen it take hold so quickly after Conference. It is a testimony both to the desire to do more than in the past and to the effectiveness of the presentation of how to do it.

Not every church was as well represented at Conference as might be desired, and not every leader who attended carried back the vision and the fire of enthusiasm, but the number of churches laying constructive plans so soon after our annual gathering would seem to speak well for a full year of advance rather than a poor start made late in the year. The immediate future can be bright if the plans now being made are carried through to completion.

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SABBATH SCHOOL LESSON  
for October 1, 1960  
The Greatness of God.  
Lesson Scripture: Psalm 8.

## Religious Education on Military Posts

Personnel of the three major faiths represented in the Armed Forces of the United States — Catholic, Protestant, and Jewish, are given encouragement by the military not only to attend services conducted by the chaplains of their faith, but also to avail themselves of appropriate religious education in line with their faith. Many teaching aids recommended by the leaders of those faiths are listed in official army publications so that chaplains will know where to order the items not handled by military supply centers. Films and filmstrips designed to be used by Catholic or by Jewish personnel only, for example, can be ordered by chaplains through military channels. Others are obtainable direct from the publishers.

It is interesting to note in a newsletter from the office of the First Army Chaplain several pages about the "Family Catholic Program of Religious Education." In 1959 more than 25,000 handbooks and manuals for this program were purchased by chaplains for the instruction of Catholic dependents. The school year of 1960-61 is called "The Creed Year" in this program. Materials for this are not stocked by the military.

There is an attempt to be impartial and to give equal consideration to Catholics, Protestants, and Jews in publicizing materials and services available. The same newsletter tells where Jewish chaplains of the Reform branch of Judaism may order filmstrips for their use. They are mentioned as being helpful to non-Jewish audiences in understanding the spiritual message of the holidays.

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### World Day of Prayer Booklet

"There Came A Woman" is the title of a pocket-size study booklet just published which will be used around the world in connection with the 75th anniversary of the World Day of Prayer, Feb. 17, 1961. The observance is sponsored by the Department of United Church Women of the National Council of Churches.

## New Conference Presidents Talk

Given at the Closing Meeting of Conference, Sabbath night,  
August 20, Siloam Springs, Ark.

To stand in this place before you is a humbling experience, and especially humbling to a layman who comes to this platform and assumes the responsibility for planning and directing a year's General Conference program. I feel especially humble because it has only been during the past few years that I have assumed my duty as a Seventh Day Baptist and come to know the joy of serving my Lord more fully. I ask your prayers, your thoughts, and your suggestions that this task can be done to the glory of God and the benefit of this denomination.

### Putting Quality Before Quantity

Before introducing the theme for the coming year there are a couple of matters that I want to get off my chest. One of these is our preoccupation with extension and growth as a means to an end rather than as an end result. Geographic expansion and addition of numbers is a wonderful goal, but it is a goal and cannot be realized by simply trying to add to our population or territorial coverage. It seems to me that we must grow in quality before we can hope to grow, or we need to grow, in quantity. This means that each one of us must be more fully dedicated to the cause of Christ, be better grounded in our beliefs, and more ready to work. Only then will we be able to achieve the growth in numbers that we covet, and this will be the result of our own individual consecration.

Another matter that I want to urge is that we continue with the "Spiritual Inventory" started last year by Wayne Crandall. This will be its second entry, and the beginning of the New Year will be an excellent time for this personal evaluation.

### Preserving the Sabbath for the World

One more thought before looking more closely at next year's program. We as individuals and as a group, must maintain our distinctive faith, and hold the true Sabbath for the world. Protestantism is

slowly being drawn between two crushing forces that can, by their very nature, tolerate no opposition. It will matter little to the world if we are engulfed by godless, totalitarian, international Communism or by heirarchy-controlled, freedom-stifling, international Roman Catholicism — The result will be the same — extinction!

At some time in the future, and not as distant a future as we might like to think, the Protestant people will be searching for a rallying point to bring them together to withstand these two cultural juggernauts. It will be then, that they may well look to the true Sabbath of God as the point at which all can combine — and it would behoove us to hold it like a beacon before them so that all can know the truth. This may be only a wild imagining of mine, but I think it is a strong enough reason for us to maintain our distinctive faith, even if we do not progress in the great strides with new churches, big programs and many members that we desire. We have a duty to the entire Christian world to maintain the truth for the time when it will be recognized and needed.

### 1961 Conference Theme

Now that these matters have been laid before you, I would like to direct your thinking to the coming year. The theme is taken from a direct quotation of Jesus when He met His distraught parents after having spent three days confronting the elders in the temple following His barmitzvah. I think it not sacrilegious to use the words of Jesus and apply them directly to ourselves, so our theme is taken from Luke 2: 49 ". . . I must be about my Father's business."

This phrase has many variations — and we will use most of them in the program for next year. The more you repeat these words and place the emphasis differently, the more meanings you can get from them. The first consideration on opening day of Conference will be "I must be about my Father's business" with the realization that

there is inescapable personal responsibility for accomplishing the will of God. No one else can do what I must do.

The following day will hear us say "I must be about my Father's business" with an inquiry into the compulsion we have to carry on, and to seek the origin of the force that drives us. Once we have begun our work for the Kingdom we must follow through.

Next we consider it in this way — "I must be about my Father's business." There are many angles to explore when we emphasize these two words of our theme, but uppermost in my mind is an application of the methods and ways with which we work — just how do we go about this business of which we speak?

Then comes the next recitation of the phrase: "I must be about my Father's business." In this part of the program we will think of our relationship with God as sons, of our responsibility to Him, and of our dependence on Him. This is the most inspiring part of the entire theme.

And finally, "I must be about my Father's business." This is where we get right down to brass tacks and define just what the tasks are that we are called upon to perform, what areas we are to cover, and

how we go about discovering what is required of us.

These five emphases take care of the first five days of the General Conference program. Bible study sessions, worship services, and sermons, as well as board and agency presentations, will be planned with this daily emphasis in mind. Then these segments of the program will be fitted into the places where they best illustrate the day's major point. The final day of Conference, Sabbath Day, will be more in the nature of our normal worship, even copying this year's program, so that we can enjoy the inspiration, the worship, and the recreation that is ours in God's Day.

The last sermon will be preached by the following year's president so that he can get a running start on the many things that go into making a Conference program successful and tie it in with the Seventh Day Baptist Program for Advance more completely.

That concludes a brief summary of the plans and program for next year. Just bear in mind that no matter how you say it, there is a special meaning:

I Must Be About My Father's Business.

### Yearly Meeting at Schenectady

The Schenectady church for the first time in its brief history as a church, is to be host for the Yearly Meeting of the New Jersey and Eastern New York churches. The dates are Friday and Sabbath, September 23 and 24. The theme is "Exalting Christ Today." The Sabbath eve meeting and the three meetings the following day will be held in the church at 20 Colonial Avenue (just off Albany), at the eastern edge of the city. Dinner and supper will be served in the social rooms.

Due to the limited space in the homes of the local church members, many delegates will have to stay in motels, but the host church has offered to find such accommodations for those who register in advance (before Sept. 20) and to pay anything over \$2.00 per person for those who wish to take advantage of this early registration offer.

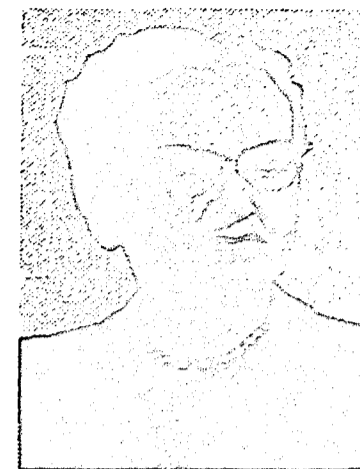
### Another Church Camp Expands Its Facilities

Camp Holston at Battle Creek is writing a story with trowels and mortar similar to that written during last winter and spring in South Jersey. This, however, is one of our older camps that has made gradual improvements through the years and is now launching out in a program of major construction that will greatly enhance the usefulness of the camp.

The church bulletin notes the weekly and monthly progress on a 30 by 60 foot building with an almost full-length porch and a large fireplace. Trenches for the foundation were dug on July 24. Four weeks later the walls were laid to the top of the windows and doors and a call was issued for more work bees to shovel dirt and build scaffolding for the completion of the walls. The lodge building will provide a kitchen on the east end, with dining and assembly room on the west end.

### New Commission Members

For the first time in Seventh Day Baptist history the Nominating Committee



named a woman for membership on Commission, Mrs. Eldred Batson of Parkersburg, W. Va., Mrs. Batson is eminently qualified by education, experience, and interest to be a very valuable addition to the Commission for the next three years. Her abilities are

nationally recognized outside the denomination. For the past two years she has been president of the West Virginia Federation of Business and Professional Women. She teaches English in the Parkersburg High School.

The exceptional keenness of some of the women of our denomination has been evident for some time and perhaps the work of Mrs. Robert Fetherston as executive secretary of the denomination has broken down any feeling that Commission must necessarily be made up entirely of men.

The other new member of Commission is Dr. Melvin G. Nida, associate professor of Biblical Studies at the School of Theology of Alfred University, Alfred, N.Y. Elected to the office of first vice-president of Conference he will serve on Commission one year before and one year after his presidency, according to current policy.

Those completing their terms of service were the Rev. Marion C. Van Horn of Fouke, Ark., and Wayne N. Crandall of Canisteo, N.Y. The new chairman is the Rev. Victor W. Skaggs, past president. Other members serving during the coming year are: Philip H. Lewis, Riverside, Calif., Loren G. Osborn, Westerly, R.I., and the Rev. Kenneth E. Smith, Lakewood, Colo.

"If the present trend continues 50 percent of the total population will be 25 years or younger by 1975," says the Rev. Donald O. Newby in a call for trained youth workers. He is director of the Youth Department of the NCC.

### A Word Picture of Pre-Con

(Remarks of the director, Duane L. Davis, introducing the vesper service of the youth group on the second evening of Conference.)

Our 1960 Pre-Conference Retreat is very fresh in the minds and hearts of seventy-two youth and sixteen staff members. Day before yesterday we gathered on the lawn to your left and with a consecration circle completed our Pre-Con. As Seventh Day Baptist young folks from sixteen states representing 29 churches, two fellowships, and two with no local church home, gathered, we discovered young people with a real desire to work together harmoniously and to grow in Christian faith.

We cannot hope to gather in these few minutes a report of the co-operation of the youth, the harmony of all concerned, the Bible studies on beliefs, workshops on five interest groups, recreational fun, a Sabbath together with an inspirational faggot service around the fire on Sabbath eve. To pray that the difference in the Christian youth themselves will show up at home in the lives of the 88 who were here at John Brown University.

We can testify of the joy of lifting up voices in songs of praise and adoration of God. We would like to share a part of our inspiration in song. The Pre-Con Choir is directed by Gary Cox who is a teacher of Junior High School music at Boulder, Colorado. Accompanist is Janet Van Horn of Fouke, Ark., a student at Salem College. The Pre-Con Choir will now sing an arrangement of Psalm 145, "Bless the Lord, O My Soul."

### Protestants Indicted

Dr. Theodore P. Ferris, noted preacher, stated recently that Catholics and Protestants could understand each other better if the latter came nearer to living up to the theology they profess. We quote:

"If we, as Protestants, have good reason for thinking that Catholics often fly too high into the clouds of mythology and magic, Catholics have good reason for thinking that Protestants often fly so low that they never get off the ground of materialism and the American Way of Life."

## A Talk to Children &amp; Young People

By Samuel Davis

When Janet was about seven years old and her sister Carol five, their daddy responded to an oft-expressed wish by bringing home a beautiful white puppy. They named him Buster. The name fits him better now than it did then, for he has grown to be a big, friendly dog, the pal of all the little folks in the neighborhood. When Buster first appeared he looked like a round bunch of white fur, about the size of a half-grown kitten. From the start he made himself quite at home in his new surroundings, and in no time his master was teaching him all sorts of tricks. Soon he would sit up and bark for his breakfast, shake hands, lie down and play dead, run circles in pursuit of his elusive tail, and perform all manner of amusing stunts that puppies can be trained to do.

The familiar saying, "You can't teach an old dog new tricks," is not quite true. When they get stiff in their joints and fixed in their habits it's much more difficult to teach them, but not impossible. It's easy to teach a puppy, fun for him and his master, and a delight to his little friends who love it. Much the same is true in teaching children, and older people. Children associated with those who speak a different language from that of their parents, pick up the new language without effort, whereas old people, thus associated, find the learning of a new language very difficult. The same is true about learning to be Christians. Many aged people do become Christians, but after they have followed certain lines of thought and have become fixed in their ways of thinking, it is much more difficult for them to accept new truths and adapt themselves to different relations in their lives, than it was in early youth.

The question is frequently asked: "How young may a child become a Christian?" The answer depends much on environment and the opportunity for learning Gospel truths. In general it would seem that they should become Christians as soon as they can be taught to follow in the footsteps of Jesus. We are not told

as to the ages of the little ones whom He took in His arms and blessed, when He said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Yet who can doubt that such as received His blessing became His followers and in so doing became Christians?

It is very important that we decide in early life as to the direction our lives shall take. At Berthood Pass, high up in the Rocky Mountains, where the Lincoln Highway crosses the Continental Divide, there is a stone trough only a few feet long, always overflowing with free spring water. The spring is fed from the snow-capped peaks above the pass. The trough is so located as to point east and west, and in either end of the trough a notch has been cut. The water that trickles out from the east end of the trough finds its way through the Platt, the Missouri, and the Mississippi Rivers to the Gulf of Mexico and the Atlantic Ocean. That from the west end of the trough finds its way into the headwaters of the Colorado River, and down its great length to the Gulf of California and the Pacific Ocean. What a choice to make there in that mountain pass! Yet all through your childhood and youth you have choices to make that are as far reaching and far more important than the choice between East and West at Berthood Pass.

Some of you have enjoyed coasting on snow-clad hillsides. When you start your sleds for the enchanting but breathtaking ride down the hill, you must make certain that you are heading for a smooth landing place, for otherwise you may plunge into a nest of boulders and disaster. We read in the Good Book of a straight and narrow way that leads to life, and a broad road that leads to destruction. We should choose the safe way, and be certain that we take the right, rather than the wrong turn, when we come to where the road forks, however, inviting the wrong turn

may seem. That is where so many of us who are older have failed.

Becoming a Christian is in some respects like crossing a river. If you cross up near the source the crossing is easily made; if you cross two or three hundred miles downstream the crossing is apt to be much more difficult. The water that flows west from Berthood Pass helps to form a tiny stream, which presently flows into another small stream that is hardly more than a brook, and yet at that point it is known as the Colorado River. Many boys and men, bent on catching the wily brook trout, have stepped across it without realizing that they were crossing a river. So, under the guidance of godly parents and teachers, children may become active Christians, without realizing at the time what is taking place in their young lives. Others not blessed with such Christian influence and environment in childhood, become interested in things Christian late in life. They must then cross the river where it is wide and deep. For them it is a real struggle to make the crossing. And when, with a mighty effort, they reach the farther shore, they may be surprised to find a lot of people over there who made the crossing so much farther upstream that they escaped the experiences of those crossing far downstream. The all-important thing, however, is that they are on the right side of the river.

Again young Christians, the older ones too, in moments of doubt ask the question: "How shall I know that I am a Christian?" Jesus answered that question for us in language to direct and simple to be misunderstood. He said, "By their fruits ye shall know them," and again, "An evil tree cannot bring forth good fruit, neither doth a good tree bring forth evil fruit."

Some of you children and young people have lived on farms and have noted how the careful farmer frequently looked over his apple orchard, and ordered young trees to fill in any vacancies. He plants and tends them with almost loving care. He watches for the first blossoms. Then he guards from harm the first growing apples,

looking anxiously for them to ripen and prove themselves. He is not interested in the quantity of fruit they bear, but in their quality. So with little Christians. It is not the quantity of fruit they bear, but the quality that counts. If the little trees bore bushels and bushels of apples, they would be broken down by the heavy load. No, the farmer is just interested in the kind of apples his little trees bear. Likewise the Good Master doesn't ask of little Christians that they bear great quantities of fruit, but He wants you to make certain that during your childhood and youth, you bear only good fruit; then more and larger as the years go by.

A great insurance company has as its motto, "The future belongs to those who prepare for it." Make the best possible preparations for usefulness in the Master's service. In every good and right way persuade as many as you can to go with you. But if you must go alone, or rather, if there be no one with you save Christ the Lord, go alone. He was with the Hebrew children in the furnace of fire. He is the majority. See to it that all things are right between you and Him.

Follow the truth as one finding his way through a dark and tangled wilderness follows the clear light of a star. Keep your ship's prow seaward, and sink her in mid-ocean rather than make port by flying the enemy flag.

## NCC Secretary Resigns

The resignation of James W. Wine as associate general secretary for Interpretation was accepted "with sincere regret" August 25 by the National Council of Churches. Mr. Wine left the council to serve as special assistant in Senator John F. Kennedy's presidential campaign organization.

GADSEN, ALA. — Please mark me up for another year: A great little magazine. We really enjoy reading it.

### Things I Never Knew Till Now About Jamaica

By Crandall High School Headmaster  
Courtland V. Davis

Keeping left around a traffic circle is much more difficult for a New Jersey-trained driver than keeping left on a straight street.

Raincoats are not worn in Kingston. One takes the rain in shirt sleeves or prudently stays under cover until it quits.

Post boxes are red. Post office windows are under shelter but open to the street.

Even British people say "okeh."

The Kingston Seventh Day Baptist Church is at the corner of East and Charles Streets and just across East Street from the buildings which house the Jamaican Ministry of Labor.

The Kingston church was the scene of the recent Jamaica Christian Endeavor Union Convention.

Crandall High was runner-up in the annual Harrison Cup competition among independent secondary schools last June and July.

Those new tile floors in two of Crandall High School classrooms which were installed under the direction of Headmaster Grover S. Brissey just before he returned to the states are a wonderful improvement. The office and stair well floors must have the same treatment as soon as funds are available.

Boards supported at either end by concrete blocks and set against a blank wall make usable bookcases.

There is a lovely little garden along the right-hand side of the Kingston church as you enter it from Charles Street.

The Volkswagen Kombi that Seventh Day Baptist young people worked so hard to provide for their Jamaica Mission is still going strong with more than forty thousand miles on its speedometer. Its newest tire was a contribution by the editor of the Sabbath Recorder on his most recent visit.

"I will lift up mine eyes unto the hills. . . ." comes with special meaning to the dwellers on the plains of Kingston who

are always in sight of the often cloud-capped Blue Mountains to the north and east.

Part of the road to Maiden Hall includes the highway from Half Way Tree to Spanish Town — a new three-and four-lane highway with "roundabouts" (traffic circles to you in the States) and even a "clover-leaf."

Another part of that road to Maiden Hall (from Spanish Town to Guy's Hill) when the Rio Cobre is not in spate (yes, it's in your dictionary) is a road built by the Spaniards during their occupation of the island before 1655 and includes a bridge still in use which they built across the Rio Cobre. Like many roads long-used before the days of pavements, it has cut deeply into the lands over which it runs.

Guy's Hill post office and Maiden Hall lie close to the crest of the mountains that form the backbone of the island. From one of the hills on the Maiden Hall farm the far North Coast is visible on a clear day.

### Foreign Missions

#### In the Home Fields

(An unsolicited article by Deacon Mark Wiley of the Chicago Church)

When we speak of foreign missions we usually mean missions in foreign countries because our foreign missions have been limited to foreign lands. We need to revise our thinking; we need to realize that our mission should be to the millions of foreign-speaking of all races in our own land. True charity should first begin at home.

These millions of foreigners are mostly located in the large cities of our own land. To them also, we owe a duty of bringing the Gospel of Christ and our beliefs. We must speak to them in their own tongue and present to them the particular beliefs of our faith. The command of Christ to His disciples was "Go and teach all nations."

We have many nationalities in this great broad land of ours who understand only their own language. We need evangelists to go forth among them and present to them the Gospel of Christ. We need to build up the local churches by evangelism.

The large cities wherein dwell the greatest number of foreigners present to us a great opportunity of "Home Foreign Missions" which is capable of building up large churches in our great cities and of being a mighty arm of strength to the denomination as a whole. There is no field of endeavor which has so great potentialities.

The fact that so many people of our own land have never heard of us is evidence of our great neglect of home evangelism. It is imperative to our existence that we greatly extend our work in our own land. We must decide to work in our homeland or be idle and die gradually for lack of evangelism. May the time come quickly when we regard evangelism in the home fields as important as foreign missions in other lands. If we fail at home, we will eventually fail in our missions abroad, for the latter depend upon the home churches for their being.

### Sabbath School Reports

On June 17, we mailed out report blanks for Sabbath Schools, Vacation Church Schools, Youth Fellowships, and camps. Only one-half have been filled in and returned. These statistics are for our Year Book and must be returned immediately. If you have lost your blanks write Box 15, Alfred Station, N.Y., and we will send you others. These reports stand as long as our Year Books endure, so it is highly important that they be as accurate as possible. Look on pages 222 to 230 of the 1959 Year Book and see if your church has been cooperating. If not, find out why. One or two reports did come in last year too late to put them in the Year Book. If the words, "No Report," follow the name of your church, there has been no report for at least three years.

May we have your co-operation, please?

### Historical Society Serves Well

The printed annual report of the Seventh Day Baptist Historical Society as presented at General Conference should not be overlooked when it appears in full in the 1960 Year Book. Only a sampling from it is reproduced here. It may be enough to show the importance of having such a society. When the emphasis of a people is on present evangelism and future extension, the planning has to be in reference to a well-known past. Thus many needless mistakes can be avoided. Our Historical Society is ready to help in a program of advance and ready to be helped to do its work better as the following quotation from the report shows.

#### Activities of the Society

The function of the Historical Society is not alone the collection and preservation of historical mementoes although that is an important part of our work. Furnishing historical information to students and others, and providing access to our collections to researchers is another important function. . . .

Through the year, the society has studied the possibility of preparing a third volume of Seventh Day Baptists in Europe and America, published by the American Sabbath Tract Society in 1910. Definite action toward this end was taken at the annual meeting, May 15, to name an editor-in-chief for this volume. Rev. Harold R. Crandall has consented to write the section on missionary activity.

#### How You May Help the Society

Pastors and Churches. — Send us regularly if you are not already doing so — your quarterly bulletins or newssheets, at least. Send us copies of historical papers and addresses which have been a part of anniversary programs. (Send to Miss Evalois St. John, S.D.B. Building, 510 Watchung Avenue, Box 868, Plainfield, N.J.)

Individuals — Collect historical data and mementoes for us. Keep your eyes open for letters, booklets, diaries, and records of special interest to the denomination. If you do not wish to give up the originals, send us true copies.

If possible become a paying member

of the society by the payment of \$2.00 yearly. Enroll your children as Junior Members by paying an annual fee of 25 cents per child; or take out a Junior Group Membership for your Sabbath School class, or Junior C. E., by paying an annual fee of \$1.00, or more if you wish. Help build up our Endowment Fund. The sum of \$50 in one payment will make you a Life Member. Such sums are placed in our Endowment Fund. Smaller gifts may also be made to this fund. (Send dues to Rev. C. Harmon Dickinson, 511 Central Ave., Plainfield, N. J.)

All of us need to be more aware of our Seventh Day Baptist heritage and the responsibility it places upon us. The Historical Society seeks your co-operation.

#### From Alms to Psalms

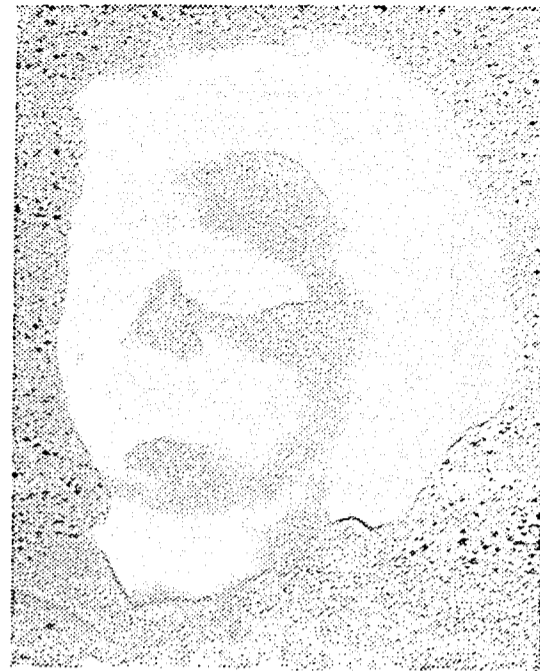
The story was told recently in these pages of the continuing work of Sister Emilie Smikle even after her official retirement as a Conference worker on the Jamaica field. In a personal letter the field supervisor tells about the baptism of one of the converts resulting from the recent work of Sister Smikle in the May Pen Almshouse. Mr. Lawton remarks that the man was radiant and happy in the Lord. He was one among many dependent on alms but joyfully singing Psalms because someone came and showed them the new life in Christ.

The baptism in a river just below the town of May Pen would have been witnessed by only the five carried to the spot in the mission car, except that there had been another baptism not far away and the spectators wanted to witness this one also. The minister felt led, not only to call for hymns, but also to preach a sermon to an unexpected audience of about 100. Later there was a communion service in the Almshouse for seven men who make up Sister Smikle's "church" there.

The Gospel is designed to bring to their knees those of a haughty spirit and to gladden the hearts of those who are in humble circumstances.. — Editor.

#### Among Those Present

From  
Canada  
came  
Mrs. Rene  
Mauch  
with  
cheery  
smile.



A year ago the Rev. and Mrs. Rene Mauch traveled extensively among the churches of the denomination under the direction of the Missionary Board in preparation for their expected tour of service in British Guiana. Late in the fall their plans were changed unexpectedly and in the spring Mr. Mauch was released from employment with the board although he is still expecting to go to British Guiana with his boat to do Gospel work as there may be opportunity.

Mr. Mauch felt that he could not leave his employment in Montreal to attend Conference this year but encouraged Mrs. Mauch and their daughter Esther, who is eight, to attend, which they did, to the pleasure of their many friends. Esther, who has never been to school, read the entire Bible with her mother this past year. Mrs. Mauch states that she has read it twice in German and twice in French. She has now become quite fluent in English also, although she sometimes has difficulty getting the right word or syllable accent.

At the Sabbath eve service Mrs. Mauch gave this joyful expression:

"I would like to thank the Lord for the wonderful blessings we have this whole Conference. What a wonderful Christian love that I have felt from everyone of you and I ask my Lord to take my life and to change my life, and to stay in me and to live in me, that I may live through Him."

#### A Space-Age Sabbath

By Dr. Melvin G. Nida

While thumbing through a recent Macmillan Co. catalogue, the title of an advertised new book was enough to cause a more detailed reading of the description of the book. But such descriptions are generally inadequate and, acting upon the impulse of wanting to read the book immediately, I wrote to Macmillan Co. asking if it would be possible to secure a copy in advance of publication date. By return mail I received a very courteous letter and duplicated proofs of the book which will be released on Sept. 26, 1960. The title is "Space-Age Sunday" and the book is written by Hiley H. Ward, religious editor for the Detroit Free Press.

With all the enthusiasm I can muster into printed words, I would urge the reading of this book. It is disturbing and it is challenging, but above all it is a stimulating and fresh approach to the dark obscurity of blue laws and reasons for contemporary "Sunday as Sabbath" observance.

The author contends that Sunday as traditionally observed in the puritanical tradition has failed. This failure, he says, must be laid at the door of "an unchanging church—a church that is not necessarily rigid in the sense of some of its forebears, the Puritans and others, but rigid in that it clings to an unchanging, unyielding tradition in regard to church habits and polity . . . Sunday as Sabbath is one of the old traditions, and it has suddenly found itself at the heart of a wide conflict. And while all appearances would indicate that the causative factors are the new socio-economic forces, the real main factor is the obstacle of an unadaptable church tradition."

This indictment is one that must be laid at the doorstep of Seventh Day Baptists, too, even though we observe the seventh-day Sabbath. Too often we have simply transferred the usual observance of Sunday to the seventh day and by thus doing we have thought we were observing the Sabbath. Such is not necessarily so!

Mr. Ward then goes on to chal-

lenge the church to a qualitative concept of Sabbath observance instead of the usual quantitative one. He writes: "Rest is a spiritual quality, a state of existence, and not merely a fixation in time and space." He continues by saying that the various spiritual ideas of rest can combine with physical concepts, but above all, "rest for the Christian is strength and assurance amidst the tension of his times."

By way of practical suggestion, Mr. Ward suggests church retreats as one means of uniting the spiritual and physical aspects of Sabbath rest. I am reminded that our Lay Development Program urges an all-church retreat as a means of more thoroughly considering the program. We might well give it a good try this year. Some of our churches have had marked success in this.

Activity is also a part of Sabbath rest in Mr. Ward's mind. He says: "Rest in God, peace of mind, hope of salvation come not in inactivity and idleness, but in service. . . . The Christian faith is not a tranquilizer for the busy, hustling American. In fact, it should make him hustle a little bit more, especially in his growing leisure time, for the sake of Christ. . . ." We who claim to be observers of "the true Sabbath of God" can find much challenge for our observance of the Sabbath in this section of Mr. Ward's book.

The next section of the book is headed "Where Does Sunday Come From?" and is one of the most honest recognitions of the forces that led to the change from Sabbath to Sunday that I have ever read. The author traces the rise of anti-semitism and the gradual shift of worship from the Sabbath to "the day of the sun."

Mr. Ward intimates another important facet of this problem, but never quite says so; it is that anti-semitism may well still be the root cause of our inability to find true Sabbath rest and worship. Generally speaking, Christians of today are still loath, as were the early Christians, to be considered "Jewish" and so miss the very great values of real Sabbath worship. This may also be the reason why the Christian world finds it impossible to recognize that the seventh day may well be the only

answer to the need for a real revival of interest in Sabbath rest. Mr. Ward leads the reader to this conclusion but he himself cannot make the hurdle.

It does not necessarily follow, however, that we who observe the seventh day are free from anti-semitism. Anti-semitism may well keep us from observing the seventh day as true Sabbath rest. We often stand in judgment of the Jews for not keeping the Sabbath according to our puritanical standards and we may well be judged ourselves for missing the true meaning of Sabbath rest. This does not mean that we do not need the physical day, but it should be clear that we need more than the physical day.

This is not a book that a Sabbathkeeper can blithely peg into a neat pigeonhole labeled "no-sabbathism" (where some will put it) or the other usual approaches to reasons for first-day instead of seventh-day observance. It is a sincere study into the reasons for the change of worship days and, above all, an honest approach. This honesty is more than cold logic; it is the reasonableness of the sincere Christian scholar and it is refreshing reading.

There are some instances where the author quotes and seems to accept the irresponsibility of others, but even this should create some sincere reflective thinking. The book deserves to be read.

#### WORLD C.E. FINDINGS COMMITTEE

Here is the last of 10 resolutions adopted by the delegates at the Third Pacific Area Conference of the World's Christian Endeavor Union in Mexico City, Mexico, August 20, 1960:

Finally, be it resolved that the message of the Third Pacific Area Conference, in this day when darkness is settling upon the earth in the threats of Communism, nuclear power, political unrest, and crime, be that Jesus, the Light of the World, is triumphantly sufficient for the sins of man, and for overcoming the increasing darkness of the world. And we pledge ourselves as individuals to apply the theme to our lives daily, that we may personally "shine as lights in the world, holding forth the word of life."

#### ECUMENICAL NEWS

##### WCC Scotland Meeting

Protestant, Anglican, and Orthodox church leaders met in the university town of St. Andrews, Scotland, for the Central Committee of the World Council of Churches, August 16-24.

In their last session before the council's big third world assembly in New Delhi, India, in November 1961, the 90-member policy-making committee made recommendations which will have far-reaching effects on the churches as they seek to express their unity in Christ.

The general secretary of the council, Dr. W. A. Visser 't Hooft, summed up the meeting as one of the "most productive" held since the committee was elected in 1954.

He mentioned five areas in which significant action had been taken: the actions taken on integration of the International Missionary Council and the World Council of Churches; the proposal for a new statement of the basis for World Council membership; the enlargement of the role of the Faith and Order Commission; the acceptance of a report on proselytism and religious liberty; and a definite approach to the problems of South Africa.

##### Changes Recommended in Basis for Membership

The committee approved a revised statement of the basis for WCC membership. Present membership is based on acceptance of "our Lord Jesus Christ as God and Savior."

The new statement declares: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures, and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

The statement will be recommended by the committee to the council's assembly, which is the only body which can take final action on the proposed change. In the meantime the new basis will be circulated to the WCC's member churches for

their consideration. Final adoption requires a two-thirds vote of the assembly.

##### IMC Action on Integration

It was reported to the Central Committee that the Administrative Committee of the International Missionary Council has unanimously adopted the proposal for integration with the WCC.

Twenty-four of the IMC's national member councils have approved the plan, six are still considering it, and five have not responded. The plan will now be submitted for final endorsement and will be finally approved unless vetoed within six months by six of them. Bishop Lesslie Newbigin, IMC general secretary, said, however there is "good reason to believe" the proposal will be approved.

The World Council of Churches has also received approval of the proposal from 83 member churches with only five voting against. Final integration is expected to take place at an opening session of the Third Assembly.

##### Faith and Order

The Central Committee gave approval to a statement of the Faith and Order Commission's triennial meeting held at St. Andrews the preceding week.

The statement declares that the unity sought is primarily a local unity or "one which brings all in each place who confess Christ Jesus as Lord into a fully committed fellowship with one another. . . ." Vice-chairman Professor Henri d'Espine, of the University of Geneva, said it "implies that there would no longer be in each locality several churches, but one church comprising all those in the locality who confess the Lordship of Jesus Christ."

(How would Seventh Day Baptist churches fit into such a local union of churches — unless the WCC as a whole could be persuaded to embrace the Sabbath of the Bible? Ed.)

God is dependable in following up His demands for righteous living. It is therefore the work of the church to give the world an uneasy conscience, according to Theodore Palmquist in a devotional message to editors.

#### NEWS FROM THE CHURCHES

ASHAWAY, R. I. — Our church members have had a busy summer. The season started off with a week of Vacation Bible School the last of June. The theme was "Pioneers for Christ." About fifty boys and girls attended the school which was held in conjunction with the Potter Hill Chapel. Miss Constance Coon assisted the pastor as director.

The Sabbath School held its annual picnic the first of July at Arcadia Park. Swimming, games, and the picnic supper were enjoyed.

A number of our young people attended Lewis Camp and Jersey Oaks Camp. Pastor Wheeler taught classes at both camps. At the Sabbath morning worship service the young people told of their experiences at camp. It was a fine service.

In August, the Ladies Aid held their annual fair. This year they had displays of people's hobbies and fancy work, a fashion show, and an auction, as well as the usual food and handwork tables. The fair was enjoyed by many and was financially a success.

Mr. and Mrs. Martin Oates as well as the pastor attended Conference this year. While the pastor was away at camp and Conference we enjoyed hearing a neighboring minister from Hope Valley, Pastor Harold Crandall, formerly pastor of our Westerly church. Miss Jeanne Merrithew, who is from Ashaway and now a missionary nurse to India, gave interesting talks on her work last Sabbath eve (Sept. 3) and at the morning service. It has been a good summer. —Correspondent.

NORTH LOUP, NEB.—Several months ago the Young Adult Sabbath School class purchased a secondhand bus for the purpose of transporting the class to Conference. Some work was required to get it in order, and "Seventh Day Baptist Church" in 6-inch letters was stencilled on each side, with the sign "Church Bus" at the front and back of the bus. Due to the fact that several went early for the Pre-Con meetings, the original plan was given up as there were not enough who decided to go, to make it practical to take the bus to Conference. However, it was



# The Sabbath Recorder

used to carry the teenagers to Rocky Mountain Camp in Colorado and later to take the pre-teens to River View Camp on the Elery King place near the North Loup River.

We have enjoyed visits of a number of friends and relatives from both East and West.

Plans are being made at the time of writing for a Sabbath School float and for the stand for Pop Corn Days, September 13 - 15.

Also, we are looking forward to Mid-Continent Association which is to be held here early in October with Wayne Babcock as president. We ask your prayers for that meeting, that the time may be profitably spent.

A joint meeting of the Dr. Grace and the Woman's Missionary Society was held the last Tuesday in August when reports from Young Adult Pre-Con and Conference were given by Mrs. Audrey Fuller and Mrs. Soper. "A Sabbath Call to Worship" and "Hold Thou My Hand," submitted to the music contest by one of the members, were given by Mrs. Phyllis Clement and Mrs. Soper.

We feel that some progress has been made during the past year in the "Program for Advance" and that many have felt a new sense of responsibility. We also hope for more "Advance" in the year ahead.—Correspondent.

## *Births*

Owens. — A daughter, Heather, to Mr. and Mrs. Robert Owens of Bradford, R. I., on June 3, 1960.

Magnusson. — A daughter, Kimberly Bond, to Mr. and Mrs. Eric Magnusson of Bradford, R. I., on August 6, 1960.

## *Obituaries*

Rogers. — Helen Wells, wife of the late D. Harold Rogers, died in Westerly, R. I., July 18, 1960.

Funeral services were conducted by her pastor, the Rev. Earl Cruzan, assisted by the Rev. Elmer C. Pedrick of Weekapaug, from the Harvey W. Buckler Funeral Home on July 21, 1960. Interment was in River Bend Cemetery.

—E. C.

Curry. — Edith Claire Board, daughter of Joseph D. and Mary E. Campbell Board, was born May 2, 1890, in Wilford, W. Va., and died in the Stonewall Jackson Memorial Hospital, Weston, W. Va., August 23, 1960.

She was united in marriage with A. Lee Curry on December 10, 1912. Two years later she became a member of the Lost Creek Seventh Day Baptist Church and remained a member until her death.

She is survived by one daughter, Willa, (Mrs. John Presley Ware) of Browns Mills, N.J.; one sister, Mrs. James W. Trout, of Galipolis, Ohio; 3 brothers, Fred P. Board, Paco, W. Va.; Edwin R., S. Charleston, W. Va., and James D., Webster Springs, W. Va., and one half-sister, Mrs. W. W. Rader of Clendenin, W. Va.; one grandson, and several nieces and nephews.

Farewell services were conducted at Jane Lew, W. Va., by a nephew, the Rev. Joseph W. Board of McMechin, W. Va., and her pastor, the Rev. Duane L. Davis, with burial in the church cemetery at Lost Creek. —D.L.D.

Jolly. — Kate Burdick, wife of the late James Jolly died in Westerly, R. I., April 29, 1960.

Funeral services were conducted by her pastor, the Rev. Earl Cruzan, from the Harvey W. Buckler Funeral Home on May 2, 1960. Interment was in River Bend Cemetery. —E.C.

Browning. — Mabel L. Stillman, wife of the late William H. Browning, died in Pittsfield, Mass., May 26, 1960.

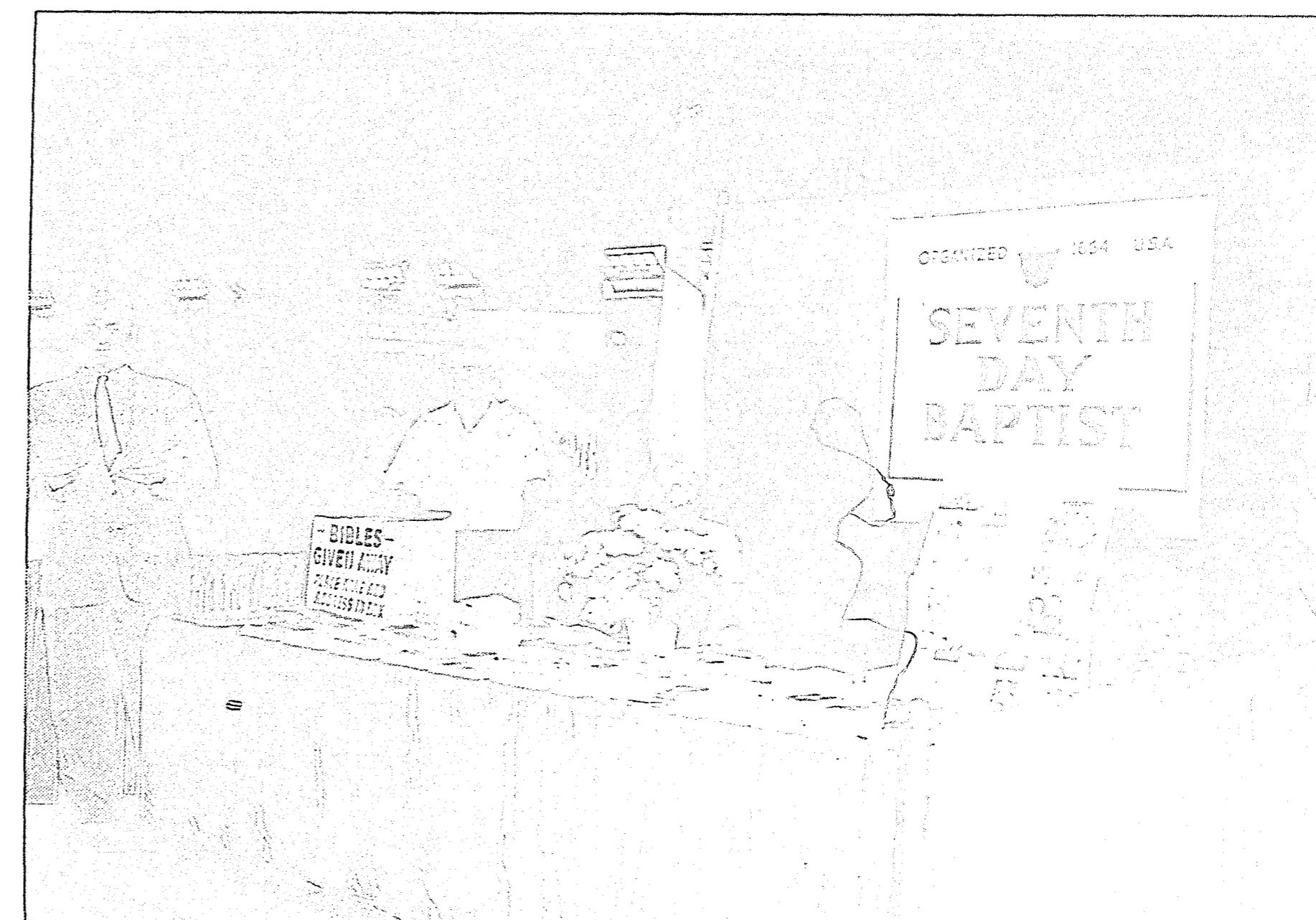
Funeral services were conducted on May 28 from the Pawcatuck Seventh Day Baptist Church by her pastor, the Rev. Earl Cruzan, assisted by the Rev. Harold R. Crandall. Interment was in River Bend Cemetery. —E.C.

Saunders. — Charles W., son of the late William and Wealthy Crandall Saunders, was born in Richburg, N.Y. May 24, 1881, and died at the Jones Memorial Hospital, Wellsville, N. Y., August 29, 1960.

Mr. Saunders was a member of the Richburg Seventh Day Baptist Church which he had joined at an early age. He faithfully served his church and took positions of leadership as Sabbath School superintendent, treasurer, and trustee. Mr. Saunders was preceded in death in 1940 by his wife, Eva (Cartwright).

Surviving are two daughters, Mrs. Genevieve Stohr, and Miss Onnalee Saunders, Richburg; three grandsons, L. Maurice McCrea and D. Wesley McCrea, both of Richburg; and C. Robert Stohr, Niagara Falls; two great granddaughters, a brother, Floyd W., of Richburg; and four sisters, Mrs. Faith Saunders, Mrs. Leona Kenyon, both of Richburg, Mrs. Edna Pierce and Mrs. Lelia Pierce, both of Alfred Station.

A memorial service was held at the Richburg Seventh Day Baptist Church, with the Rev. Melvin G. Nida officiating, assisted by Ernest K. Bee. Burial was in the Richburg Cemetery. —M.G.N.



LITERATURE BOOTH AT NEW YORK STATE FAIR

Uncounted thousands took notice of the Seventh Day Baptist booth at the Syracuse Fair. This bold venture, started by the Central N. Y. Association, with the co-operation of the Tract Board, two other Associations, and other boards, was under the direction of LaVerne Davis, farmer of Verona, N. Y., (standing behind the counter). Rev. Lester G. Osborn (left) was one of 40 who assisted in meeting people and distributing thousands of assorted tracts and Sabbath Recorders.