

OUR WORLD MISSION

Statement of the Treasurer, August 31, 1960

BUDGET RECEIPTS

| | Treasurer's | | Boards' | | | Treasurer's | | Boards' | |
|-----------------------|-------------|----------|----------|--|----------------------|-------------|-------------|------------|--|
| | Aug. | 11 Mos. | 11 Mos. | | | Aug. | 11 Mos. | 11 Mos. | |
| Balance, August 1. | .83 | | | | Lost Creek | 302.54 | 1,645.83 | | |
| Adams Center | 61.81 | 702.31 | 20.00 | | Marlboro | 366.97 | 3,547.11 | 182.75 | |
| Albion | 77.26 | 744.55 | | | Memorial Fund | | 1,571.18 | 50.70 | |
| Alfred, 1st | 533.65 | 4,885.39 | 4.00 | | Middle Island | 30.00 | 176.00 | | |
| Alfred, 2nd | 400.55 | 1,830.05 | | | Milton | 844.68 | 6,518.80 | 120.00 | |
| Associations and | | | | | Milton Junction | 170.00 | 1,371.36 | | |
| Groups | 1,624.69 | 2,149.36 | 3,544.66 | | New Auburn | 49.55 | 237.45 | 35.61 | |
| Battle Creek | 757.74 | 7,128.62 | 146.20 | | North Loup | 290.22 | 1,048.27 | | |
| Bay Area | | | 50.00 | | Nortonville | 162.87 | 1,527.34 | 60.00 | |
| Berlin | 58.07 | 680.64 | 259.00 | | Ohio Valley | | 20.25 | | |
| Boulder | 50.20 | 659.75 | 60.00 | | Old Stone Fort | 14.00 | 139.00 | | |
| Brookfield, 1st | 34.25 | 653.75 | 64.45 | | Paint Rock | 35.28 | 222.28 | | |
| Brookfield, 2nd | 38.75 | 329.35 | | | Pawcatuck | 278.80 | 4,351.25 | 152.14 | |
| Buffalo | | 200.00 | | | Plainfield | | 3,988.28 | 479.10 | |
| Chicago | 185.00 | 1,408.00 | 550.00 | | Richburg | 47.00 | 946.39 | | |
| Daytona Beach | 53.00 | 1,559.25 | 81.30 | | Ritchie | 48.55 | 365.53 | 81.34 | |
| Denver | | 353.59 | 50.00 | | Riverside | 1,264.65 | 3,741.28 | | |
| DeRuyter | 124.10 | 684.75 | 15.75 | | Roanoke | 12.00 | 154.00 | | |
| Dodge Center | 46.39 | 861.43 | | | Rockville | 81.79 | 425.87 | | |
| Edinburg | | 146.50 | | | Salem | 221.25 | 1,361.75 | | |
| Farina | 110.13 | 308.65 | | | Salemville | 59.00 | 230.83 | 40.00 | |
| Fouke | 23.20 | 204.90 | | | Schenectady | 46.00 | 194.00 | 21.00 | |
| Hammond | 38.60 | 97.82 | 10.00 | | Shiloh | 443.77 | 4,522.67 | 290.00 | |
| Hebron, 1st | 23.02 | 327.42 | | | Texarkana | 10.00 | 40.00 | | |
| Hopkinton, 1st | 94.85 | 1,832.75 | 5.75 | | Tract Society | 700.00 | 2,800.00 | 229.50 | |
| Hopkinton, 2nd | 36.20 | 90.20 | | | Twin Cities | | 310.58 | | |
| Houston | | 110.75 | 25.00 | | Verona | 318.21 | 1,735.81 | | |
| Independence | 131.00 | 1,145.00 | 75.00 | | Walker | | | 10.00 | |
| Individuals | 25.00 | 3,600.20 | 2,512.68 | | Walworth | 22.60 | 402.16 | 35.00 | |
| Irvington | 40.00 | 770.00 | 350.00 | | Washington | 25.00 | 302.45 | | |
| Jackson Center | | 15.00 | | | Washington, People's | 15.00 | 97.65 | | |
| Little Genesee | | 620.32 | 15.00 | | Waterford | 150.65 | 1,097.46 | 10.00 | |
| Little Rock | 23.75 | 72.25 | 5.00 | | White Cloud | 74.01 | 754.62 | | |
| Los Angeles | | 1,960.00 | 30.00 | | Yonah Mountain | | 15.00 | | |
| Los Angeles, Christ's | 5.00 | 145.00 | | | | | | | |
| | | | | | | \$10,681.43 | \$82,140.00 | \$9,670.93 | |

TREASURER'S DISBURSEMENTS

Non-Budget Gifts

| | Budget Designated & Undesignated |
|--------------------------------|----------------------------------|
| Missionary Society | \$4,573.23 |
| Board of Christian Education | 1,056.84 |
| Ministerial Training | 1,324.28 |
| Ministerial Retirement | 553.25 |
| Historical Society | 224.79 |
| Women's Society | 202.14 |
| General Conference | 1,197.79 |
| Tract Society | 1,376.97 |
| Trustees of General Conference | 88.57 |
| World Fellowship & Service | 74.11 |
| | \$10,671.97 |
| Balance, August 31 | 9.46 |

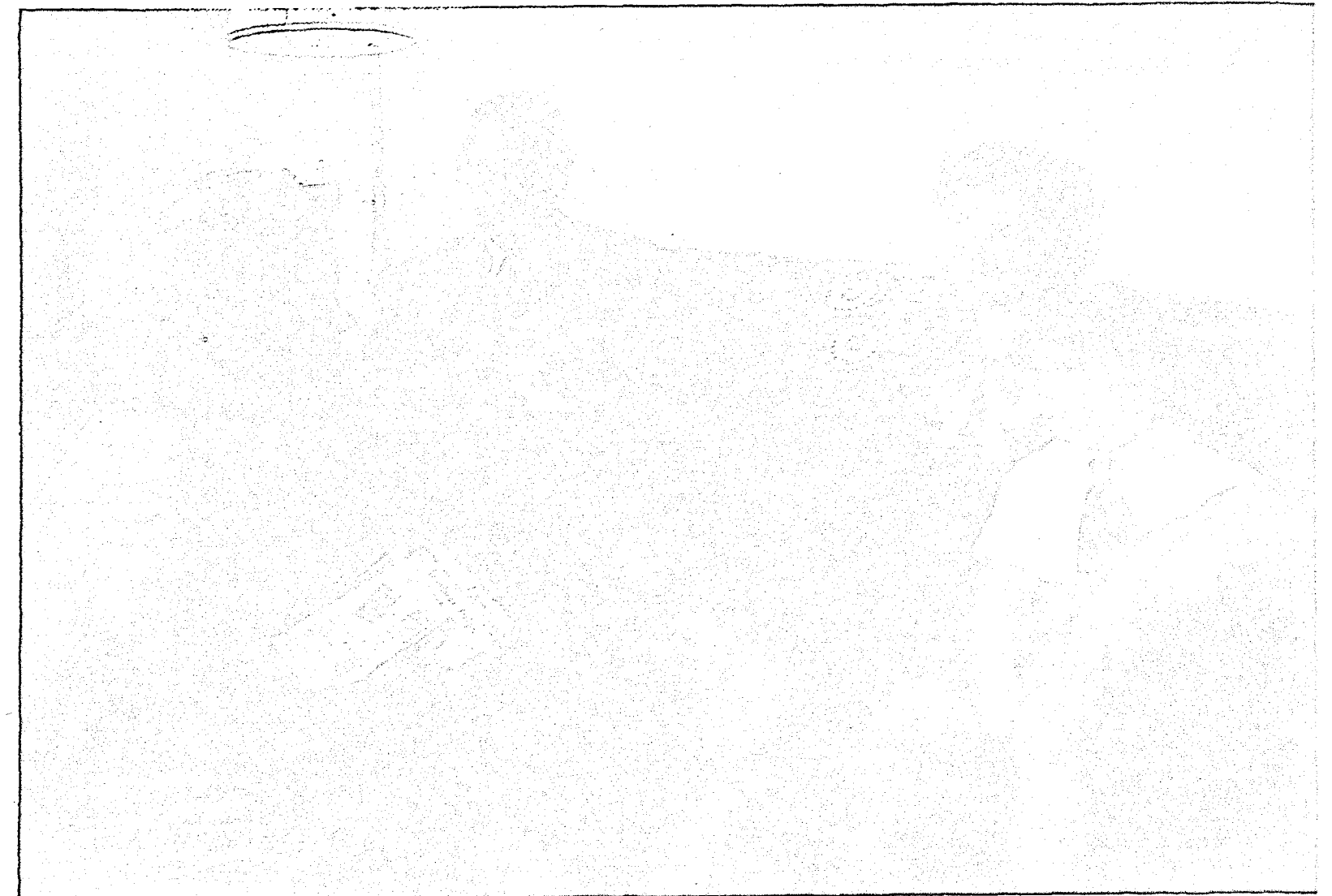
| | |
|-----------------------|--------|
| August Receipts | \$6.00 |
| August Disbursements: | |
| Salem College | \$6.00 |

SUMMARY

| | |
|-------------------------------------|--------------|
| Current annual budget | \$108,022.00 |
| Treasurer's budget receipts 11 mos. | \$ 82,140.00 |
| Boards' budget receipts 11 mos. | 9,670.93 |
| | \$ 91,810.93 |
| Remainder required in 1 month | \$ 16,211.07 |
| Percentage of budget year elapsed | 91.67% |
| Percentage of budget raised | 84.99% |

Eldred H. Batson,
Treasurer
1612 Lawrence Street
Parkersburg, W. Va.

The Sabbath Recorder



SABBATH SCHOOL TEACHER IN THE HOME

Not all families are fully united in the Christian training that is the joint responsibility of parents and church. In such situations the Sabbath School teacher may have a better opportunity than any other church representative to enlist the enthusiastic participation of both father and mother. The wise visitor brings a careful selection of Christian literature.

The Sabbath Recorder

First Issue June 13, 1844

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

Contributing Editors:

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

Terms of Subscription

Per Year \$3.00 Single Copies 10 cents

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

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

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

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

PLAINFIELD, N. J., OCTOBER 3, 1960

Vol. 169, No. 12

Whole No. 5,912

IN THIS ISSUE

Editorials:

| | |
|--|---|
| Wayside Observations | 2 |
| What Senator Kennedy Told Houston Ministerial Association | 3 |
| Day of Prayer Proclaimed | 4 |

Features:

| | |
|--|----|
| Looking Back at Conference | 4 |
| Naaman, The Leper | 5 |
| Schenectady Church Presents Good Yearly Meeting Program | 7 |
| Salem College Directors Vote Half-Million for Buildings | 10 |
| New England Yearly Meeting at Newport October 8 | 10 |
| Billy Graham Comes to New York for New Crusade | 14 |

Missions:

| | |
|--|---|
| Institutionalism in Churches and Boards .. | 8 |
| Jamaica Conference Takes Forward Steps.. | 8 |

Christian Education:

| | |
|--------------------------|---|
| What Youth Week Is | 9 |
|--------------------------|---|

Women's Work:

| | |
|--|----|
| Mary Maxson Journalism Scholarship | 13 |
|--|----|

| | |
|------------------------------|----|
| News from the Churches | 15 |
|------------------------------|----|

Accessions.—Marriages.—Births.—

| | |
|------------------|------------|
| Obituaries | Back Cover |
|------------------|------------|

Wayside Observations

The editor's wife remarked recently after an automobile trip to Western Arkansas, and another trip two weeks later to West Virginia, that the front seat of the car was more familiar than the davenport in the living room. Perhaps many others who have traveled more than usual this past summer have felt the same way. It is a joy to remind ourselves that modern road construction and modern car design (most of our cars are relatively modern) make the hours on the car seat much less tedious than the same number of hours in the living room.

There are grand vistas that present themselves to those who cruise the highways; there are places of historic interest; and there is opportunity just to see the homes and occupations of countless others who, with us, make up the population of this fair land of ours. But of greater interest to most of us is the destination. Travel for travel's sake may be all right for a few, but for the majority of us our driving is to get us to the places where we need to be, either in our own or in the Lord's work. Our enjoyment of views along the way is more or less incidental.

There is, of course, a spiritual application. We pity those who have never decided where they are going in life and have established neither an ultimate goal nor stopping points of Christian service along the way.

Aside from the final destination of our shorter or longer trips and the major points of interest along the way, there are also little things that touch our imagination or warm our hearts. For instance, on a West Virginia road the day after Labor Day our car had to slow down as we met throngs of little children with papers in their hands. Then we passed a large brick building beyond which the children were walking the other way. A short opening session of school had been held, we judged. It was interesting to try to determine from the faces of the homeward bound children and the attitudes of mothers waiting on humble doorsteps just how they were reacting to the first day of school. The conclusion had to be that attitudes were much the same as a generation or two previous. Some children are bright-eyed and expectant, with visions before them; others are merely conforming to what is required of them.

We are aware that the attitude on the first day of a school term is not a sure sign of how the youngster will develop in the years to come. There are so many later influences that will affect the educational and spiritual growth of the child. How important are the standards of the parents, for their influence continues strong through these early years of school! Children may get by in their studies but parents cannot long get by under the examination of their children. One set of standards for the child and a lower one for the parents is soon detected and stored in memory for the teen age — the normal time for successful revolt against imposed authority.

We see other things as we travel the highways or watch the child at play on the sidewalks. In the middle of a busy city on a street where oak trees shadow comfortable homes and well-kept lawns, the small children carry their treasures in little express wagons just as they have done in other generations in country hamlets. What are the treasures of these youngsters whose parents deny them little of what money can buy? One calls to another, "How many acorns have you got?" Refreshing, isn't it, that they really prefer the simple things that seem to come as a gift of God and can be had, like the manna of the wilderness, just for the gathering. Perhaps we who are older have put a false value on expensive items.

What Senator Kennedy Told Houston Ministerial Association

The full text of Senator Kennedy's address before the Protestant ministers of Houston, Texas, on September 12 makes interesting reading. The Senator should be given credit for some of the careful statements he made about the kind of America he believes in. The paragraph that caught this editor's attention follows:

"I believe in an America where the separation of church and state is absolute — where no Catholic prelate would tell the President (should he be Catholic) how to act, and no Protestant minister would tell his parishioners for whom to vote — where no church or church school is granted any public funds or political

preference — and where no man is denied public office merely because his religion differs from the President who might appoint him or the people who might elect him."

Some have pointed out that the Senator voted against a parochial school-aid bill in the last Congress and voted in favor of a similar bill a few years ago. It should perhaps also be noted that Mr. Truman, a Protestant, wanted to appoint a representative to the Vatican and that Mr. Kennedy, a Roman Catholic, has recently said that he does not favor an ambassador to the Vatican. These issues are important to those who want to preserve the besieged citadel of separation of church and state. It is good to read statements so generally reassuring, although it would be folly to assume that Protestants can, on the basis of them, ease their vigilance or feel that regardless of the outcome of the presidential election they can relax. There are those who claim that the Catholic Church is changing and becoming more tolerant. Some of us wish that we could see more evidence of its willingness "to live and let live" both in America and in Latin America. Mr. Kennedy seems to hope for the same thing, according to these words at Houston:

"Finally, I believe in an America where religious intolerance will some day end — where all men and all churches are treated as equal — where every man has the same right to attend or not attend the church of his choice — where there is no Catholic vote, no anti-Catholic vote, no bloc voting of any kind."

Later in the address the presidential aspirant stated, "I do not speak for my church on public matters, and the church does not speak for me." These are bold words, and perhaps he can maintain the independence he now affirms. History, however, is replete with instances of kings, not presidents, who claimed independence and later had to bend their royal knees. Mr. Kennedy is reported to have said on another occasion, that if a sharp issue arose between the demands of his church and faithfulness to his duties as President he would resign his office rather than go against his oath of office — a statement that should please his church.

There seems to a considerable element in the Catholic Church in this country that sincerely believes that complete religious tolerance of other denominations should exist. This "American view" is upheld by some bishops and theologians. The above quotations from Senator Kennedy may indicate that he holds this minority view. The editor of *Crusader*, the American Baptist newsmagazine comments that since the Catholic Church has not yet decided what to do about this so-called American view, Candidate Kennedy can "for the present at least, hold his announced position and remain within the fold of the Roman Church."

What can we hope for and pray for in regard to the executive leadership of our country in the next four years? We can pray that whoever holds the office will recognize his dependence upon God and his independence of any political, or economic, or church group, or any combination of groups seeking special favor or privilege.

Day of Prayer Proclaimed

Congress in 1952 passed a joint resolution providing that the President "shall set aside and proclaim a suitable day each year, other than Sunday, as a National Day of Prayer on which people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals." That day for 1960 is Wednesday, October 5. The proclamation has come to hand too late for giving the day the publicity it well deserves.

It is patriotic, and more than patriotic, to remember, as President Eisenhower requests us to remember: (1) that we have not deserved the abundant gifts of our Creator; (2) that our heritage calls us to be generous and responsible stewards in our own and among the kindred nations of the earth; (3) that in this time of testing we shall ever place our trust in the keeping of God's commandments . . . ; (4) that as we lift our thankful hearts to Him we will see clearly the vision of the world that is meant to be. . . .

"A day other than Sunday," Congress said. Perhaps that stipulation was to

counteract the tendency toward compressing all religious services on one day of the week. Witness what happens so frequently to Thanksgiving Day and Christmas regardless of one being a fixed day of the week and the other a stated day of the month. Religious leaders with scatter-gun technique aim at the nearest Sunday hoping that a few pellets will hit the designated day.

On the other hand, Congress and the President may be remembering that all Christians, whether Sunday observers or Sabbath observers — as well as Jews — should be able to unite in making a certain Wednesday a special day of prayer. Sabbathkeepers would do well to commend Congressmen for this and make more of the day than they have in the past.

"Faith is the key to heaven but prayer unlocks the door." — Unknown.

Looking Back at Conference



The duties of the executive secretary, Mrs. Robert T. Fetherston, require her to be away from home for much longer periods of time than her husband can spare from his work. This was true at Conference time when she had to go a week early for Commission meeting. Happiness reigns when "Ted" is able to join her toward the end of Conference week.

NAAMAN, THE LEPER

By Don Sanford

One of the daily Bible Studies that challenged Conference delegates.

Naaman was a man of great stature. In 2 Kings 5 we read that he was a commander of the army of the king of Syria. He was a great man with his master and in high favor. He was a mighty man of valor. His victories were many — but he was a leper. What a terrific blow it must have been for him as he discovered that he had the dreaded disease of leprosy — a disease which reduced one to the status of an outcast. Even kings could be brought low by this scourge.

Perhaps he noticed a small white spot appearing on his skin, a spot which would not respond to any treatment that the court physician could prescribe. Then as that spot grew, he became more and more suspicious until against all his wishes he was forced to accept the knowledge that he had leprosy. Then followed a series of plans and organization to meet the emergency. As an officer, trained in logistics, he was perhaps better fitted to meet the emergency. Separate living quarters would have to be established. He would have to resign his command — his whole life would have to be altered. We can well imagine the confusion which set in upon his household.

But it was here that the hand of God may have entered into the picture. For it happened that in his household there was a slave girl from Israel, one who had been taken in one of the raids which the Syrians had made upon the small struggling nation to the south. In the disruption of the household she said to her mistress, "I wish that my master would visit the prophet who lives in Samaria; he would cure him of his leprosy."

We do not know with what confidence she accepted this message from the slave girl. Perhaps the lady of the house may have asked her, "Did he ever cure anyone before? Can you give me an example?" She perhaps would have to say, "No, I don't know that he ever cured anyone, but I know that he can, for he is a prophet of God." But it was a ray of hope. At

least it might be worth a try. So she told her husband, and Naaman in turn told the king that there might be hope, even yet.

Diplomatic Channels

The scene then turns to the diplomatic circles of the two nations. The king of Syria sent a letter to King Jehoram along with a present amounting to about \$80,000 in our money. The letter said: "When this letter reaches you, know that I have sent to you Naaman my servant, that you may cure him of his leprosy."

Here was a note which to Jehoram might seem as impossible as some of the diplomatic notes of Khrushchev. As a subject king, under the domination or threat of Syria, he was obligated to comply with the request of the note. When he read the letter, he rent his clothes and said: "Am I God, to kill and to make alive, that this man sends word to me to cure a man of his leprosy? Only consider, and see how he is seeking a quarrel with me."

Creating an international crisis by impossible demands is not a new method of diplomacy. It was apparently known in the biblical days as well as in the time of our Summit Meetings and the United Nations councils. But we can dispense with the political aspect of this story for the main characters are not Jehoram or the king of Syria but Naaman the leper and Elisha the prophet. And it is in the relationship of these two men that we find the real character of Naaman revealed.

There Is a Prophet in Israel

When Elisha heard that Naaman had come to be cured, and that the king had rent his clothes in anguish, he sent word to the king that he should send Naaman to him "that he may know that there is a prophet in Israel."

So Naaman came with his horses and chariots and halted before the door of Elisha's house. Here we run into the unexpected, for instead of coming out to meet Naaman, Elisha sent a messenger out to Naaman to tell him to go and wash himself seven times in the River Jordan.

It takes little imagination to sense the feeling of rebuff which Naaman must have felt — to have traveled over a considerable distance with a full company of men and six thousand talents of silver only to be told to go jump in the river, did not meet with his expectations.

It is here that the historian records the character of Naaman with this description: "But Naaman was angry, and went away, saying, 'Behold I thought that he would surely come out to me, and stand, and call on the name of the Lord his God, and wave his hand over the place, and cure the leper. Are not Abana and Parpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?' So he turned and went away in a rage." He lost his temper. He almost lost his chance for recovery.

Two things bothered Naaman. He was angry because Elisha himself did not come out to meet him. Here was a breach of etiquette and protocol which Naaman could not accept. His dignity was hurt. This was not at all the way he had pictured his cure would be and if it was not to be the way he wanted with all of the fanfare of his position, then he wouldn't be cured. His attitude was like that of a little girl who said, "I'll take my dolls and go home."

Secondly, he was told to bathe in the River Jordan. If it had been in the upper Jordan, north of the Sea of Galilee, there might have been more point to it, but as the Jordan made its twisting way toward the Dead Sea it became muddy and lacked the refreshing qualities of a fresh stream. The rivers of Damascus were far more healthy. Why come all the way from his home to bathe in the Jordan? Thus the story might have ended, with Naaman returning back to his home in a rage, with the leprosy still upon him, with his hopes dashed and possibly a serious crisis in international relations, for he had been rebuffed, not even accorded the honor of a personal visit by Elisha. Insult had been added to injury, and this was more than any great general could take.

A Mighty Man Humbles Himself

But if the story had ended here, it would never have been recorded and preserved. We would never have heard of Naaman, for up to this point there was nothing extraordinary about the man. In fact, he was very ordinary, as much as any of us. Actually, up to this point, he reminds me of many Seventh Day Baptists I have known.

There was a servant in that company who dared make a suggestion to Naaman. We wonder if perhaps this servant had not been familiar with the Jewish slave who had first suggested the journey. Perhaps he shared her religious faith.

"My father," he said, "if the prophet had commanded you to do some great thing would you not have done it? How much rather, then, when he says to you, 'Wash and be clean'?"

Naaman went prepared to give a great deal for the cure. He probably would have performed a great physical task. I imagine that he would have been willing to crawl all of the way back to Damascus on his hands and knees, if it would have cured him. For what was money, clothes, or even the use of his legs if he had leprosy and would be relegated to the isolation of a social outcast.

Thus prompted by his servant, Naaman regained his senses and went to the Jordan in obedience to Elisha's instructions. Still angry over the insult, and possibly doubtful of the result, Naaman entered the Jordan, dipped himself once, twice, three times, and still no change, not a spot had disappeared. Four times, five times, six times, and still nothing happened. Perhaps he called to his servant saying — It is no use, I am just as leprous as I was at the beginning. Then the servant reminded him that he had not gone all the way. Elisha had told Naaman to dip himself seven times. Then he took the final plunge and as he came out of the water he was made whole. His flesh was restored like that of a little child. He was clean.

His mission had now been accomplished. He could now return to his home and

(Continued on page 11)

Schenectady Church Presents Good Yearly Meeting Program

Strikingly beautiful is the new Schenectady church building of modest dimensions, when one approaches it in the early evening, to attend the first session of the Yearly Meeting of the Seventh Day Baptist churches of New Jersey and Eastern New York. Nothing is lacking in the way of modern equipment. The public address system includes outside speakers which sound forth the beautiful tones of musical bells and later, worshipful, quieting hymns. The white front, and glistening varnished doors bask in the strong rays of the lawn-implanted spotlights. A warm welcome gleams from the clustered ceiling lights of unusual design that draw the visitor's attention as he climbs the steps to the well-furnished auditorium.

Once inside the church, on this occasion, the musical program that was such a strong feature of the weekend is very impressive. The little church has both piano and electric organ, as well as a tape recorder to preserve the good music for future use. Various combinations of piano, violin, and musical saw playing the good old Gospel songs did much to prepare people for the devotional, inspirational, and challenging messages under the theme, "Magnifying Christ Today." The musical group, composed of Mrs. Henry Shatley at the piano, Frank Fatato with his violin, and Victor Burns with his saw, is part of a group that has long brought delight, cheer, and Christian messages to hospital patients in and around the city and is now in the process of incorporating to render greater service.

The Schenectady program planners, conscious of leadership and help given to the local church from outside its membership, invited the Rev. Oscar Arnold of Lebanon Springs, N. Y., to have the first devotional period, preparing for the evening sermon of the Berlin pastor Paul L. Maxson, "Magnifying Christ in Daily Living."

On Sabbath morning the attendance was large, swelled with quite a number of visitors from the Verona church drawn to the gathering partly by family connections. The Rev. Charles H. Bond of the Shiloh, N. J., church was well sup-

MEMORY TEXT

Do we then make void the law through faith? God forbid: yea, we establish the law. Romans 3: 31.

ported by a platform full of pastors and leaders. He held the full and undivided attention of the audience from the beginning to the end of his message on "Magnifying Christ in This Age."

Those who have heard the popular Gideon speaker, Carlton W. Wilson, a deacon in the Shiloh church, felt that he was at his best in the somewhat extemporaneous devotional period in the afternoon, in which he stirred and challenged the audience to magnify Christ. This was followed by a helpful panel discussion period, well prepared by C. Harmon Dickinson, pastor of the Plainfield church — a discussion interspersed with vocal and instrumental music. The audience also took part in talking about how we can live up to our Christian responsibility.

The Yearly Meeting came to a climax in the minds of many, when the motion picture, "Missionary to Walker's Garage," was presented in the evening.

It is hardly possible in a report to convey the deep feeling of blessing and benefit that gripped the people from the churches represented. Seldom, in the writer's opinion, has this fall gathering meant so much in the way of inspiration and sweet Christian fellowship. There was ample time between sessions and after the evening meetings for stimulating fellowship and informal encouragement of one another. The local church did a splendid job of this, their first turn in entertaining the Yearly Meeting. The social room, coffee urn, and well-spread tables spoke well for their generous hospitality.

He Cared for His Soul

"My eighty-five-year-old grandfather with his big magnifying glass read his Bible with the greatest care and cared for his soul in prayer."

— Richard S. Emrich.

**Institutionalism
in Churches and Boards**

Some of our most earnest and sincere church members have become concerned over an apparent drift toward "institutionalism" in the churches and boards of our denomination.

By "institutionalism" appears to be meant a set form and way of doing things, emphasizing physical rather than spiritual assets, such things as investments, buildings, equipment, statements of faith, and forms of piety. The very real concern is that this emphasis has overshadowed our primary reason for banding together as churches, boards, etc., namely, that Christ may be preached and taught in all the world.

But it is a fact that we must make our peace with institutions, yet not let them be our masters. We need our houses of worship, the physical plant for religious education, our boards and agencies as channels through which we may serve God.

An analogy may be seen in the relation of our bodies to our souls. As long as we are on this earth we need our bodies to house our spirits. And they are closely related to each other. When we become physically run down it is difficult to think clearly or to serve God adequately. And yet we would hold our bodies under subjection to our spirits. We would continually pray for the cleansing power of the Holy Spirit to make our physical temples fit dwelling places for the Spirit of God.

So, too, with our churches and boards, institutions though they may be, still God can cleanse them and use them to His glory if we earnestly pray that He will do so. But we need constant seasons of renewal when we take stock of ourselves. Are we placing our primary emphasis on a beautiful house of worship or upon preaching Christ crucified, our hope of glory? Are we placing our primary emphasis on the size of our investments or are we constantly reassessing our value to God in carrying out the Great Commission of His Son to go into all the world

and preach the Gospel of salvation to every creature?

One layman, a respected thinker in our denomination, is known to have remarked concerning the beautiful and spacious house of worship where he attended with a small group of other believers, "What our church needs is to sell this building, get out on the street corners and parks on soap boxes, and start all over again."

Of course, this was a drastic statement, intended as a "shocker." But some of us may need the shock treatment to jolt us out of our complacency. This man was only trying to help us see ourselves as all too many non-church members see us.

Have we grace and sense to take the kernel of truth from what this man said and not take offense? Can we combine first Christian century zeal for Christ and His Kingdom work with our rather favorable situation as to this world's goods? If so, God can and surely will continue to use Seventh Day Baptists to His glory. But we need continually to pray to Him for guidance and for willingness to act upon His revealed will for us.

**Jamaica Conference
Takes Forward Steps**

(Taken from August, 1960, copy of the Jamaica Seventh Day Baptist Harvester.)

At every session of Conference there are problems to be faced and one can become discouraged by such, or he can look instead to the forward action and vision seen and become encouraged. All our problems were not solved. But as a people some forward-moving steps were taken that, if followed through by personal devotion, daily prayer, and sacrificial giving, will cause Christ's Gospel to reach many hearts in months to come.

What were these steps?

1. The appointment of Pastor C. S. Lyons as field evangelist, placing him on full-time salary, and making him available to our churches. Because of the shortage of workers he will still serve half-time as pastor and will give half-time to the work of evangelism. Let us all pray that God will direct Brother Lyons' steps and ministry for the upbuilding of God's Kingdom!

2. The setting forth of a clear statement on the Seventh Day Baptist ministry and the adoption of "Requirements for the Accreditation of Ministers by Conference." This action not only clears our own thinking on this important matter, but also will enable us to answer those who come among us asking about the ministry.

3. Raising the student pastors (who have been serving local churches under a field pastor for 2½ years) to the status of full pastors. It was also voted that two of these new pastors be shifted in their field of work, subject to the ratification of the local churches. Each of them has been given added responsibility. Hold them up in prayer.

4. Adoption of a policy, beginning with the 1961-62 Conference year, that the first vice-president become the president-elect for the next Conference year.

5. Adoption of a record budget for the year 1960-61 which calls upon the local churches to raise a total of £1,350 for the Mission Fund and anticipates some £500 from the American Missionary Board and another £150 from monies on hand. Total Budget: £2,000.

These are only part of the actions taken. A more complete report was sent to each church and delegate in the August corresponding secretary's NOTES.

Statistics show a membership in our twenty churches and five groups of 960. Sabbath Schools have a reported membership of 1,288. These figures show an increase of 45 over the previous year. We can do better and more, if each of us witnesses for the Lord each day.

Next year Conference voted to meet with the Wakefield Seventh Day Baptist Church in Trelawny. Rev. J. E. Hamilton was elected president and the theme for the year is: "Reaching Forth for God" — Text: Phil. 3: 13, 14.

Time for employment; Eternity for enjoyment. This life for battle; the next for the crown.

Our business is not so much to see what lies dimly in the distance, but to do what lies clearly at hand.

What Youth Week Is

Youth Week is a nation-wide observance by Christian youth in the local church and community, emphasizing youth work and unity in Christ. It is a program of the denominations working together through the United Christian Youth Movement.

The eighteenth annual observance in 1961, January 29 to February 5, has as its theme "Into All the World Together." The week's main purposes are: (1) to help young people realize their responsibility as churchmen and to help the church see the vital importance of its ministry to youth; (2) to strengthen the unity of Christian youth throughout the nation; and (3) to help challenge young people, and through them their elders, to realize and manifest their concern and responsibility for people and churches around the world.

The celebration may include Sabbath services of worship and various other meetings and projects during the week for both church and community. The local church observance is an opportunity for the young people to interpret the theme, youth concerns, and the UCYM to the congregation. The community observance should demonstrate the role of Christian young people as their concern extends "into all the world. . . ."

Youth Week may easily be adapted to the needs and abilities of any church and community. It is a good project to help establish a UCYM Council where one does not exist. It is equally effective in strengthening the well-established council.

Many of our Seventh Day Baptist Youth Fellowships celebrate Youth Week using material from Christian Endeavor. We do not attempt to prescribe the material that is used.

We will have on hand Youth Week kits which can be ordered from our office for Youth Week, 1961. They must be ordered early. They cost \$1.00. In the kit is enough material for complete activity for any SDBYF for the week. Order now, if you want one, from the Seventh Day Baptist Board of Christian Education, Box 15, Alfred Station, N. Y.

Salem College Directors Vote Half-Million for Buildings

At a recent meeting, a number of new directors were elected to the board that manages the affairs of Salem College. Among those named to the board was one Seventh Day Baptist, Mrs. Robert T. Fetherston, we are told. Others were: Mrs. Oscar Nelson, Charleston; James Compton, Clarksburg; and William Cumferford, Kansas City, Mo.

At the successful meeting held on the college campus, September 8, the board of directors signed the agreement to accept the loan of \$566,000 from the Federal Government for construction of two dormitories and a college cafeteria. The bids will be sent out on these buildings within the next few weeks.

The contracts were signed for the leasing of the Cecil H. Underwood National Guard Armory at the day-long board meeting. The Salem directors gave the college administrative officials the orders to begin immediate use of the dressing rooms and gymnasium facilities of the spacious arena.

When college opened, workmen were already busy razing a house on Main Street to clear the site for the new cafeteria.

The Salem Arch

In a redefinition of Salem College's "image," after an exhaustive study by a committee representing a cross-section of college interests, "scholarship" is named as the keystone of Salem's arch. President K. Duane Hurley, in "Guidelines" dated September 8 writes:

"With special reference to the religious side of the arch, Salem College is unique among institutions of higher learning in that its total program is designed to accommodate students of any sincere religious conviction — including Sabbath observance. This means that special consideration is given to the appropriate use of both Saturday (the biblical Sabbath and therefore church day for some people) and Sunday (the more common day of worship in these times). The college conscientiously strives to merit the continuing and active support of the spiritual interests of all. The college program is validly interdenominational in the most meaning-

ful sense, guarding against any manifestation of sectarian influences and/or indoctrination in any part of campus life.

"The administration of Salem College feels that the college still has a major contribution to make in the modern day, not by being unnecessarily restrictive in the application of the concepts related to the institution's heritage, but by being positively aggressive in highlighting for everyone the importance of the dynamic virtues implicit in these concepts."

The president's "Guidelines" devotes a full page to eight suggestions for students, faculty, townspeople, and campus organizations — suggestions primarily relating to church and weekend activities from sundown on Friday through Sunday. The first urges the student to be really active in the church of his choice and the last reads: "Participate enthusiastically and willingly in all campus religious activities, thus contributing to the unusual spirit of our college — all faiths finding a unity of experience in worshiping and serving the one God."

New England Yearly Meeting at Newport October 8

Every fifth year the New England Seventh Day Baptist churches take their yearly meeting away from their comfortable, well-appointed buildings to the historic birthplace of organized Seventh Day Baptist work in America, to the building at Newport, R. I., which is now maintained by the state as a museum, a church that dates back to 1671. The building was constructed in 1729.

On Sabbath morning, October 8, at 10:45, the New England churches (and any guests who may wish to attend) will convene for morning worship in the old building. The Rev. Edgar Wheeler of Ashaway will be in charge of the service, with Pastor Neal D. Mills of Rockville bringing the morning message. Communion will be served following the morning service, using the old communion service.

This will be the first such pilgrimage of the New England churches in ten years. Heavy rains and high seas forced cancellation of the pilgrimage in 1955. A good attendance is anticipated this year.

Naaman, The Leper

(Continued from page 6)

be restored in the community. What joy must have run through his mind. He might have even said, "All of this and it didn't cost me a cent."

Spiritual as Well as Physical Cure

We might have expected Naaman to return immediately to Damascus like 9 of the 10 lepers who came to Jesus, but his physical cure brought with it a spiritual cure. The rage which he showed previously was now gone so he returned to Elisha, that man of God, to give his thanks. But more than this, he recognized that it was God who had effected his cure.

"Behold I know that there is no God in all the earth but in Israel, so accept now a present from your servant."

When Elisha refused payment, Naaman made a rather peculiar request. In fact, he made two requests. First he asked for two mules' burden of earth, "for henceforth your servant will not offer burnt offering or sacrifice to any god but the Lord." In other words, he wanted to take enough Israelite soil back to Damascus so that he could have a spot of his own where he could worship God. Here is reflected the age-old idea that each land had its own god and by taking enough of the soil from Israel, he could take God back with him. How silly this seems to us. Yet there are those among us who want certain things to remind them of worship, certain objects which they can kneel on or kneel before. We have them in our times.

The second request was for permission to go into the House of Rimmon with his king and be able to support him without having it appear as worship of this pagan God. This request might be similar to some of us who are called upon to supply in Sunday churches. Can we do so without appearing to sanction that day? Elisha granted unto Naaman that privilege.

Thus we have the return of Naaman back to his home. He left Syria a leper — he returned healthy.

Lessons for Today

There is much in this story to hold our interest. There is the place of the two servants who dared to suggest that the prophet of Israel was able to cure Naaman. Aliens in a foreign land can witness to God. Then there is the place of Elisha in the story.

We might consider the healing itself. What happened? Was this faith healing? Was it by the faith of Elisha? Was it the act of washing? Like any miracle, we are not able to come to any conclusive answer. God moves in mysterious ways His wonders to behold. But in the experience of Naaman we can find many examples of contemporary action. We can relive our own experiences and see our own weaknesses reflected in his life.

For who is there among us who has not come to the horrible realization at one time or another that there is something wrong with us? We trust that we never had leprosy or a similar dread disease of the body, but there are diseases of the spirit which affect us similarly. We are told that there is a prophet of God in Israel who can give us help. For Naaman it was Elisha, but for us it is Jesus Christ our Lord. So either in faith, or perhaps in desperation — we are not altogether sure which it is sometimes — we may set off on our journey in quest of Jesus for healing. We may go through the proper diplomatic channels. We may go to church. We take our offerings. We may even put in a little extra for Our World Mission. And what do we find there? Sometimes those of us who are in the church, even leading the church, may feel as helpless as King Jehoram did: "Am I God, to kill and make alive, that this man sends me word to cure a man of leprosy?"

Can we in the church perform miracles upon the sin-sick world which comes to our door? If we have no more to offer than Jahoram did, then we, too, had better rend our clothes and put on sack-cloth.

But there was in Israel a prophet of God — Elisha. And there is in our church not just a prophet, but the very Son of

God. And in Him there is help. In Him there is a cure. So we turn our steps toward Him. We may learn of His presence through our Sabbath School. We may hear of Him in the worship service. We may read of Him in the Bible, in our general reading.

Here is the point where many people fail in their quest for spiritual healing and power. For He does not always come out to us as we may expect. The blind man He cured by making some clay and putting it on his eyes. Others He healed by the touch of the hand. And there are those in our society today who can tell exactly how one is to be cured — how they can draw infinite power for their own use. Perhaps it may be the repetition of so many "Ave Marias," or pilgrimages to Rome or the Holy Land, or worship before certain shrines.

Marcus Bach tells of visiting one time the services of the "Seekers after Higher Things" — and received their aids to worship. A can with a slot cut in the top to receive money contained the following instructions:

1. Each morning when about to deposit your coin, stand in silence and declare: "I draw my supply from the Source of Infinite Supply. This is my seed."
2. As you say the words, you will feel the Power. This power will be revealed to you in the growing unshakable conviction that for this day, your supply will come to you.
3. Having dropped the coin, declare, "I am abundance as Thou the Source of All supply in the Universe art absolute."
4. Hold your bank in reverence.
5. Make this a daily discipline and never fail to add one coin a day, regularly, reverently.
6. Return your bank as soon as it is full. But in no circumstance keep it more than a month. (Perhaps Commission might look into this form of an aid to worship for the next year.)

Few of us are tempted into this form of mechanical salvation, for we know that we cannot buy our way into heaven. But there are those who refuse to accept the simple formula of the early church: "Repent, and be baptized every one of you in the name of Jesus Christ." But many like

Naaman may rebel against washing in the old river Jordan. Are there not splendid waters in our modern world that lie outside Israel? Are there not philosophies and ideas which are more beautiful and inspiring?

Certainly in our enlightened society we can find a new code of ethics. Since man has been able to unlock the secrets of the atom, ventured out into the realm of outer space with his missiles and satellites (soon perhaps man himself), the old ideas and theologies of ancient times and of our fathers no longer apply. Many people seem to think this is the case.

Various political theories have been tried to cure the leprosy which was eating away at man's life. Even Communism has for its supposed end a utopian society.

Psychology has offered avenues of escape — and we should never belittle the tremendous good which it has done. But any system of cure for our ills which does not find its origin within God will be ineffectual.

We may here in General Conference come forth with our programs for advance. We may proceed with certain goals and major emphases; unless they be of God they will avail nothing. But assuming that these plans are God inspired, for certainly they have come out of prayerful consideration, they have come to us by men who may in a manner be prophets of God in America and in our own denomination. But the effectiveness of these plans may well depend on the manner in which we receive them. We may become angry and turn away because it isn't what we expected. This was Naaman's first reaction to Elisha. We may go part way expecting a miracle. Naaman could have done this by dipping himself in the Jordan once or even twice. But it is only after he went all the way, seven times, was the miracle performed and he was cured. We, as Seventh Day Baptists, have not come from Syria to Israel but we have come from various places . . . we have all come seeking the message of God, but only as we obey completely will we find the healing for our sickness.

WOMEN'S WORK — Mrs. A. Russell Maxson

Mary Maxson Journalism Scholarship

In deciding the use of the gift of nearly \$3,000 from the Mary Maxson estate in Walworth, Wis., the Women's Board has studied into ways of meeting our denominational need for people who are trained in Christian Journalism. This is quite a new field for Seventh Day Baptists, but the need is apparent. Think of the writers who are needed to carry on the publications our denomination already has, such as the *Helping Hand*, *Junior Quarterly*, *Sabbath Recorder*, *Sabbath Visitor*, and *Mission Notes*, in addition to many associational and local publications.

The Mary Maxson Fund will be used to provide scholarships for people of our denomination who are talented and definitely interested in special training along this line. For two years we have offered to send editors of our publications to Christian Writers' conferences. Several have been able to attend. Now we wish to concentrate on new talent. This is an opportunity to improve your writing technique and to survey the needs in the field of religious writing in Christian Writers' conferences or on a college campus. The rules for the scholarship follow. Please note that the deadline is December 1, 1960. If you have questions or need extra copies of the rules for others who may be interested, write to the chairman of the committee, Mrs. Leland Davis, 619 North Ave., Battle Creek, Mich.

Administration of the Mary Maxson Christian Journalism Scholarship

1. The granting of the Journalism Scholarship will be under the jurisdiction of the Women's Board committee.
2. The Judging Committee would consist of three persons who are qualified in this field.
3. Their decision would be sent to the chairman of the Women's Board committee.
4. The scholarship would be available to promising beginners or for a refresher course to those already having some experience.

5. The scholarship would be in the form of an outright gift and not a loan. The only repayment expected would be in service to our denomination.

6. The scholarship would pay registration, room and board, and travel expenses at 8 cents per mile to the nearest school for courses such as are offered at Green Lake, Wis., at St. David's in Philadelphia, Pa., at Redlands, Calif., or Syracuse, N. Y. We would appreciate the recipient assuming the cost of one-half the travel expense where possible. In the case of a college student wishing to take such a course offered at his college, tuition only would be paid.

7. Probably two scholarships per year would be available. It is estimated that this might assure the plan's operation for about a five-year trial before funds would be exhausted, but it would be the hope of the board that the fund would be self-perpetuating through individual contributions, memorial gifts, etc.

8. The scholarship would be renewable on merit if a person had at least one religious item published in some Seventh Day Baptist periodical since the previous scholarship.

9. Requirements for scholarship application:

- A. Submit a 500-word essay in triplicate, on any religious topic to the chairman of the committee, Mrs. Leland Davis, 619 North Ave., Battle Creek, Mich.
 - B. Enclose a separate slip with your name, address, age, title of essay, and reason for applying for such a scholarship. Since all essays will be judged anonymously, do not put your name on the essay.
 - C. Submit two character references.
 - D. List any writing experience, such as school paper, yearbook, newspaper, magazine, or other writing.
10. Deadline for receiving applications for scholarship is December 1, 1960.

You are not responsible for what people think about you, but for what you give them reason to think.

ECUMENICAL NEWS

World Council Defines Proselytism

At the August meeting of the WCC Central Committee, a commission on proselytism and religious liberty headed by the Rt. Rev. Angus Dun, Protestant Episcopal Bishop of Washington, D. C., called on member churches to disavow proselytism as defined in the report. "Proselytism is not something absolutely different from witness; it is the corruption of witness. Witness is corrupted when cajolery, bribery, undue pressure or intimidation is used — subtly or openly — to bring about conversion." It also mentions "comparing the ideal of our own church with the actual achievement of another" and personal and corporate self-seeking.

At the Buck Hill Falls meeting of the U. S. Conference of the WCC the trends of the Council came up for consideration. It is reported to have engaged in lively discussion of whether the World Council is beset by tensions between "the new, the volunteer, the unorthodox" and "the old, the professional, the orthodox." The Rev. Walter D. Wagoner, Princeton, N. J., commented that the World Council is becoming "more institutionalized, more settled in its ways" and that the spirit of the ecumenical movement is "more and more expressed in certain regularized forms."

World Christian Endeavor

More than 1,000 Christian Endeavorers participated in the third Pacific Area Conference of the World's Christian Endeavor Union in Mexico City August 17-20. The theme for the gathering was "Christ, the Light of the World."

Delegates were present from the United States, Canada, Guatemala, Japan, Australia, New Zealand, Costa Rica, and all sections of Mexico.

In the keynote address Dr. Daniel A. Poling of New York City, president of the World's Union, said, "Christian Endeavor, world-wide and interdenominational since its organization nearly 80 years ago, has enrolled uncounted millions

of young people of all races, colors, tongues, and social conditions. It is and always has been deeply evangelical, purposefully missionary and evangelistic, and completely loyal to Jesus Christ as Lord and Savior. In this World Conference of Christian Endeavor we commit ourselves in joyful allegiance to Christ, the Light of the World, and pledge ourselves again and anew to go back to our countries and churches to make Him King over all," Dr. Poling concluded.

Billy Graham Comes to New York for New Crusade

The Rev. Dr. Billy Graham begins a new evangelistic crusade in Madison Square Garden, New York City, on October 7. The Protestant Council of the city is sponsor.

Concerning the campaign, Dr. Graham says:

"Humanly speaking, New York is the most unlikely city in the Western Hemisphere for successful evangelism — not that its sins are more scarlet than any other city, not that its corruption is any more odious than most other cities, but due largely to its heterogeneous make-up. In New York there are more Italians than in Rome, more Irish than in Dublin, more Germans than in Berlin, and more Puerto Ricans than in San Juan. Several hundred Spanish-speaking churches have invited us to conduct a crusade specifically designed to reach the vast Spanish population which numbers one million. To multiplied thousands of these people, the words 'revival,' 'evangelism,' or 'gospel,' have no specific meaning; yet deep within their hearts are the same yearnings, the same longings, and the same hunger for fellowship with God that exists in the hearts of people everywhere. In spite of the unique problems we will face, we are going by faith because we are convinced of the great spiritual need."

— W. W. Reid.

SABBATH SCHOOL LESSON

for October 15, 1960

Our Trust Is in God

Lesson Scripture: Psalm 121

THE SABBATH RECORDER

OTHER FOLDS AND FIELDS

Baptist World Secretary Retires

Dr. Arnold T. Ohrn, general secretary of the Baptist World Alliance since 1948, has retired from that job. Baptist leaders from several conventions came to Washington for a banquet given by the District of Columbia Baptist Convention honoring Dr. and Mrs. Ohrn a few days prior to their departure.

Speakers emphasized that the world fellowship organization has grown greatly in both prestige and service during Dr. Ohrn's twelve years here. He planned and directed three great world Baptist congresses: at Cleveland, 1950; at London, 1955; and at Rio de Janeiro, 1960. He has traveled on every continent, visiting Baptist groups in even the most remote parts of the world. He founded The Baptist World magazine. He enlarged the Alliance staff in Washington from two — himself and a secretary — to its present ten members, serving to encourage Baptist fellowship, service, and co-operation around the world.

Dr. Josef Nordenhaug, new general secretary of the Baptist World Alliance, will begin work in the Washington office November 1.

One-A-Day Congregations

Methodists will need to organize 400 new congregations a year and spend \$118,000,000 annually in church construction if they are to maintain their present ratio of 5.8 percent of the population during the next four years, says the Rev. B. P. Murphy, of Philadelphia, Pa. Dr. Murphy is the executive for church extension in the denomination's Board of Missions. Dr. Murphy bases his estimate on a nationwide survey of Methodist district superintendents and on detailed studies by his church extension staff. The survey revealed these specific needs for the years 1960-64, Dr. Murphy said: 1,600 sites for new congregations (1,188 were obtained during the 1956-60 quadrennium); 624 sites for relocating congregations; 1,658 parsonages, 1,580 sanctuaries, and 1,490 educational units, all for new congregations; 2,294 other probable church buildings.

— W. W. Reid.

Concordia Films Acquires Line of Children's Films

Concordia Films, the audio-visual department of Concordia Publishing House of St. Louis, has announced the acquisition of a line of natural science films for children.

The films have been produced by Church Craft of St. Louis, long-time makers of audio-visual materials for church, civic, and school organizations.

The twelve films, released as the "God's Wonders Series," are 10-minute, color motion pictures produced for children and designed to show God's handiwork in nature.

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA. — Our little church has kept its doors open through the summer this year even though some of its regular members were away on vacation. During August, when our supply pastor, the Rev. Rhodes Thompson, was also away, we continued services led by members of the Sabbath School. The regular worship service was used up to the sermon time when the group divided into classes for the Sabbath School lesson. We have kept our average around 30 for the summer.

The Sabbath School contributed \$25 to Our World Mission in a special offering, and also gave the equivalent of four hymnals for Salem College.

The church building has received a gleaming white coat of paint on the exterior, and the Social Hall, directly behind the sanctuary, is in the process of being remodeled. The ceiling rafters have been closed in with tile clocks and the walls and floor are being painted.

We were spared any damage from Hurricane Donna, although there was much debris and many fallen branches in the yard to be cleared away.

With our winter residents returning week by week, a busy winter schedule is anticipated. Our church welcomes any visitors that might come our way.

— Correspondent.

The Sabbath Recorder

Northern Association at White Cloud

The fall meeting of the Northern Association will meet with the White Cloud, Mich., church, October 7, 8, 9, using the general theme of Christian Citizenship. The Rev. Rex Zwiebel of the Board of Christian Education at Alfred will be the Sabbath morning speaker. Services begin at 8 p.m. on Friday evening, 10 o'clock Sabbath morning, and 2 in the afternoon.

"Citizens of Two Worlds" is the wording of the theme. The emphasis will be on church-state relations. Of special interest to many will be a men's sing, a youth program, and a youth party.

Accessions

Los Angeles, Calif.

By letter:

Leonard, Mrs. Alta
Rasmussen, Stanley
Rasmussen, Mrs. Stanley (Theona)

Marriages

Barber-West. — James H. Barber, son of Mr. and Mrs. Hiram W. Barber, Jr., of Westerly, R. I., was united in marriage with Dorothy E. West, daughter of Mr. and Mrs. Earl West of North Stonington, Conn., on July 16, 1960, in the Pawcatuck Seventh Day Baptist Church in Westerly, R. I. The service was conducted by the Rev. Earl Cruzan, pastor.

Cruzan - Beal. — Carol Bertha Beal, daughter of Mr. and Mrs. Harry Beal of Bridgeton, N. J., and Dale Frank Cruzan of Bridgeton, N. J., were united in marriage at the Marlboro Seventh Day Baptist Church on September 17, 1960, by the Rev. Earl Cruzan, uncle of the groom.

Downing - Pederson. — Miss Jane Pederson, daughter of Mr. and Mrs. Ivar Pederson of New Auburn, Wis., and Paul Downing were united in marriage July 2, 1960, in the New Auburn Seventh Day Baptist Church by the Rev. Kenneth Van Horn.

Gavitt-West. — David E. Gavitt, son of Mr. and Mrs. John W. Gavitt of Westerly, R. I., was united in marriage with Ruby E. West, daughter of Mr. and Mrs. Earl West of North Stonington, Conn., on Sept. 3, 1960, in the Pawcatuck Seventh Day Baptist Church in Westerly, R. I. The service was conducted by the Rev. Earl Cruzan, pastor.

Maxson - Bond. — Lyle Everett Maxson and Bessie Alice Bond were united in marriage at the bride's home in Nortonville, Kan., on September 10, 1960, by the Rev. Robert P. Lippincott.

Births

Crandall. — A son, Gregory Dean, was born September 8, 1960, to Mr. and Mrs. Stanley Crandall of Farina, Ill.

Horwood. — A daughter, Charlene Janette, to Richard and Shirley (Bottoms) Horwood of Farnham, N. Y., on August 15, 1960.

Kilts. — A son, Karl Gordon, to Mr. and Mrs. Gordon Kilts of the Schenectady church on July 26, 1960.

Obituaries

Baird. — Mae Clarke, daughter of the late Henry and Katherine Curtis Clarke, was born at Waterville, N. Y., August 5, 1870, and died at the Oneida City Hospital, Oneida, N. Y., May 16, 1960.

In her youth she became a member of the First Brookfield Seventh Day Baptist Church at Leonardsville, N. Y. Though continuing her membership at Leonardsville, she has considered Verona her church home during the many years that she has resided here.

Survivors include a stepdaughter, Mrs. William Willett, Carsonville, Mich.; a sister, Mrs. Florence Stukey, Oneida; twelve grandchildren, and several nephews and nieces.

Memorial services were conducted by her pastor, the Rev. C. Rex Burdick. Interment was in the New Union Cemetery, Verona Mills. —C. R. B.

Hiscox. — Flora Langworthy, daughter of the late George N. and Mary Langworthy, died at Baldwin, L. I., N. Y., September 15, 1960, at the age of 83 years.

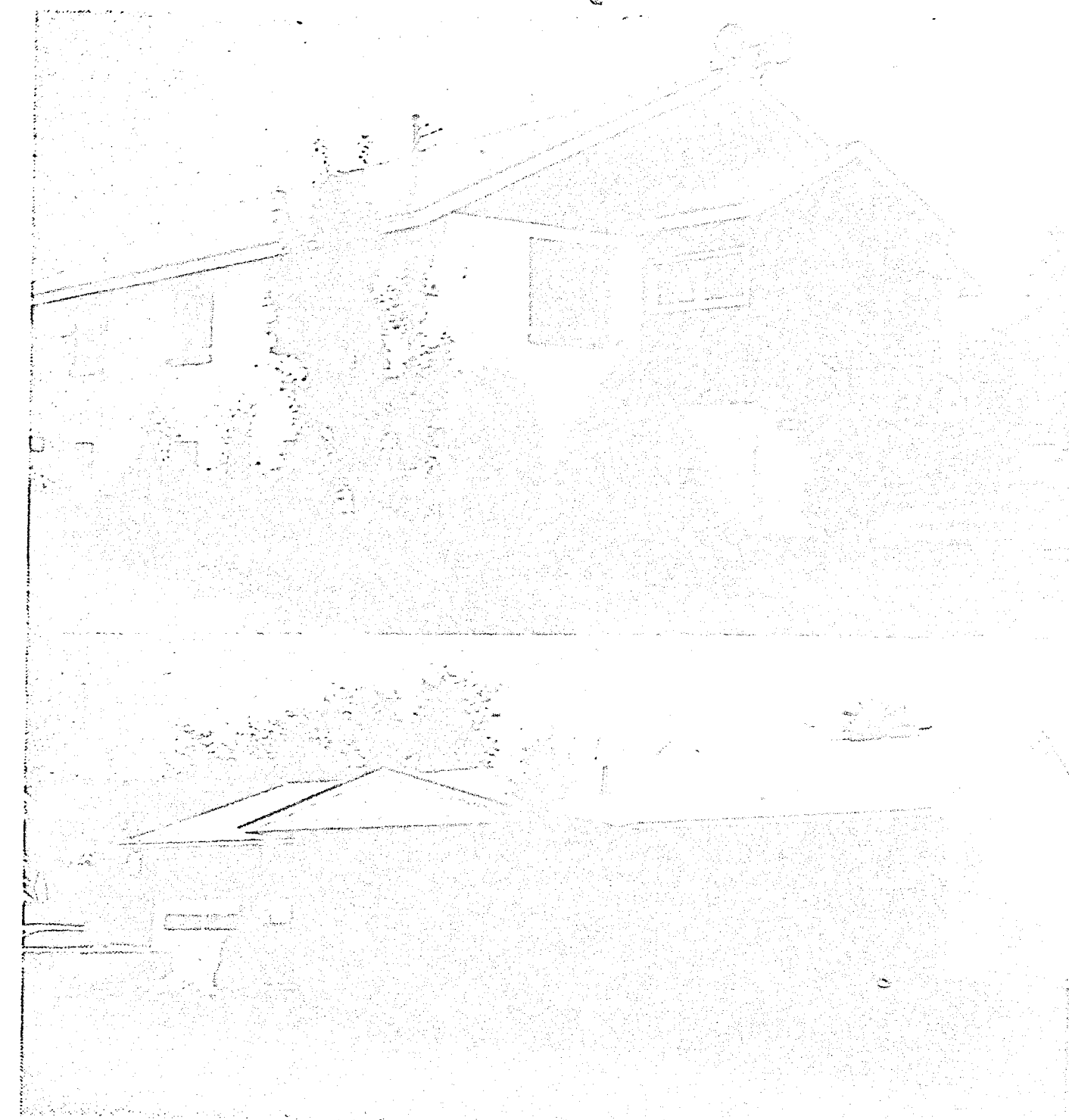
Funeral services were conducted from the Weigand Funeral Home, Baldwin, L. I., September 16. The Rev. Edgar Wheeler conducted the committal service at River Bend Cemetery, Westerly, R. I., on September 17. —E. C.

Warner. — Vie Newey, daughter of the late Arthur G. and Lois Hustead Newey, was born in the town of Verona, N. Y., March 24, 1873, and died July 19, 1960, at the home of her son, Stanley, with whom she had resided many years.

Besides her son she is survived by two daughters, Mildred (Mrs. Allen Lennon) and Eula (Mrs. Claude Sholtz); two sisters, Mrs. Irving Williams and Mrs. Chester Stone, all of near Verona; twelve grandchildren; thirty great grandchildren, and one great-great grandchild.

All her life she has been a faithful and active member of the Verona Seventh Day Baptist Church and for thirty-one years she has served her church as a deaconess. She was among the first group of deaconesses to be elected and ordained by the Verona church.

Memorial services were held at the church with her pastor, the Rev. C. Rex Burdick, officiating. Burial was at the New Union Cemetery, Verona Mills. —C. R. B.



"The People Had a Mind to Work" (Neh. 4: 6).

Under the enthusiastic leadership of a layman, the people wrought with their hands in Jerusalem a new house of prayer in the days of Nehemiah. In much the same way a church and parsonage have taken shape in an empty field between two streets in the city of Schenectady — remarkable achievement.