

The Sabbath Recorder

Mrs. Pearson, and group singing was led by Pastor Bass.

Even though there were no conversions or new members, there were many visitors from Paint Rock and neighboring communities attending each evening, and we had definite evidence that many persons were inspired and made to think seriously.
—Correspondent.

Accessions

Second Brookfield, N. Y.
By Baptism:
Edward Alli
White Cloud, Mich.
By Baptism:
Mrs. Earl Babcock
Dale Cruzan
Duane Cruzan
Donna Sanford

Marriages

Palmer - Dye. — William Palmer, son of Mr. and Mrs. Herman Palmer of Brookfield, N. Y., and Miss Gloria Dye of New Berlin, N. Y., were united in marriage in the Second Brookfield Seventh Day Baptist Church, the evening of September 3, 1960, by Pastor A. A. Appel.

Births

Bartlett. — A son, Raymond Jerald, Jr., was born September 13, 1960, to Jerry and Carolyn (Loofboro) Bartlett of Lost Creek, W. Va.
Dawson. — A daughter, Mary Antha, was born September 23, 1960, to Howard and Martha Dawson of Jane Lew, W. Va.

Obituaries

Place. — Ruth Artamesia, daughter of the Rev. Alvin Ayers and Ruth Sherman Place, was born at Nile, N. Y., March 30, 1872, and died at the Harris Nursing Home, Hornell, N. Y., July 18, 1960.
In 1881, the family moved to Scio, N. Y., where her father became pastor of the Scio Seventh Day Baptist Church. When about thirteen years of age, she and several others in her Sabbath School class were baptized in the Genesee River by the Rev. Jared Kenyon. On February 26, 1897, she brought her letter from the Scio church to join the First Alfred church, her family having moved to Alfred in 1895.
In 1913 Miss Place was elected a deaconess of the Alfred church, in which office she continued until her death.
From early girlhood she was active in the WCTU. She served in the Primary Sabbath School for a number of years.
She is survived by several nieces and one nephew.
Memorial services were held at the Alfred

church with her pastor, the Rev. Hurley S. Warren, officiating. Interment was in Alfred Rural Cemetery. — H. S. W.

Rogers. — Dr. Charles P., was born in New Market, N. J., in 1867, and died in New York City on June 11, 1960.

After being graduated from Alfred University in 1888, Dr. Rogers studied law. He was a member of the law firm of Holmes Rogers, and Carpenter of New York City for many years.

He was elected to the Board of Trustees of Alfred University in 1933, and served as its chairman from 1942 to 1946. He was made an honorary member in 1950, a relationship which continued until his death.

On October 11, 1936, Dr. Rogers joined the First Seventh Day Baptist Church of Alfred.

Memorial services were conducted at the West End Presbyterian Church, New York City, June 14, 1960. Interment was in Westerly, R. I.
— H. S. W.

Saunders. — Harold Briggs, son of the Rev. Earl P. and Carrie Briggs Saunders, was born in Alfred, N. Y., November 2, 1894, and died at Strong Memorial Hospital, Rochester, N. Y., June 28, 1960.

He was baptized April 11, 1914, and joined the First Seventh Day Baptist Church of Alfred, of which he was a lifelong member.

He was united in marriage with Miss Jean Prentice of Arlington, Mass., August 16, 1922.

Upon graduation from Alfred University, he did graduate work and devoted his life to teaching, starting at Greenwich, Conn., in 1921, and retiring from the Rochester, N. Y., school system in January, 1960, having taught in the system for thirty-five years.

He is survived by his wife of Pittsford, N. Y., where they made their home; a sister, Mrs. Thomas Henley of Biloxi, Miss.; a brother, Capt. Edward E. Saunders, USN, (Ret.) of Asheville, N. C.; and several nieces and nephews.

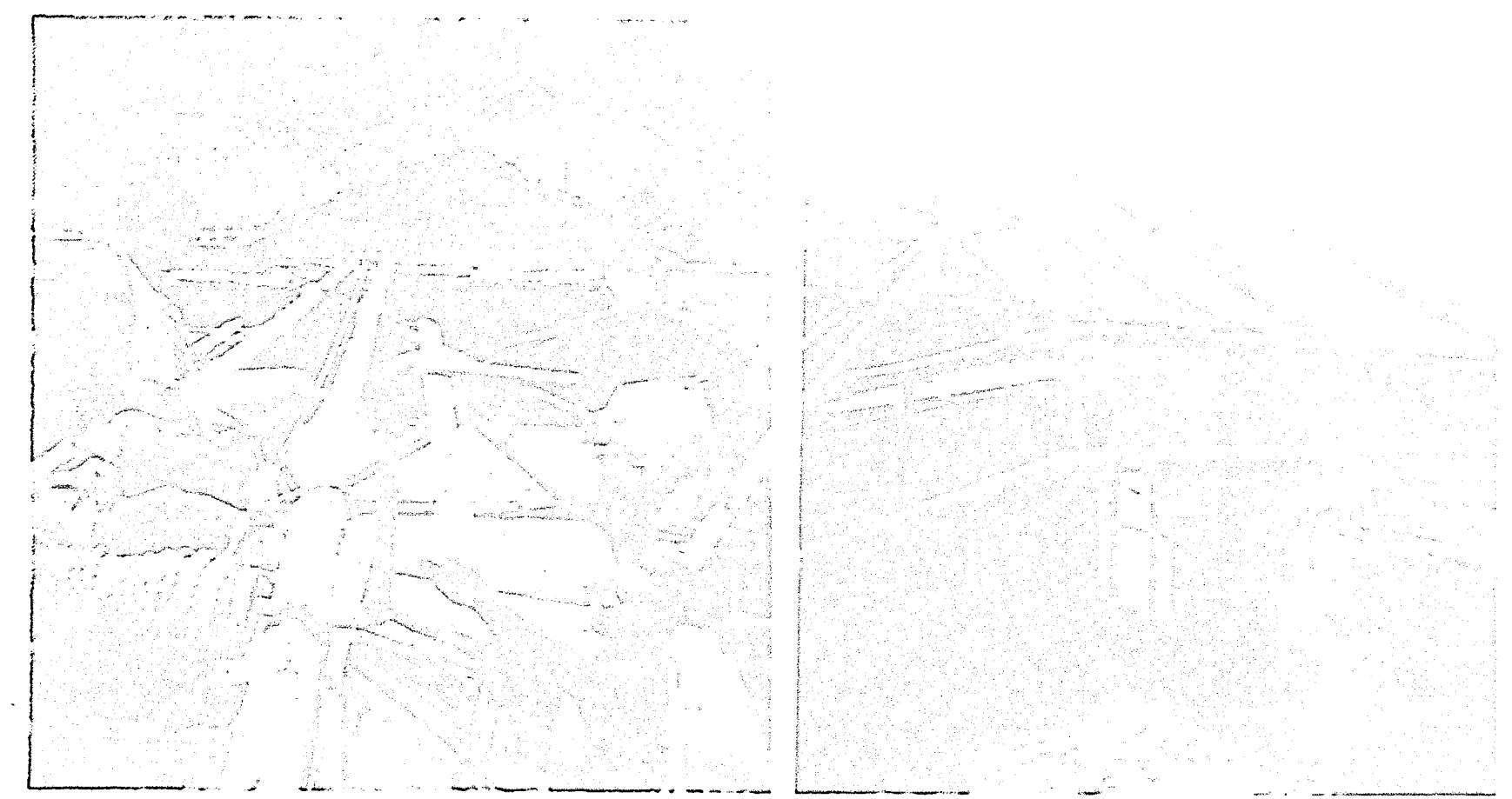
Memorial services were held at Pittsford, with his pastor, the Rev. Hurley S. Warren, officiating. Committal service was conducted at Alfred Rural Cemetery, where interment was made.
— H. S. W.

Spencer. — Gladys Edwards, daughter of Osmas and Lillian Shaw Edwards, was born in Rockville, R. I., June 15, 1892, and died at Shelter Cove Nursing Home, Westerly, R. I., September 21, 1960.

She joined the Rockville Seventh Day Baptist Church on August 5, 1911, after being baptized by the Rev. A. G. Crofoot. She was active in the church and the Loyal Workers Society. She was married January 15, 1920, to Edgar T. Spencer.

Surviving are her husband and three daughters: Mrs. Royden Matteson of Hope Valley, Mrs. Robert M. Cook of Grandview, Wash., and Mrs. Earl Travis of East Greenwich; a brother James R. Edwards of Rockville; and nine grandchildren.

The memorial service was conducted at the Avery Funeral Home in Hope Valley by her pastor, the Rev. Neal D. Mills, and burial was made in Pine Grove Cemetery, Hope Valley.
— N. D. M.



This Is the Way We Build Our Church

At Makapwa Mission in Nyasaland much of the financing for the new church has to come from outside the country but nearly all the materials are of local origin, as are the laborers and their methods. Note how the roof supports, assembled on the ground, are hoisted into place by a hand-operated windlass. When the director of the mission, the Rev. David Pearson, arrived at the mission station the first week of October after a year's furlough, one of the most gratifying sights that greeted his eyes was probably the great progress made on the much-needed new house of worship.

Mission work includes educating children and providing medical care for all ages but the success of the work is better judged by the need for a bigger and better church than by the statistics of school enrollment and the increased number of patients treated.

Nyasaland, a land-locked, narrow country, short on natural resources, is one of the most needy countries of Africa. Seventh Day Baptists in the few years since their mission was re-established have contributed much to the welfare of the people. With churches established from south to north it is now numerically the largest foreign mission field of the denomination.

The Sabbath Recorder

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Confusing the Sabbath Issue

Thousands, and even millions, of people attach great importance to the words that fall from the lips of certain men in high places. That, of course, is true of Pope John XXIII. When people reach multitudes and are quoted around the world one could wish that they would choose their words with utmost care. The largest headline in the Advocate, official publication of the Archdiocese of Newark, N. J., under date of September 22, reads, "Pope Stresses Observance of Lord's Day." He was speaking before a Eucharistic Congress in his native Bergamo Diocese, the theme of which was, according to the newspaper, "The Third Commandment: Remember thou keep holy the Lord's Day."

Quoting the commandment with this change of wording seems to some of us to be less exact than could be expected. The confusion increases when Pope John points out in his message that God's example of resting after His six days of creative work is told "in such a lively and eloquent way precisely to celebrate the meaning of the Lord's Sabbath." "Yet," he continued, "Sunday is observed today as though the traditional observance were outmoded." With a mixture of what some of us would term well chosen and poorly chosen words he is reported as expressing the hope that from Bergamo there would spread "the will and intention to sanctify the Sabbath and the Christian feasts according to the commandment."

Just what commandment did God give through Moses in regard to keeping a day holy? No faithful translation (no Catholic Bible as far as we know) makes the mistake of rendering the original "Sabbath" of Exodus 20: 8 as Lord's Day. We should not treat the Word of God carelessly. The Pope is right in calling it the Lord's Sabbath but wrong in speaking of the observance of Sunday as being the same as sanctifying the day of the commandment.

Such loose thinking is by no means confined to the head of the Roman Church. The popular radio and TV preacher and author, Norman Vincent Peale, does much the same thing. He has an article in the October 1955 issue of his magazine Guideposts entitled, "What's Happened to Sun-

day?" He speaks of the pendulum swinging too far from strict Sunday observance. In one sentence he writes, "There has been a sad let-down among Christians with regard to the Sabbath." In the previous sentence he had spoken of Sunday as being a day of excesses. Interchangeably throughout the article he uses Lord's Day, Sunday, and Sabbath. On what grounds other than inherited custom, one might well ask.

Dr. Peale appeals to Scripture in his usual "positive thinking" style: "I can't find anything in the Bible that says Sunday must be a somber day of gloom. There is a middle course between the extremes of self-deprivation and self-indulgence." Well spoken, except that the Bible says nothing at all about Sunday or about observing the first day of the week as a Sabbath. The day of joy and delight, the day on which no fasting was permitted was the Sabbath both in the days of the prophets and in the days of the apostles. Christians ought to surpass all others in clear thinking and careful use of the written Word. Let us not confuse the days of the week as set by God.

American Red Cross

There is probably no organization comparable in scope of its professional and volunteer service. It is everywhere, with facilities to investigate the needs of almost any family or community. The magnitude of its operations was amply illustrated when it had 661 nurses and 300 national staff members standing by to help victims or possible victims of Hurricane Donna as it moved the whole length of our Atlantic Seaboard.

It is estimated that about 13,000 families will need Red Cross rehabilitation assistance, and that the Red Cross may spend approximately \$3,500,000 in the hurricane relief operations.

The support or non-support of this service organization is a matter of choice. Some may have memories of some friend or relative not getting the maximum of assistance desired. Let us be careful not to make hasty, ill-founded judgments. Every servant of the public, teacher, doc-

MEMORY TEXT

Therefore we conclude that a man is justified by faith without the deeds of the law. . . . Do we then make void the law through faith? God forbid: yea, we establish the law. Romans 3: 28, 31.

tor, clergyman, congressman, or what have you, fails to come up to someone's expectation and may be sincerely sorry if any negligence is involved. It is wrong to judge the organizations or individuals by their occasional failures rather than by their great record of service rendered. The American Red Cross, unquestionably, has such a record.

EDITORIAL NOTES

Better English Campaign

The Milton and Milton Junction (Wis.) Courier reports editorially that Milton College has ordered 5,000 gummed stickers reading, "The English in this paper is not acceptable," then lists three possible reasons:

"It appears to be the result of carelessness. In the future I will expect you to write with more care.

"The English in this paper is so poor that your grade has been lowered. It would pay you to write with more care.

"You should take this paper to your adviser who will arrange for you to take remedial work with the proper instructor."

It is to be assumed that these stickers will be used not so much by the English Department as by some other departments that require papers. College professors are aware that any emphasis on the physical sciences below the college level which decreases or belittles instruction in the correct use of English defeats its own purpose. Knowledge possessed which cannot be expressed is of little value.

The problem attacked by Milton College by using these stickers is one faced to a certain extent by editors of religious journals. Religious thoughts submitted for publication cannot be effective unless expressed in clear, well-chosen words put together according to generally accepted grammatical rules.

Students Speak on Church Segregation

The National Student Christian Federation, a youth organization related to the Division of Christian Education of the National Council of Churches, has called for the opening of all churches to people of all races. This in itself is nothing very new. The NSCF, however, has spelled it out in no uncertain terms at its General Assembly held recently at Denver, Colo., according to an item in *The Interchurch News*.

Churches were urged "to determine, if they have not already done so, and to make known, even by paid advertisements in local newspapers if necessary, that their worship services are open for any, irrespective of race, who will come sincerely and devoutly to worship God."

They were also urged by the students to fix a date when they would accept applications for membership; to open other church activities, such as Sunday schools, to all; and to make a public stand for equal economic opportunity, racial freedom, and justice for all peoples.

Missionaries Returning to Congo

It is encouraging to learn that Methodist missionaries accompanied by a number of Congolese leaders completed a survey of Central Congo Methodist mission stations at the end of August, and cabled their home office: "Conditions and spirits excellent. Property in perfect order." Most of their male missionaries who were evacuated in July to Southern Rhodesia have now resumed their work in the Congo.

If this is true of the mission work of one denomination it may soon be true of others. The total number of missionaries forced to flee the country was very large. Whether or not the present government of the Congo is stable remains to be seen. For the time being, the anti-Christian, anti-missionary elements are not in the ascendancy. Love and goodwill may make further gains now that most of the foreign representatives of Communism have been expelled from the country. For this all Christians should pray.

In The Unity of The Faith

(A book review by Dr. Melvin G. Nida)

Something of the value of our co-operative endeavors with Christians united in action is witnessed as a Seventh Day Baptist pastor participates in the production of a book that coincides with the tenth anniversary of the National Council of the Churches of Christ in the United States of America. Rev. Earl Cruzan has written the sixth in a series of 27 sermons and meditations published under the title, *In the Unity of the Faith*. The publisher is the Christian Education Press of Philadelphia.

The purpose of the book is clearly set forth in the Foreword by Dr. Edwin T. Dahlberg, president of the National Council. He writes: "The twenty-seven ambassadors of Christ whose messages are recorded here have all played a significant part in the ecumenical movement of the Christian Church. Some are archbishops and bishops of their respective communions; some are presidents, stated clerks, or executives by other names. They voice the faith of churches all the way from the Eastern Orthodox groups to the Seventh Day Baptists and the Philadelphia Yearly Meeting of Friends. Yet they speak one language. The accents of the Man of Galilee can be clearly heard.

"May God bless all of us who read what they have written and spoken, that with the help of the Holy Spirit we may achieve the answer to Christ's prayer on the last evening of his earthly life: 'That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one' (John 17:21-22)."

It is an interesting book to read, not only because one of our own men has thus broken into print on a national scale, but because of the wide variety of expressions here given voice. Some speak to our personal needs. Some express our Christian responsibilities in a changing world. Some define the unity that Christians should seek. The differences are clear, but the unity is also clear: "the unity spoken of here is something more than unity for its own sake. It is not super-

ficial 'togetherness'; it is unity with a passionate and powerful sense of mission."

If you read the book as I have, you will begin with the message by Earl Cruzan and then go back to the beginning, read through to the end, and finally reflect on the words of Dr. Dahlberg: "They voice the faith of churches all the way from the Eastern Orthodox groups to the Seventh Day Baptists and the Philadelphia Yearly Meeting of Friends."

Then, if you react as I have done, you will offer a prayer of gratitude for a Christian institution that respects the individuality and the contribution of the small groups and you will determine to prove more worthy of that respect.

Manhattan's First Motel Receives Bibles

A recent event of unusual significance in New York was the presentation by the New York Bible Society of 155 Bibles to be placed in the guest rooms of Manhattan's first motel, the Skyline Motor Inn. The inn is strategically located on New York's West Side, a few blocks north of the Manhattan terminus of the Lincoln Tunnel.

For generations the New York Bible Society has borne the responsibility of furnishing Bibles to all of the city's hotels. It will extend the same service to motels. The Skyline Motor Inn is the first of several which will shortly be built in New York City.

The presentation was made by the society's president, John J. Dahne. Also present at the ceremony were pastors of four churches all within walking distance of the new motel.

COMING IN NEXT ISSUE

On the Missions Page next week will be the story of the dedication of the new church pictured under construction on the cover of this issue. Note that the Nyasaland Conference meeting in the new building had a congregation larger by 2 or 3 hundred than our recent U. S. Conference in Arkansas.

Look also next week for a feature article, "A Family Affair" and the total figures on OWM for 1959-60.

SABBATH SCHOOL LESSON

for October 29, 1960

Our Response to God

Lesson Scripture: Psalm 1; Romans 12: 1-2

Now Is the Time

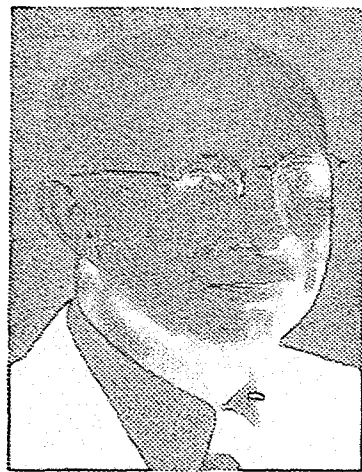
By Junius Stevens*

Time is measured by the movements of the heavenly bodies. One day of twenty-four hours is made by one revolution of the earth on its axis. Since time is made in this way it can be reckoned and accounted for. There is not the least danger that time will be lost, but there is danger that we may lose our sense of time and so not make the most efficient use of it. We earth-bound mortals cannot understand the great sweep of time as God can.

For us there are only three days that are important: yesterday, today, and tomorrow. But yesterday is already past; tomorrow we never see, for when it reaches us it is always today. So our three days are, in reality, one. Only today belongs to us and then only a moment at a time. The hour that is gone belongs in the past with yesterday; we can do nothing about it. Its record must stand, whether it is gratifying or disappointing. We cannot change it in the smallest detail.

So for us all time is concentrated and focused on the present moment. As the burning glass concentrates the sun's rays and focuses them on one spot, so is time compressed into the moment that is now. The point is we live in the present moment and must make that moment as perfect as we can. The best way to prepare for tomorrow is to make now all that it should be. "That which hath been is now; and that which is to be hath already been; and God requireth that which is past" (Eccles. 3: 15).

*Junius Stevens is treasurer of Christ's Seventh Day Baptist Church of Los Angeles located at 264 W. 42nd St., the address that was so well known before the congregation of the larger church moved into its new building in the Highland Park district (4976 North Figueroa St.). Another brief article by this humble Christian layman will appear in an early issue under the title "The Holy Sabbath Day."



Tracing and Using

Our Religious Heritage

By HARLEY D. BOND*

"I will cause them to return to the land I gave to their fathers and they shall possess it" (Jer. 30: 3).

On October 31, 1517, Martin Luther posted his theses on the door of the church at Wittenberg, Germany. These theses were not in protest against Sunday-keeping, but against the tyrannical dictatorship of the Church of Rome. Martin Luther loved the Roman Church, but he pleaded for the liberty of conscience, freedom to interpret the Bible according to one's own convictions, and freedom to worship as conscience dictated. He was probably unaware of the revolution in religious thinking which this act would precipitate. Had he, however, been thoroughly cognizant of the significance of the seventh day Sabbath, it is likely that the Protestant world would now be a Sabbathkeeping protestantism.

Sabbathkeeping is older than Christianity. Scholars are agreed that with the coming of Christianity from its Judaic origin of monotheism, early Christians were Sabbathkeepers. There is little documentary evidence to trace this practice through the Dark Ages, while the Church of Rome dominated the scene with approval of Sunday, first as a holiday, and later referred to by early Protestants as the "Lord's Day," but the evidence at hand seems to confirm the thought that

*This message by Harley Bond was delivered on Sabbath morning at the Salem church October 24, 1959, and was circulated to the church mailing list by the pastor on July 1, 1960. It takes on added significance as something from the pen of the newly appointed executive secretary of General Conference. Mr. Bond has been a deacon of the Salem church of which he writes here for more than 20 years. Since 1930 he has been associated with Salem College in a variety of positions: teacher of Biology, dean, treasurer, and assistant to the president, the office he will relinquish when he becomes executive secretary next June. These varied responsibilities have fitted him for his new position.

early Christians in England, Scotland, Ireland, and Wales were Sabbathkeepers. There is good evidence that Paul and the apostles were Sabbathkeepers, and considerable evidence that early Christianizing of the British Isles was by these early Christians, or by some of Paul's converts resulting from his imprisonment, and occurring about A.D. 61.

The possibility of tracing the history of our denomination in one brief discourse is too great a task to attempt. We shall confine ourselves to a brief historical background of one of the churches, the Salem church, as it traces its origin back into antiquity.

The records of organized Seventh Day Baptist churches go back to the old Mill Yard Church in London. While fragmentary documents speak of Sabbathkeepers as early as 1389, it was not until 1617 that John Trask became the pastor of this old church. This church was the outcome of a religious revival, initiated by Trask, but to which he succumbed and became a Sabbathkeeper. The history of the church is a stormy one, interspersed with persecution and martyrdom, but also with the development of other churches in England.

In 1665, Stephen Mumford came to America from England. He was a member of the Bell Lane Church in England. When he came to America he attended the Newport Baptist Church at Newport, Rhode Island. Without any formal preaching he convinced a few members of that church of the propriety of Sabbathkeeping. Even though this was the church of Roger Williams, they soon learned that "liberty of conscience meant liberty to believe and practice according to the established dogmas and decrees" of that church. Leaders in the church began to preach about these

Sabbathkeepers and their Sabbathkeeping practices, and to denounce Mumford and his followers as "heretics." Finding it impossible to keep the Sabbath and remain within the church, Mumford and four others withdrew in 1671. A little later the same year, with two others who had joined the five, they established the First Seventh Day Baptist Church at Newport. This church building has now been incorporated into the museum at Newport, R. I., and the original communion set is deposited there.

Growing out of the church at Newport, New England churches were established, including the one at Westerly, R. I. For more than thirty years the members of the Newport church who lived in the surrounding territory remained members of that church. In 1708, a distinct church organization was effected, and the church at Westerly was established.

About 1740, still with a pioneer spirit, members of the Westerly church migrated to Shrewsbury, N. J. Here the members of that congregation engaged in farming, salt refining, and cooperage. They were without a meeting house, however, and it was not until about forty years later that a building was constructed. It was during this time that the church was torn between the thought of revolutionary conflict and that of not bearing arms. Some of the members had come from Quaker stock and were opposed to bearing arms, but the minister of the church, Rev. Jacob Davis, enlisted with the Continental Army along with others of his congregation. Following the war, the territory having been devastated (this was near the site of the Battle of Monmouth), and many of the folk made destitute, it was determined that a large part of the congregation would join the westward trek in search of more prosperous territory. So, in 1789, the die was cast. Ten wagons and some seventy souls prepared to travel westward. Prior to their departure, Rev. Jacob Davis preached a farewell sermon to those left behind; they all partook of refreshments, and they all set forth for Virginia.

The migrants from Shrewsbury settled on White Day Creek, in what is now Monongalia County, W. Va. They had purchased land at this location, and they

remained here for about two years. Being somewhat unhappy over the condition of the land where they were living, they were approached by Samuel Fitz Randolph, himself a Seventh Day Baptist, and encouraged to investigate land he owned on Tenmile Creek, a tributary to the West Fork of the Monongahela River. This they did, and finding the location satisfactory, they moved from White Day Creek to a place named by Randolph, New Salem. This move was made in 1791.

Arriving at New Salem, a town was laid out. It consisted of a main street running almost east and west, with two other streets, one on either side of Main Street, and running parallel with it. Two additional streets were planned, running parallel with each other, and at right angles to Main Street. Here they built a block house and dug a well, the location of which is on the present parsonage property. Fortunately the area was somewhat removed from the main traveled routes of the Indian tribes, and there was little trouble from this source. The residents were thus soon permitted to move outward into the surrounding territory and to establish other centers for homes and places of worship.

In 1795, the church determined to construct a meeting house. The records are incomplete as to what happened to this plan. Whether a building was constructed and burned, or possibly was never constructed, we do not know. In 1801, however, the first known church building was "raised." It was of hewn logs, 22 feet wide and 28 feet long, with a balcony, and heated by means of a double fireplace. Even though it was crude, it served as a place of worship until 1857, when it was replaced by a frame structure. During these years families had migrated from the town to the surrounding territory. Prior to, or shortly after, the construction of the second church building, churches were established at Lost Creek, Black Lick, Greenbrier, Middle Island, Berea, West Fork River, North Fork of Hughes River, Pine Grove, Roanoke, Bear Fork, Copen, and West Union. The frame church continued to serve until 1901 when a brick church was constructed at a cost of \$9,000.

(Continued next week)

A Parting Message

By Rev. David C. Pearson

Bettie, Debby, and I were privileged to tour our Seventh Day Baptist churches during our recent furlough in the United States from our Nyasaland field of labor. Our American travels took us through thirty-eight states and over 30,000 miles.

Our New England churches were visited last fall while we were in the Boston area studying at Gordon Divinity School.

The majority of our churches were covered during the rounds of our five-month tour which began in mid-March and ran through mid-August, except for three weeks which we were pleased to spend with our parents. From home to home we went, some fifty in all, where we were overnight guests. This figure does not include numerous other homes where fine food and fellowship were enjoyed. One brother worked hard in an effort to repair our faithful, yet sometimes faltering Ford. Our thanks is yours.

We are also grateful for the interest in missions which was so plainly evident in many quarters. We thank the individuals and churches who gave to the support of our trip and other missionary projects.

Not only did we speak specifically of our Makapwa Mission, but we sought to represent the cause of missions generally, as Christ's only plan for the salvation of the world.

The Lay Development Program was also stressed, though not in all churches. Sometimes, time did not permit our doing so. In many of our churches the program was already in operation and running smoothly. Words of commendation were given on occasion; whereas, at other places, explanations were given. One church had already entered into its own program of Lay Development prior to the acceptance of the official program by our denomination at large.

We would encourage all (and we include ourselves) to not grow weary in well-doing, but to continually search out ways and means whereby we might better serve our Lord and Savior. Special consideration can well be given to our basic commitment

to Christ and the utter need for man to be born anew with the birth from above.

The desire on the part of many to study and restudy our denominational beliefs is commendable. May our liberty to study as Seventh Day Baptists be ever coupled with the guidance and instruction of the Holy Spirit. Liberty of thought alone can misguide. Certain truths are axiomatic and never change.

We visited fifty-five of our churches and three fellowships. Churches of other denominations were also visited: Methodist, Baptist, Pilgrim Holiness, Seventh Day Adventist, Seventh Day Brethren, People's Christian, and other independent groups.

Meetings number upwards of 150; visits to schools number 7; camps assisted were 2. Pictures depicting mission work in Nyasaland were shown approximately 80 times.

Faltering, feeble and sometimes prone to fall, we can still find a place of service to Christ. All of us are needed in His Great Cause. Can we not give our best?

Missionary-Pastor Exchange Plan

A plan has been approved by the several organizations and personnel involved whereby our missionary in Jamaica will exchange services with a pastor of this country during the missionary's furlough. The Rev. Leon R. Lawton will be returning to the States from Jamaica for a shorter than usual furlough of nine months, beginning early in December of this year. During the nine months' period the Rev. Duane L. Davis, pastor of the Lost Creek and Roanoke Seventh Day Baptist churches, will take up Pastor Lawton's duties in Jamaica. Pastor Lawton and family will live in the parsonage at Lost Creek and carry on the pastoral services of the Lost Creek and Roanoke churches, while Pastor Davis and family will live at 13B Ripon Rd., Kingston, Jamaica.

The many details in carrying out such an exchange plan are being worked out. Following Conference in 1961 Pastor Lawton and Pastor Davis will each resume his usual duties.

Teacher Training Workshop
at Makapwa

By Miss Joan Clement

This is school holiday time. I have been especially enjoying myself with a summer school, so to speak, for the teachers under our employ. It is sort of a refresher course for those who have been previously trained, and a real "quickie" for those who have not. The entire "Institute" or "Workshop," or whatever you choose to call it, lasts for a period of two months and we have all had a very fine time. There are two weeks left to go.

The Pearsons will be due to arrive just two days before we wind up the classes and I am happy that all the teachers will be here to greet them. Every day we try now to imagine where they are and what they will be doing.

All of us have been keeping well but ever so busy! . . . There is a new plan this year by the Education Department to start the school year in January rather than in October. This has many advantages, the chief one to my mind is that we shall miss the very hottest of weather. Also a new school syllabus is coming off the press this month and all the lesson schemes and plans will need to be redone.

Since we closed school in July this has given us a nice long holiday in which to do the Teachers' Training, make the new schemes, etc. Also it has made it especially fine for those students who work for their fees, as it gives them a much longer working time than usual.



Barbara Bivins, nurse, and her young friends.

Activity at Green Lake

The green of the foliage was more predominant than it usually is in October at the Green Lake, Wisconsin, meetings of committees of the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. but the activity was as full and intense as in former years.

Helping Hand Editor Don A. Sanford, and Secretary Rex E. Zwibel represented the Seventh Day Baptist Board of Christian Education with Mr. Sanford serving on the Committee on Adult Work and Secretary Zwibel on the Committee on Administration and Leadership. Each served on subcommittees. (See Mr. Sanford's article elsewhere in this issue).

Worship, fellowship, and work filled each day from 7:30 a.m. to 9:30 p.m. and sometimes later.

Much of the time in the Committee on Administration and Leadership is used in discussing curriculum and textbooks for leadership education in Christian Education. All of the books used in leadership training schools that follow the National Council courses are under its supervision. The Committee on Administration and Leadership originates, or causes to be originated, a course that is desired to fill a particular need, writes a course description, and secures someone to write a text. The book is then reviewed, and if it meets expectations, is recommended for the course. A leader's guide is written, and the course is listed in the Leadership Education Curriculum Handbook. All Seventh Day Baptist churches that have leadership training classes ought to have a copy of that book. It can be secured from the Division of Christian Education, NCCC, 475 Riverside Drive, New York 27, N.Y.

Other books, both old and new, are suggested for texts or supplementary reading. Several hundred books have been reviewed to glean the best ones and make them available for teacher and student.

Another subcommittee dealt with problems of administration of Christian Education programs, while another dealt pri-

marily with work and problems of directors of Christian Education.

One of the highlights of the week was a birthday party when all committees, approximately 200 persons, gathered in Pillsbury Hall to celebrate the 10th anniversary of the formation of the National Council of Churches. Impromptu speeches and skits made us realize that we are the National Council of Churches, and that every person is responsible for the program of that great Christian body.

Wisconsin-Minnesota Churches Report Inspiring Meetings

By Mrs. Lester Greene

The semi-annual meetings of Northern Wisconsin and Minnesota churches convened at Dodge Center, Minn., September 9-11. Attendance was large and many participated in the weekend services.

The theme, "I Know Whom I've Believed," was carried out through the meetings.

On Sabbath eve the Rev. Donald Richards, the new pastor of the Dodge Center church who had so recently arrived with his family, brought the message "I Know Whom I Have Believed Through the Word." It was a very inspiring sermon and three persons rededicated their lives to the Lord's service.

On Sabbath morning Pastor Kenneth Van Horn spoke again on our theme. It was a big challenge to all. Two more rededicated their lives to our Savior. After the fellowship of eating together we resumed our session.

In the afternoon there was an installation of Pastor Donald Richards. Pastor Kenneth Van Horn had charge of the meeting. He gave recognition to visiting pastors and elders. The program included welcomes from the deacons by Donald Payne; from the church by Darwin Lippincott; from the Ladies' Benevolent Society by Seili Bond; from the Youth Fellowship by Philip Greene; from the Sabbath School by Mrs. Arthur Payne; from the Junior C. E. (a welcome in song); from the Christian Fellowship by Claston

Bond; from the North Central Association, by Donald Gray, field co-ordinator, Milton, Wis.; from the semi-annual meeting by Pastor Van Horn; from the Dodge County Ministerial Association by the Rev. Kuntz of the Berne Church. Other local ministers giving welcomes were Robertson, Wyonkoop, Elder Eugene Christeanson, and Elder Robert Christeanson.

On the night after the Sabbath Donald Gray, field co-ordinator, who impressed us as a very conscientious Christian man, spoke on "I Must Be About My Father's Business." After the close of service he showed slides of many of our churches.

Younger groups enjoyed a social time at D. C. Lippincott's home.

The highlights of the Sunday morning business meeting: voting to send \$40 to Nyasaland Mission for student help to be used at the discretion of leaders for preparing a native student for teaching Standard 6 in the school there; voting that our missionary collection from this meeting go to "Our World Mission"; and voting to continue our meeting as semi-annual (not annual).

New officers elected were: moderator, Loyal Pederson, New Auburn, Wis.; clerk, Arlouene Van Horn, New Auburn; corresponding secretary and treasurer for 4 years, Mrs. Lester Greene, Dodge Center, Minn.

At the final meeting of semi-annual at 11 o'clock Donald Gray sang a very touching solo, "I Walked Today Where Jesus Walked." Pastor Richards brought the message from the Scriptures, "I Know Whom I Have Believed" and "Therefore, faint not."

The next semi-annual meeting will be at New Auburn, Wis., in the spring.

Recorder Comment

Newfoundland — Enclosed find one dollar in payment for the Sabbath Recorder (\$1.00 per month). I cannot afford more and I could not do without the Recorder. I find it most helpful. I am still keeping Sabbath and hope, when I am well once more, to carry on my work here in Newfoundland.

Conference Sermon
Siloam Springs, Arkansas
Sabbath, August 20, 1960

The Gospel in Brief

Text: Luke 4: 18, 19; Acts 1: 8.

By Hurley S. Warren, D.D.

(Continued from last week)

Setting the Bruised at Liberty

The fourth phase of Christ's mission for consideration is setting the bruised at liberty. He came "to set at liberty them that are bruised." He came to be the great Redeemer, the world's Redeemer.

The Greek word for bruise, in this connections, means "to break, break in pieces." Dr. Goodspeed uses "down-trodden" for bruised, while the Revised Standard Version employs the term, "those who are oppressed." Christ not only "proclaims release to the captives" but He also sets at liberty "them that are bruised," the broken ones, the ones broken in pieces, the "down-trodden," "those who are oppressed."

When we mention the bruised of our own day, the broken ones, the down-trodden, we immediately think of refugees and displaced persons, the victims of war, of Communism, and adverse conditions in other lands. For a number of years, thousands of Protestant Churches throughout the United States have co-operated in the "One Great Hour of Sharing" campaign under the auspices of the National Council of the Churches of Christ. Such services are usually held the third weekend in March, at which time "offerings for relief and reconstruction" have been made. Actually millions of churchgoers have joined in "this simultaneous outpouring of Christian friendship and compassion for the hungry, homeless, and destitute brethren of other lands, victims of the ravages of war, floods, famines or other national disasters."

The "trick-or-treat" Halloween calling which is done by the Church School children of our land and sponsored by UNICEF is another form of sharing with the broken ones of other lands.

Christ has committed to us today a share in His work of setting the bruised at liberty.

Proclaiming the Acceptable Year of the Lord

The fifth phase of Christ's mission is that of preaching or proclaiming the acceptable year of the Lord. We are told that the acceptable year of the Lord means "the year of the Lord's favor."

Any year may be "the year of the Lord's favor" if the conditions on which such favor is granted are met. Every year should be "the year of the Lord's favor."

In the light then of this glorious good news which is life's chief boon, in which we bask and from which we benefit, what is our further relationship to it?

Certainly, your presence here today as delegates of Seventh Day Baptist churches, and visitors to this Conference, is partial answer to such a query as this. Further, then, what is the rest of the answer? What is our full relationship to the glorious Gospel of Jesus the Christ?

This blessed relationship does not end with our receiving the Gospel. If so, we know very little of its true meaning. We simply do not understand its significance. We are dead rather than dynamic. For surely, all who have truly received the Gospel are touched with the divine necessity of sharing it. If, somehow, we would come under the inspiration of the Holy Spirit so that our prime purpose and major objective would be to share the glorious good news, what a difference there would be in the breadth of our outlook and the scope of our operation.

There is one way and only one by which we can expect God to work mightily

through us. That way is the wholly surrendered, the completely yielded life. Group dedication to Christ is composed of the dedication of individuals to Christ. What else can it be? Group dedication is many times stronger than that of individuals. Yet there can be no definite group dedication without individual dedication. In the last analysis, the matter simmers down to this: Only when we as Christian individuals are completely yielded to the will of God, can the impact of the Christian group of which we are a part be felt in society round about us.

It is a great hour, a great day, a great year, when a person truly comes to himself and realizes the potentials that are wrapped up in him.

It is a great hour, a great day, a great year when a church comes to itself and senses the surge of new life born of possibilities within its parish.

It is a great hour, a great day, a great year when a denomination comes to itself and enters upon a program of united, cooperative advance prompted by a sustaining sense of mission.

Seventh Day Baptists do have a noble history. Yet, a noble history alone cannot be expected to meet the demands of the day. We are told that once there was an elderly preacher, who, speaking on an anniversary occasion to a congregation whose opinion of itself registered rather high, said, "It's all very well to talk about your history, but why don't you get busy and make some more?"

Moved by the magnetism of the moment, we say, "Father, . . . nevertheless, not my will, but thine be done."

Yet, before tomorrow's dawn, some of us will deny Him. Why? "The spirit truly is willing but the flesh is weak." The Spirit's mission is so to strengthen the flesh that it may be the servant of the Most High God and not of the most low Satan.

My friends, when we adopt as our primary purpose the preaching of the Gospel to the poor; the healing of the broken-hearted, the preaching of deliverance to

the captives, the recovering of sight to the blind, the setting at liberty them that are bruised, and proclaiming the acceptable year of the Lord, then the Spirit of the Lord will come upon us and we shall have renewed and increased power to witness, here, there, and everywhere we go.

Let us be downright honest with ourselves in the closing moments of this Conference Sabbath worship. Is there anything in all the world that we want more than power in a time of need? As we look back over our lives we recall times when there was absolutely no question but that we had the power of God. And we thank Him for that. There may have been times also when we failed because we were not in touch with His power. When we lose contact with God's power, we drift and face being lost. This much is certain — we know when we have God's power and we know when His power has departed from us.

The true scientist, for example, acknowledges a Power because the riddle of the universe cannot be solved without it. The true religionist proclaims this Power because the mysteries of life cannot be explained without it. God offers this power because it is the genesis, the exodus, and the revelation of the universe that He created and the life that He set in motion. With this Power, the universe makes sense; with this Power, life becomes meaningful; in the orbit of this Power, the energies of the universe flow to fulfillment; in the orbit of this Power, the possibilities of life become realities through sharing. It was this self-same Power which Jesus the Christ declared was upon Him, which led Him into, through, and beyond a life of sacrificial service. This power is ours for the asking.

In this time when hearts are open and spirits are sensitive, the Gospel of Jesus the Christ comes to us with new and deep meaning. As we make these reaffirmations of our faith, reaffirmations which become increasingly meaningful and abiding, we become completely persuaded that the glorious Gospel of our Lord is for all. We possess a trustworthy conviction that across barriers of race, culture, creed, and

clime, this word of salvation is meant to go. In fact, it does go! And it will not return void unto Him who has sent it.

As in the day that Jesus announced His program, so today countless millions await the coming of those who in His name will bind up the broken-hearted, preach deliverance to the captives, recovery of sight to the blind, set the bruised at liberty, and preach the acceptable year of the Lord.

This is the Gospel in brief. It is the Gospel at the morning of life; it is the Gospel at the noonday of life; it is the Gospel at the eventide of life. In the home-coming of our own hearts, we know beyond the shadow of a doubt that the Gospel is for us, also. It makes us good when we are bad. It makes us better when we are good.

The Gospel is for you and for me if we will receive it. If we truly receive it, we are bound effectively to share it. Such sharing can be effective only in and through the power of God.

My young friends, for whom life is unfolding gloriously, will you not do your utmost to make certain before you leave this great Conference that you know and have the power of God? Hold nothing back from Him. Let nothing choke the channel of your life through which God's energy would flow freely. So much depends upon your witness as you return to life's further preparation. Hear and heed Him who said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:27).

My friends of the middle years, you who are bearing the burden in the heat of the day, you who have experienced the power of God, let nothing daunt or discourage you. As His power has been yours in the testing times of life, affirm and reaffirm yet again with the Apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of

God who loved me, and gave himself for me" (Gal. 2: 20).

My friends of the sunset season, you for whom there awaits the crown of righteousness, to you we would express appreciation in the Lord for your faithfulness and unfaltering witness. As you live with your blessed memories and as you manifest your concern for us who are trying to walk Christ's way, may the benediction of God's Spirit rest upon you in overflowing measure. And with you may we ask, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. 8:35). And reply, "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:36-39).

Again, my friends, since in our moments of highest yearning and desire, we want more than anything else in all the world the power of the Holy Spirit in our lives, let us yield ourselves unreservedly to Him. Let us give up and over anything and everything that clogs the channels of our lives, which prevents the free flow of the Spirit's vital energy through us. Let us believe implicitly that His Spirit is given, and that we cannot secure it by striving. Let us cease our striving, and open our lives to Him so that He may surge into our souls. When we wait confidently, expectantly before God, He acts.

With some of us, it is now or never. Let it be now!

With the 15th United Nations General Assembly now in session, Christians may want to pray for world disarmament that it can no longer be cynically referred to as "a yearly ritual dance on the banks of the East River."

Some Experiences in Europe

(Prepared by the Misses Esther A. and Emma M. Burdick of Waterford, Conn., at the request of Mrs. A. Russell Maxson, a member of the S. D. B. Women's Board)

(Continued from last week)

By train, steamer, and bus we traveled from Holland through eastern and southern Germany and Austria, arriving in Oberammergau on July 18.

Oberammergau is a small village in the Bavarian Alps of southern Germany. Named after the river Ammer, its picturesque houses nestle in the shelter of Peissenberg, a pyramid-shaped mountain which is topped by a cross. One's eyes as well as mind and soul turn upward here. One cannot help but catch the spirit of these villagers — over 800 of them taking some part in the Passion Play. Ranging in age from small children to oldsters, each one is looking forward to future roles or recalling those played in previous decades.

Being entertained at the home of Victoria Rutz, we soon discover that her two daughters serve us at the table; her son arranges for our transportation needs. All three of them have some part in the play; the mother has had roles in past years.

A short walk in the evening prior to the performance brings us to the open doors of an Anglican Mission Church. The message is entitled: "The Meaning of the Cross." Listeners come in such numbers that some find themselves standing or taking seats on the floor. Not far away one can pass by the hotel, the proprietor of which plays the part of Christ in the play. Benign of face and manner, he often stands at its entrance, speaking to passers-by. With him may be his son and daughter. They, too, are in the play. Respected and loved by the townspeople, he has striven all his life to be worthy of his solemn role.

Long hair and beards are the style for village men. Women, boys and girls have no need of a barber's clippers either. The barber has been almost jobless for over a year.

As for the play: Bells in the churches ring at 6:00 a.m. No visitors can possibly keep from waking to eat breakfast, to don coats, and to pick up blankets and pillows — for the air is cold and the sitting, long. Soon they go out to join the throng in a ten-minute walk to the theater. There the play begins at 8 a.m.

The play opens with the singing of the choir, all of whom have marched out and onto the huge outdoor stage. Their words translated from the German are:

Welcome . . . welcome to all . . .
 Who from afar and near, all have come today
 They all feel themselves now joined in brotherhood
 As disciples of the Lord
 Who has suffered death for all.
 Who gave Himself for us, with compassion and love,
 Even unto bitter death
 To Him let us turn our thoughts and souls!
 Pray with us, yea, with us pray, as the hour comes
 When the debt of our sacred vow
 We pay to the Supreme God."

Following this, the choir divides and spreads to the sides while the curtains part to reveal the first of several Old Testament tableaux used in corollation with the New Testament story. The first one depicts the expulsion from Paradise. Then comes Christ's triumphal entry into Jerusalem and the expulsion of the money-changers from the temple. From this point in the narrative drama until the final scene showing Christ's ascension into Heaven, audience and players are one as they re-live the last days of Christ on earth. Outstanding moments find Christ at Bethany bidding farewell to His mother and friends, the Last Supper, and the Descent from the cross.

After a two-hour intermission at noon, the audience, almost unaware of passing time, remains until 5:45 p.m.

People in Oberammergau have presented this play each decade since 1633 in remembrance of a sacred vow made by their forefathers at the time of deliverance from war and plague. By trade they are woodcarvers, this craft having considerable influence on the Passion Play. They

feel that "whoever gives shape to figures of the Savior or saints in the seclusion of his workshop all his life, not only carves out of wood; he shapes his own character."

Tempting offers from movie producers and those wishing to present the play oftener and in other places have all been refused. Thus the performance has remained a spiritual rendering of a people's thanks to God, a heritage of which they are justly proud. They say, "Oberammergau's mission is to proclaim the blessed gospel of love, reconciliation, and peace to a world torn by strife and tension. For the visitor who sees the play and hears its message, the way to Oberammergau is a 'pilgrim's progress.' When he leaves the village, his heart will be lighter, his soul richer, than when he arrived."

CHRISTIAN EDUCATION — Sec. Rex E. Zwibel

Committee on Adult Work

By Rev. Don A. Sanford

After relearning the alphabet to distinguish between the various committees of the Division of Christian Education of the National Council of Churches—CAW, CCW, CAL, CYW, CGCE, to mention but a few, it is possible to settle down to the business at hand (fall meetings of these committees). The Committee on Adult Work is charged with the direction and implementation of one of the fastest growing fields in Christian Education, adult education. The Lay Development Program which our Seventh Day Baptist General Conference has adopted for recommended use in our churches is an indication of the direction in which this field of adult education is growing. Many churches are beginning to realize the great potential of the laity which has been lying dormant.

In the field of church architecture emphasis is now being given to the needs of the adult groups meeting not only in church school classes, but throughout the week in study groups, planning sessions and workshops.

The entire concept of leadership in adult education appears to be shifting toward the realm of group dynamics as

adults interact to each other and various situations. The process of group interaction among individuals is likewise displayed by denominational interaction. Thus Seventh Day Baptists, though small in number as compared with most other members of the National Council of Churches, share in this process of mutual learning, not as a silent partner, but as contributing members to the search for more effective means of Christian nurture and growth.

NEWS FROM THE CHURCHES

LEONARDSVILLE, N.Y. — Our Benevolent Society's annual report contains a number of things that have happened in recent months which may be of interest to Recorder readers. Our membership is only 15 and not many of these are in the younger age bracket.

I have read when Longfellow was along in years, his hair white as snow, but his cheeks still red as a rose, an ardent admirer asked him how he kept so vigorous, and still wrote so beautifully. Pointing to a blossoming apple tree near by, the poet replied, "That tree is very old but I never saw the blooms prettier than those which it now bears. The tree grows a little new wood each year and I suppose that it is out of that new wood that those blossoms come. So I try to grow a little new wood each year." We cannot stop time but perhaps we can keep on growing new wood.

Our Sunshine Fund, another project of individual giving, makes it possible to give to the March of Dimes, Red Cross, Our World Mission, and other needs as they arise as well as flowers and cards to the sick of our community.

A new committee was appointed by our president to be called the Church Activity Committee designed to care for the church and see that there are flowers for services each week.

In my last report we were in the process of insulating the ceiling of the church. This has been done and the ceiling painted, the society paying one half of this expense. After this was finished we realized how the "new hat" made "shabby dress" more pro-

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nounced. So while the seats were out we "jumped off the deep end" and took on a complete face-lifting job. Through the untiring efforts of the men of the church working days and many nights, this has been done and new siding has been put on. Work on this and the waxing of floors and fixing of storm windows was contributed by men outside of our church, for which we are most grateful.

This work was completed so we were able to hold services June 18, the last Sabbath before our pastor and family left for his summer school stretch in Illinois.

We used our new hymnals for the first time at this service. These were much needed but we had been reluctant in ordering when there were so many other expenses. However, "nothing ventured, nothing gained" proved so true. We have the books all paid for by individuals in and outside of our church either in memory of loved ones or as outright gifts.

By the time you read this I can safely say that all this is already paid for and we hope another project is in the offing.

I recently heard Dr. Peale say in a radio sermon that "Hope is used in the Bible 120 times. We are nothing without Hope. Instead of saying "While there's life, there's Hope" we should say, "While there's Hope, there's life."

Many of the readers of this Sabbath Recorder can recall the work done by our fathers and grandfathers for this very church. How? "Rejoicing in Hope, patient in tribulation, continuing instant in Prayer."

—Elsie L. Croop, Secretary.

Western Association Fall Meeting

The semiannual meeting of the Western Association will be held with the Richburg, N. Y., Seventh Day Baptist Church Sabbath morning and afternoon, October 29. S. Kenneth Davis, assistant pastor of the Alfred church will speak at the 10:30 worship service. Details of the afternoon service at 1:30 are yet to be announced.

An Association-wide meeting for adults will be held at Alfred on Sabbath eve preceding the Richburg services. Our information source speaks of the probability of a youth meeting at Camp Harley at the same time.

Marriages

Wood - Cranmore. — Samuel Wood and Ruth Cranmore, both of Battle Creek, Mich., were united in marriage May 7, 1960, in the Seventh Day Baptist church by the groom's pastor, the Rev. Leland E. Davis.

Davis - Johanson. — Owen Davis, son of Mr. and Mrs. Arnold Davis of Battle Creek, Mich., and Ruth Johanson, daughter of Dr. and Mrs. Ellis C. Johanson of Battle Creek, were united in marriage by their pastor, the Rev. Leland E. Davis on June 19, 1960, in the Seventh Day Baptist church. (Owen is presently in the Armed Forces serving his country.)

Obituaries

Hurley. — Addie B., daughter of Preston and Lavancia Bond of Nortonville, Kan., was born in Garwin, Iowa, April 13, 1879, and died October 1, 1960, in Redlands, Calif., at the home of Mr. and Mrs. Robert Hurley where she resided.

During the years of her youth, she accepted the Lord as Father, and Christ as personal Savior, and was baptized into the Christian faith. During the past decade she has been an active and faithful member of the Riverside Seventh Day Baptist Church.

She is survived by a brother, Bert Bond of Effingham, Kan., a sister, Rose Brandon of Topeka, Kan., and by several nieces and nephews.

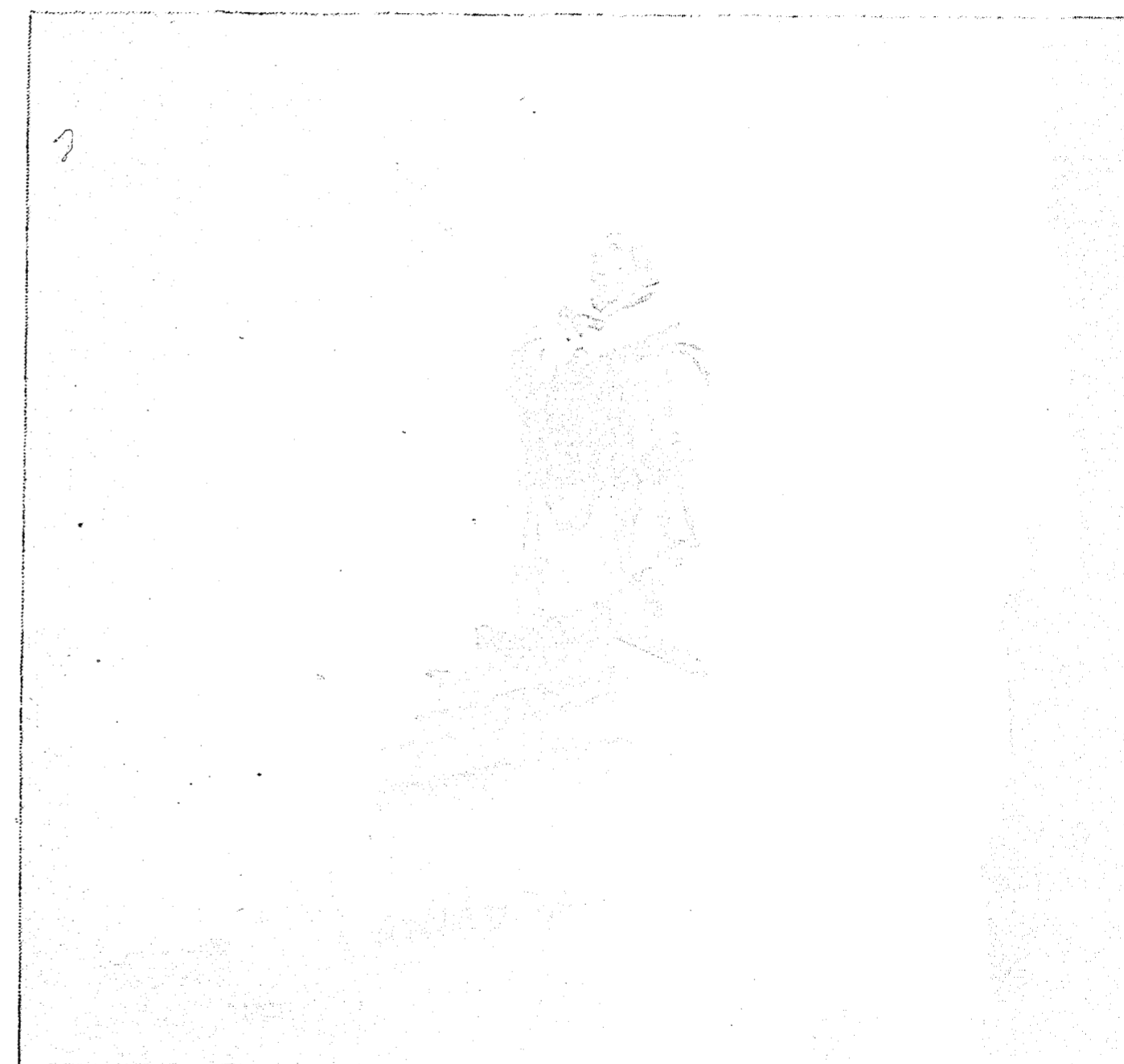
Funeral services were conducted October 3 by Pastor Alton L. Wheeler, and interment was at the Olivewood Cemetery in Riverside, Calif. — A. L. W.

Sutton. — Bertha A., daughter of Augustus A. and Lucinda Maxson Davis, was born July 11, 1873, at Jackson Center, Ohio, and died April 22, 1960, at Battle Creek, Mich.

On June 1, 1899, she was united in marriage with Charles W. Sutton by the Rev. A. G. Crofoot. In 1919 they came to Battle Creek where they made their home. In her early years, Mrs. Sutton was a private music teacher and later was employed for twelve years at the Battle Creek Sanitarium. At an early age, she became a Christian and joined the Seventh Day Baptist Church. While unable to attend church in later years due to ill health, she supported it with her money and prayers and looked forward each Sabbath to hearing a recording of the service. She found inspiration and strength for her daily life by reading the Bible.

She was preceded in death by an infant son, two brothers, and two sisters. Aside from her husband, she is survived by a daughter, Mrs. Georgia D. Arnold of Plainwell, Mich.; a son, Charles F. of Springfield, Ill.; two cousins, Huffman Simpson of Alfred, N. Y., and Arthur Davis of Marathon, Fla.; and several nieces and nephews.

Funeral services were conducted by her pastor, the Rev. Leland E. Davis. Interment was at the Memorial Park Cemetery in Battle Creek Township. — L. E. D.



A MAN WHO WAS WILLING TO STAND ALONE

Later generations pedestal on stone those pioneers of faith who in their day were willing to stand alone. Martin Luther was such a man, credited with starting the Protestant Reformation 443 years ago. Feeling that he belongs to the Protestant Church as a whole, the photographer sought an angle that cast his figure against the heavens to which his face is lifted rather than forcing it into the shadows of the Lutheran Church in Washington, D. C., before which this imposing monument stands.