

The Sabbath Recorder

Births

Ayars. — A son, Kenneth David, to James E. and Christine (Davis) Ayars, of Shiloh, N. J., on October 10, 1960.

Baker. — A daughter, Deanna Louise, October 1, 1960, to Re Rogers and Shirley (Knox) Baker of Friendship, N.Y.

Cavinder. — A daughter, Cindy, to Mr. and Mrs. Max Cavinder of Battle Creek, Mich., July 27, 1960.

Cruzan. — A daughter, Donna Ruth, to Duane and Lois Cruzan of Bridgeton, N. J., on October 8, 1960.

Granger. — A son, William Joseph, to Harry and Jeannette (Williams) Granger of Petersburg, Neb., on July 22, 1960.

Noel. — A son, Robert Leon, to Lee and Jeanette (Parrott) Noel of Battle Creek, Mich., Sept. 21, 1960.

Randall. — A daughter, Dawn Marie, to Howard L. and Diann (Cavinder) Randall of Tekonsha, Mich., May 8, 1960.

Woody. — A son, Arthur Theron, to Buddy and LaVaune (Stewart) Woody of Battle Creek, Mich., June 20, 1960.

Obituaries

Anderson. — Martha Brown, daughter of Robert W. and Mary Power Brown, was born at Utica, Wis., November 16, 1871, and died at her home in Milton, Wis., September 22, 1960.

In 1892 the Brown family moved to Milton where Martha lived throughout her long life. She was baptized by Elder E. M. Dunn in 1897 and joined the Milton Seventh Day Baptist Church. In 1928 she was married to Gustav E. Anderson who preceded her in death in 1943.

Martha Anderson was a loyal member of her church and was faithful in attendance until her final illness. She was an avid nature student and read widely in many fields. She was an active member of the Milton Women's Village Improvement Club taking an especially active part in its gardening program for many years.

The last of her family of six brothers and sisters, Mrs. Anderson is survived by two nieces, Miss Mabel West, Milton, and Miss Miriam West, Soulebury, Pa.; and two nephews, Dr. Robert West, New York City, and Raymond Brown, California.

The funeral service was conducted in the Milton church by her pastor, the Rev. Elmo Fitz Randolph, with interment in the Milton Cemetery. — E. F. R.

Burdick — Luke, was born January 26, 1878, in Cazenovia, N. Y., and died at Herrick Nursing Home in De Ruyter, N. Y., October 11, 1960. He was a member of the Lincklaen Center Seventh Day Baptist Church. Services were conducted by the Rev. Charles D. Swing. — C. D. S.

Burdick — Nora, was born June 3, 1874, at De Ruyter, N. Y., and died May 2, 1960. She was a faithful member of the De Ruyter church. Farewell services were held from the Smith Funeral Home, with her pastor, the Rev. Charles D. Swing, officiating.—C. D. S.

Chase. — Effie Mae, was born at Ashburn, Ga., March 25, 1906, and died at Daisy, Tenn., June 23, 1960.

Information from her husband Norman L. Chase states that both he and his wife were ordained in the Southern Baptist Church on Nov. 25, 1925, about one month after their marriage, and that she had been a Sabbath-keeper since 1931. At the time of her death she and her husband were co-pastors of the Evangelistic Church of God (Sabbathkeeping) of Soddy, Tenn., where they have been working as rural missionaries since 1951. Prior to that time Mr. and Mrs. Chase had been connected with Seventh Day Baptist work part of the time, including a relationship with the Putnam Co. (Fla.) church in the period of 1946-1947.

She is survived by two sons, James of Daisy, Tenn., and Ernest of Norwalk, Calif.; one daughter, Virginia of Daisy; one brother, Henry C. Nobler of Atlanta, Ga.; and 6 grandchildren.

Funeral services were held at the Mowbray Church of God with Elder Thomas W. Millsape of the Seventh-Day Church of God and the Rev. T. Harden of the Church of the Living God officiating. Interment was in the Granny Walker Cemetery, Daisy Mountain, Tenn. —N. L. C.

Lanphere. — Maude Sylvia, daughter of Russell J. and Anna Crandall Maxson, was born December 16, 1873, at Farina, Ill., and died February 27, 1960, at the home of her son at Stratford, Wis.

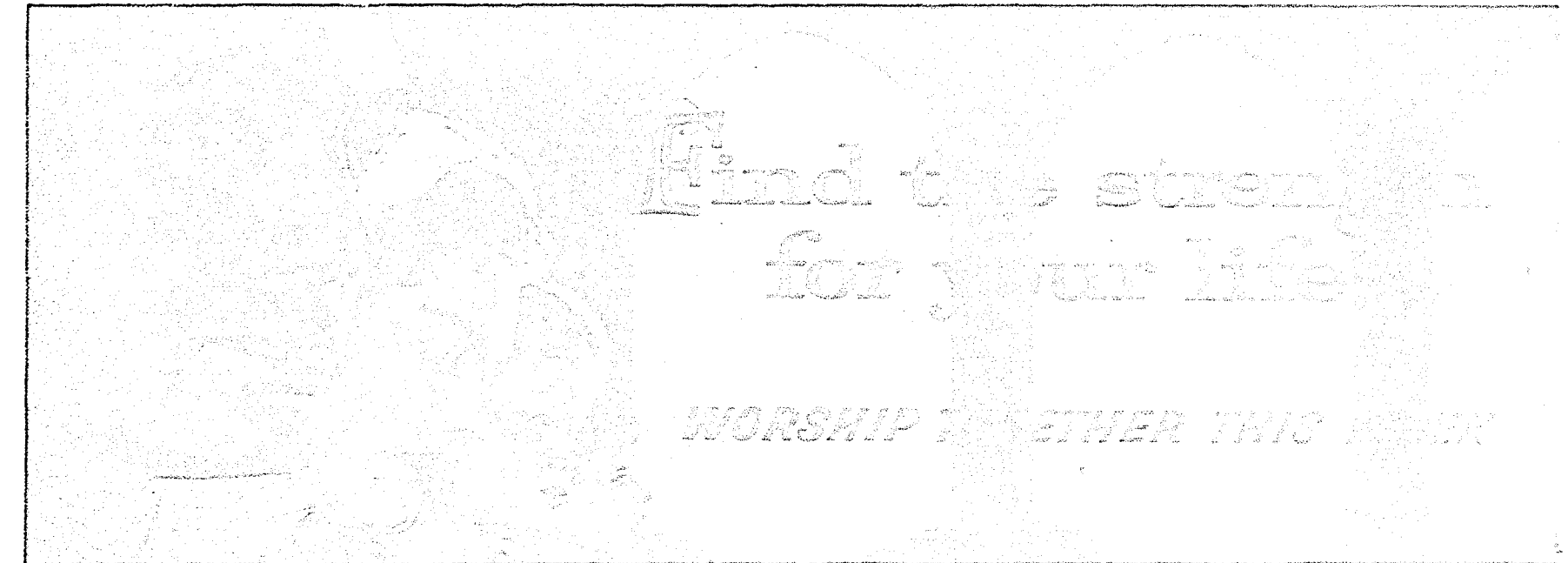
A loyal Seventh Day Baptist, Sylvia was baptized at Nortonville, Kan., in 1883. In 1893 she was married to Stiles Russell Lanphere. During her lifetime she was affiliated with Seventh Day Baptist churches at Smyth, S. Dak., North Loup, Neb., Gentry, Ark., and Milton, Wis. She was particularly active in Sabbath School and youth work.

Two daughters, Vira Estell Johnston and Beulah Meyer, as well as her husband preceded her in death. She is survived by one son, Milo of Stratford, Wis., four brothers, and five sisters.

Memorial services were conducted by her pastor, the Rev. Elmo Fitz Randolph, in the Milton church. Interment was in the Milton cemetery. — E. F. R.

Larkin. — Douglas Dwight, infant son of Mr. and Mrs. Dale Larkin of Grand Island, Neb., was laid to rest in Hillside Cemetery at North Loup, Neb., on July 9, 1960, with Pastor Mynor G. Soper officiating at the graveside services. — M. G. S.

Soper. — Graveside services for the infant daughter of Pastor and Mrs. Mynor G. Soper were held on July 10, 1960, at Hillside Cemetery, North Loup, Neb. Officiating was the Rev. Clarence Buehler of the North Loup - Scotia Methodist Churches. — M. G. S.



HOW TO HELP BUILD THE CHURCH

1. Be in your place unless prevented by some reason, which you can conscientiously give to your Lord and Master.
2. Pray before you come to church.
3. Pray as you are seated in the church.
4. Never engage in any conversation or act after entering the church, which will tend to divert your thoughts, or the thoughts of others, from worship.
5. During the period of meditation, thank God for our Bible School and pray His blessing upon it.
6. Never carry what you think to be the faults of any of our members, away from the church. If tempted to do so, look around and see some beautiful soul, whose life is a benediction upon you.
7. Attend the Sabbath Eve Prayer Service.
8. During the week call upon at least one member of the congregation and speak with that one about his soul's salvation.
9. Pray for our Pastor every day.
10. Tithe. Bring your envelope every Sabbath morning.

— Selected.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
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More Highway Observations

Is there any special time of year for family reunions? Probably not. Any time that is convenient to the greatest number is probably the best time, but, having just made a weekend trip to a large gathering of my wife's family in central New York, I would cast my vote for the fall of the year. Perhaps the anticipation of the Thanksgiving season and its homecoming associations makes a difference. At any rate a fall trip to central or northern New York stirs deeply the hearts of those who spent their early years in those areas. The beauty of the countryside needs no special sentiment to be appreciated, but the associations of childhood, youth, and some of the years of maturity make all nature doubly attractive.

Modern highways seem almost miraculous in the way they speed through congested areas and enable the motorist to travel with untiring ease in the evening hours a distance of nearly 300 miles. One does see a difference between Biblical miracles and highway miracles, however, when he pays out \$5 in toll charges and more than half that much in gasoline taxes for the evening trip back to the home church locality. We wonder sometimes if we give the Lord His tithe as easily as we pay high-percentage taxes that dwarf the tithe.

Wonderful as it is to travel with companions and enjoy the landscapes together, there are a few things that can be said for travel alone if the distances are not too great. Conversations within the car sometimes keep us from the fullest enjoyment of the beauties of nature outside or the contemplative thoughts that have a better chance for development when we are alone.

Your editor, after such a pleasant evening excursion as mentioned above, started off alone on Sabbath morning to spend the day in his home church some 75 miles to the north. Among the numerous routes that could be selected without much difference in mileage he chose roads that traversed some of the back country where the traffic would be less and the panoramic views of the fall colors would be more beautiful. One short section took him through sleepy villages that he had

not visited for 30 years and over well-paved roads that he remembered as little more than ruts in the sand.

We speak of contemplation on trips like this, but without notes it is difficult to bring back the thoughts that start to grow and are interrupted by some new object that comes into view — some new glory of landscape, or some evidence of the fading influence of man over nature in country that is no longer deemed suitable for agriculture.

There stands the old country schoolhouse saddled with a cupola that seems to have been too heavy for the weak roof and has left it looking like an old saddle-weary horse silhouetted against a graying sky. Where are the children that once heeded the clanging call of the bell on the roof? Perhaps they sit in legislative halls or executive mansions. Perchance some of them are ministers of the Gospel or missionaries in far-off lands. Some of our greatest men began their education in these unconsolidated country schools.

One catches a glimpse of a single-track railroad bed in a man-made gulley with the abandoned tracks peeping out from under the golden eyelashes of overhanging shrubbery. Later on a stop is made to photograph a spot of beauty where the abutments of a little railroad bridge, minus the connecting span, rise up on either side of the babbling brook in a ravine whose sides glow with richly colored foliage undisturbed by man or grazing cattle. The little railroad which served its purpose is no longer needed. The population in this particular little area has decreased. Men have moved on to more profitable frontiers or have been lured back to the easier living of the not-too-distant cities. We can only hope that many of them have held to the sturdy faith that their parents found necessary and satisfying.

As we travel these roads we see houses new and old. From many of the older homes there is white smoke rising from the chimneys — wood smoke. In the yards and between the trees the stove-

wood is corded neatly in preparation for a long, cold winter. The teakettle will be simmering merrily on the back of the kitchen stove and the feeling of warmth will be more localized than in those newer homes where no white smoke curls up into the clear, crisp air.

Our reveries are cut short. We haven't time to dwell on the situations that may be like those which were so familiar to us in our earlier years. After all, this is but a morning drive with a destination and a deadline. The car emerges from the side road onto the U. S. highway not far from its northern terminus. There are a few more closely-spaced villages of well-remembered names and then the car glides past the village cemetery which is very familiar. There stands the parsonage, there the village stores, and beyond them the church organized more than a century and a half ago. The people are gathering. The church is not old; it is of this generation, and the congregation on this Sabbath morning is one third children under ten years of age.

We do like to recall times past and we do appreciate to the best of our ability the handiwork of Him who paints the brilliant hues of autumn, but for real enjoyment we love the fellowship of people of like precious faith meeting in the house of God. We long to encourage one another in the expression and promotion of that faith and to enlarge our vision of the whole household of faith.

Immersion Problems and Sabbath Problems Solved

Twenty-three million Baptists around the world are aware of occasional immersion problems even in tropical climates, where it may be hard to find clean pools not infested with alligators, etc. In temperate and arctic climates the belief in immersion as the only valid method of baptism sometimes gets a rugged testing, especially where churches have not been able to install baptistries. Many are the stories of earlier days in our own Seventh Day Baptist congregations where mid-winter evangelistic campaigns led to baptisms in nearby frozen lakes. Needless to

say, the candidates and the pastors remembered those baptisms vividly — and seldom, if ever, was the shock damaging to health.

From Wrangell, Alaska, comes a Southern Baptist story. The new church in the 49th state had no baptistry for the candidates resulting from a revival. They made arrangements with a shrimp cannery to use a cooking vat. The water was warm but the room temperature was 45° — and there was a fishy smell about the place. It is reported that the candidates did not mind either the cold or the fishy smell. They felt that they were professing their faith in accordance with the example and command of Christ.

At our recent General Conference at Siloam Springs, Ark., there were candidates who wanted to be baptized. Arrangements were made with a nearby Baptist church. Knowing that the well water would be uncomfortably cold the caretaker turned on the hot water. He forgot to turn it off. When the time came for the baptism it was necessary to add a large quantity of ice to the water to bring the temperature down.

There might be some of other than Baptist persuasion who would laugh at our problems, saying that we were making too much of the manner of baptism and might better take the easy way of sprinkling. To such the 23 million Baptists in the various conferences and conventions would reply that believer's baptism by immersion is not a minor thing but a matter of vital conviction, and that to abandon it would be to undermine all the other Christian convictions that they hold on the basis of Bible commands and New Testament Church practice.

Seventh Day Baptists face problems in keeping the Sabbath wherever they are on the face of the earth. They are more acute in some places than in others. Should we abandon our distinctive beliefs and practices because they are unpopular and involve economic difficulties? Our answer is an emphatic "No." If Baptists can stand firmly for immersion regardless of water temperatures, how much more should we insist that we cannot do other than obey God regardless of what

our neighbors are doing. It can well be argued — though the argument may fall on custom-deafened ears — that the Bible is far more clear on the day of rest and worship than on the mode of baptism. Furthermore the Sabbath, coming as it does every week, is much more closely related to vital godliness than is baptism which comes once in a lifetime. If the seventh day Sabbath was significant in the plan of God to be arbitrarily given to man, what sort of people are we if we call it insignificant?

Children Help Children

The tenth anniversary of the greatest effort ever made by children to help children has just passed. We refer to the Halloween program of "Trick or Treat for UNICEF." This United Nations Children's Emergency Fund would seem to be something that would concern only the diplomats assembled in the glass building on the banks of the East River, but the dream of a small Sunday School class in 1950 has grown to such an extent that last year over 2 million boys and girls in 10,000 communities collected coins for the needy children of the world. The amount turned in from this organized "trick-or-treat" collection last October was \$1,500,000.

Over 10,000 medium-sized trucks would be required to transport all the DDT shipped by UNICEF in the fight to eradicate malaria. All the glasses of UNICEF-supplied milk that have helped nourish hungry children would fill about thirty bottles the size of the Eiffel Tower in Paris. Millions have been treated for yaws with UNICEF's penicillin and one whole country, Haiti, has been freed from the scourge.

It is no wonder that more and more organizations, churches, clubs, youth leaders and individuals are encouraging children to devote their Halloween fun to UNICEF. For the 55,000,000 children and mothers who are receiving UNICEF aid in 107 countries this year, it is hoped that the Tenth Anniversary of this meaningful and beneficent Trick or Treat will show a record participation.

President's Message

Pilot Project

The term "Pilot Project" was used to describe a course of action contemplated at Conference this past year as a prelude to our third year participation in the Seventh Day Baptist Program for Advance. Everyone should be well aware by now that this third year emphasis is on the "Mission to the Unchurched," and envisions the establishment of "daughter" churches by vigorous living churches. The Pilot Project, as such, has not been put into operation yet, and much thought and planning must go into it before it can be launched.

Important reasons for such a project are that it will give us, as a denomination, a chance to demonstrate our vitality; it will give us as individuals a chance to show what we have learned and become inspired by during this current emphasis on Lay Development; and it will put to the test the ability of all our members, of our denominational boards and agencies, and the independent, local congregations to work together in a common cause. This last, possibly, can be the most important of all, since as Baptists, we hold dearly to our "independency" — from individual through each succeeding organizational level.

This project offers a chance to really integrate our efforts in a selected geographical area that shows potential for the establishment of a Seventh Day Baptist group. It can be a glorious experiment in actual outreach by typical congregations if our Conference. The completion of plans for the implementation of this project is eagerly awaited, and we can anticipate it will show us the way in which future "growth" areas can be developed.

The Commission, the Planning Committee, and the individual boards and agencies of the General Conference are presently carrying on correspondence and discussions to work out the details of the "Pilot Project." Full reporting must wait until the plan is ready to be put into op-

MEMORY TEXT

Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Psalm 103: 1, 2.

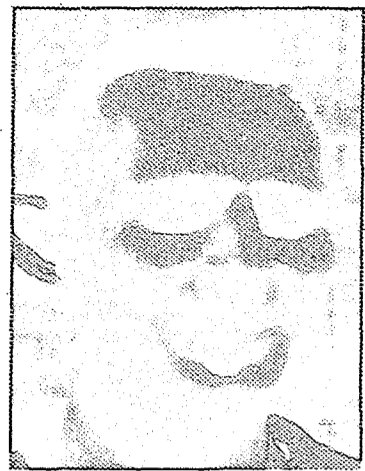
eration in the spring of 1961. This project, together with the newly designated city pastor-evangelist's ministry, will surely give meaning to our high aims as expressed in the five-year Seventh Day Baptist Program for Advance. It means that the time of self-examination and study is coming to a close and the time to produce concrete results is at hand. Now that we are more sure than ever of what we believe, and in Whom we believe, our peculiar witness as Seventh Day Baptists can and must take on an added significance. The urgency of our message to a wearying world cannot be escaped. It will only be as each individual accepts his responsibility to share in this witness that we will discharge our obligations to our heavenly Father.

"I must be about my Father's business."

Special Issue Next Week

Readers are reminded that next week's Sabbath Recorder is really a bonus issue, 24 pages instead of 16, two colors on nearly half the pages, and more articles of lasting interest. It also has a special editor, the Rev. Paul B. Osborn, R. D. 3, Bridgeton, N. J., the minister who will next summer become the new city evangelist employed by the Missionary Board. Thus you may expect this special issue to be strongly evangelistic in purpose and tone. It is designed for wide-scale distribution.

It may be too late for large individual orders by Lone Sabbathkeepers but some orders can be filled on a first-come-first served basis. Prices are 15 cents per copy, 10 for \$1.00, 100 for \$8.50—bargain prices.



A young pastor
challenges our thinking on

What Christ Died For

By LeRoy Bass
Paint Rock, Ala.

And about the ninth hour Jesus cried with a loud voice,
"My God, my God, why hast thou forsaken me?"

The Father had to turn away from the Son because Jesus was dying the death of a sinner, dying alone, forsaken of God. God does not look upon one who has sin, so He could not look upon Christ.

When martyrs have been put to death they had the comforting presence of the Christ they served and loved. Christ died alone! He died the death of a sinner, but He was not a sinner. He had the sins of the rest of mankind past, present, and future laid upon Him.

Why did he have to die?

He was too good to die!

He didn't deserve to die!

He quailed and suffered terribly when in the garden of Gethsemane, He was handed the cup brim full of all the sin and wickedness in the world. He finally drank it to the last dreg, and He probably would have died right there if an angel of God had not immediately come to strengthen and comfort Him.

His human capacity for suffering must have exceeded all our understanding. His perfect nature would give Him an exquisite sensitiveness for suffering immeasurably beyond that of the sinner. He went through a mock trial, allowed Himself to be led to a hill outside Jerusalem, to be placed on a cross. He let them drive the spikes through His hands and feet, and made no move to get away.

His death must be public, not private. Our confession of Christ must be public, not private.

Why did He have to die?

He had to die because He freely decided to drink the cup in Gethsemane.

Why did He receive this cup if He knew it would kill Him? Jesus Himself said, "But for this cause came I unto this hour" (John 14:27). He came to earth on purpose to die! Jesus Christ was not caught unaware! No one cut short His work on earth!

What did He mean when He said on the cross, "It is finished"? His work which He came to do was all finished; now it was time to die. In fact, He knew that the certainty of the cross was before Him ever since the Fall of Adam—" . . . of the Lamb slain from the foundation of the world" (Rev. 13:8). Slain in prospect, knowing the cross must come.

Listen also to the Apostle Peter's belief.

Forasmuch as ye know that ye were redeemed . . . with the precious blood of Christ . . . Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Pet. 1:18-20).

Adam and Eve disobeyed God, but they didn't die that day. Christ died that day — in prospect. And Adam and Eve began to die, and did die a first death in due time. If there had been no grace (if Christ had not died in prospect), Adam and Eve would have died immediately. Death never came into God's universe until sin came in.

Sin is the cause of death. It is sin that caused the death of Christ.

But there was something else that put Him to death. It was love! Not the love of man for God, but the love of God for man. This plan of salvation that the three members of the Godhead ordained from back in eternity is a mighty big plan:

Jesus, the Just One, dying for the unjust.
Jesus, the godly, dying for the ungodly.

Adam and Eve failed to be true to God and so could not be rewarded with immortal life. Not only that, they must die — but before they were to die, God would give them a second chance. That is the opportunity of this life; after this life there will never be a third chance. Would Adam and Eve and their descendants accept the death of God the Son to be the propitiation for their sin? Would they confess their sin — their disobedience to God and ask forgiveness and cleansing? Would they seek to do God's will with all their heart, and soul, and mind, and strength? This would be the condition for their ultimate salvation. They would still have to be like a grain of wheat fall into the ground and dying, and abiding alone in the grave, but springing up again at the last day at the call from the voice of Creator (John 12:24).

God' Law Is God's Heart

For what was Christ "slain from the foundation of the world"? Was it to take away the law that Adam and Eve had disobeyed? How ridiculous!

Did God give a law to Adam and Eve? Let's see what it really says.

And the Lord took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die (Gen. 2:15-17).

Now, was that God's law to them? And God said that life was dependent upon obedience. In 1 Cor. 7:19, we read Paul's inspired statement: "Obedience to God's commandments is everything" (Weymouth). God's Word of command is tremendously important. It is a life-and-death matter.

What do you think about when you think of God's commands for mankind? Do you think of God as selfish? Do you think of God as a tyrant? God's law, any law, to mankind is God's heart.

The law of God is as sacred as Himself. God's law is an embodiment of His love to mankind. God's law is a

transcript of His character. God's law is a statement of the principles of life. In Psalm 111:8 we read that God's commandments "stand fast forever and ever."

What did Adam and Eve do with God's command to them?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die:

. . . she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat (Gen. 3:2-4, 6).

They broke the law. May I say this reverently: they broke God's heart. Jesus Christ died for the broken law. He died that very day — in prospect. He died some 4,000 years later in actuality.

Why did Christ die? He died for the broken law; i. e. to meet the penalty of the broken law; to give man a second chance; to make it possible to save the law-breaking sinner from its penalty.

That's what sin is: the breaking of God's holy law. "For by the law is the knowledge of sin" (Rom. 3:20). Can anyone on earth make light of God's holy law, and trample it underfoot, and expect to be saved? Of course not, for that is gross presumption.

What shall we say then? Shall we continue in sin (law-breaking), that grace may abound? (Rom. 6:1).

Did Jesus die to enable us to keep on breaking God's law, to keep on sinning, that grace may abound? How ridiculous, you say! What is the power of Christ supposed to do to us?

Let not sin (law-breaking) reign in your mortal body, that ye should obey it in the lusts thereof. For sin shall not have dominion over you (Rom. 6:12, 14).

This is a promise to the believer. The Scripture further states in verse 18: "Being then made free from sin (law-breaking) ye became the servants of righteousness (also called "servants of God" in verse 22), and it further tells us that the fruit of holiness and the end of obedience is "everlasting life."

The only way to truly believe God

is to obey Him. Did Adam and Eve show a greater faith and belief in God who told them the truth, or in Satan who lied to them? We may be tempted to ask: Couldn't God have forgiven Adam and Eve of their disobedience without having the death of Christ? The answer is no. Would you want to worship that kind of God? How much reverence and respect would you have for God? If you were God, would you immortalize people who were disobedient? And if you didn't have your created people operate by laws, what would you have but confusion? You wouldn't be caring for them.

What I am getting at is this — the law of God could no more be changed than God Himself. If there was any possible way the law could have been withdrawn, or thrown out, then surely that would have been done instead of Christ dying for the broken law on Calvary, and suffering the consequences of our transgression. No, the law can never be changed. To believe God is to obey Him.

To the Piros Indians of South America such words as "faith" and "believe" are incomplete by themselves; they insist that "believing in God" must connote action; so they make it "to obey-believe." Oh, if every professor of Christ could see it as clearly as the Piros.

Not A Forbidden Tree, But Two Tables

Now, we don't have a tree that God commands us to leave alone, and not partake of.

God has given us His Ten Commandments to obey, and I want to say that every one of these commandment, which, we are told, were first written by God Himself on two slabs of stone, and as amplified with spiritual applications by Jesus in His New Testament teachings, is just as important for us today in 1960 as the commandment God gave to Adam and Eve.

He Gives His Commandments in Love

But He does command: 1 all men everywhere to worship Him, and Him only,

and 2 to make no images of Him to bow down to. 3 He commands all men everywhere to be careful how they use His holy Name, and be careful in their speech. 4 He commands all men everywhere to keep holy the Sabbath day, the ever-recurring Sabbath day He made out of the seventh day of time in Creation week. He made it to be kept perpetually throughout all time forever and ever, with no change in day. It is sacred time because God's presence is in it. 5 He commands all men everywhere to honor, to respect their parents; 6 to respect the life of humankind and not to kill. 7. To be pure and respect the rights of homes and families and the marriage relationship. 8 To do no stealing, being honest in their hearts. 9 Being honest also in their dealings with others, being careful to say nothing wrong about their neighbor or anyone. 10 And not to covet not, having no desire to obtain anything that belongs to anyone else. God commands all men everywhere to obey these laws.

We must remember that whenever we break any of these commands of the Lord God, we are helping to send Jesus to His death. Jesus wants to save us from breaking this holy law any more.

Do you not know that if you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey, either of sin (law-breaking), which leads to death, or of obedience, which leads to righteousness? But thanks be to God, that you were once slaves of sin (yielding obedience to Satan) have become obedient from the heart to the standard of teaching (of God) to which you sin (disobeying God), have become slaves of righteousness (Rom. 6:16-18, RSV).

We become servants of the righteous Jesus by receiving from Him a new nature with a new heart that gives us power to obey God's commandments. Thorough Christ our whole past can be forgiven, our present can be changed from weakness to strength, our future can be changed from death to eternal life. It is only through becoming partakers of His nature that we receive power to obey His commandments.

This brings us face to face with our need, JESUS. Oh, how we need Jesus

"sent from the heart of God." If we would be saved at last we must lose our life in Christ's life; we must fall on Him and be melted and be broken by His LOVE.

Millions for Missions

The head of America's oldest foreign missionary society has announced that Protestant churches in the United States will raise "at least" \$10,000,000 to aid Christian churches, schools, and other institutions in Africa to make "the readjustments" necessary to meet changing political situations. The Rev. Dr. Alford Carleton, of Boston, Mass., executive vice-president of the American Board of Commissioners for Foreign Missions, says his organization has voted to establish an "Africa Opportunity Fund," with a grant of \$65,000. Other Protestant denominations, including Baptists, Lutherans, the Disciples of Christ, and the Methodist Church, will also raise large sums for Africa aid, Dr. Carleton stated. Among them they expect to provide "at least ten million dollars to help African churches find their way through the dangerous opportunity of their time," he said. The money will be used for in-service training of ministers whose experience is "inadequate to meet the demands now being made on them"; to expand theological education; to maintain school systems where government support has been withdrawn, as in the Congo; to expand secondary schools in a "crash program" to meet the shortage of high schools and high school graduates in Africa; and to furnish teachers on an emergency basis. The money will also go for emergency medical services and for relief in the form of food, clothing and shelter. Technicians will be provided to help administer African churches and governmental and economic agencies.

—W. W. Reid

Recorder Comment

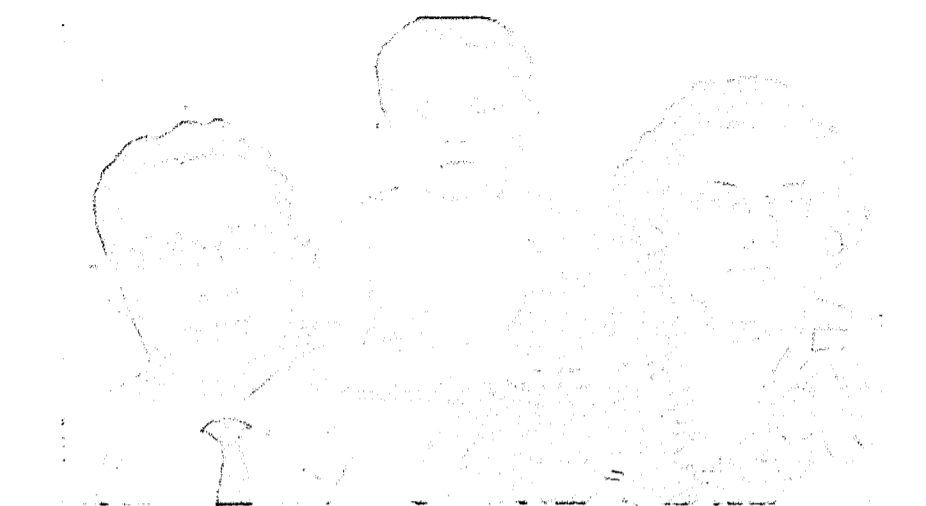
Dallas, Tex.—"For some time I have enjoyed reading the Sabbath Recorder. I would like to renew my subscription. Thank you. May the Lord bless all."

MISSIONS — Sec. Everett T. Harris

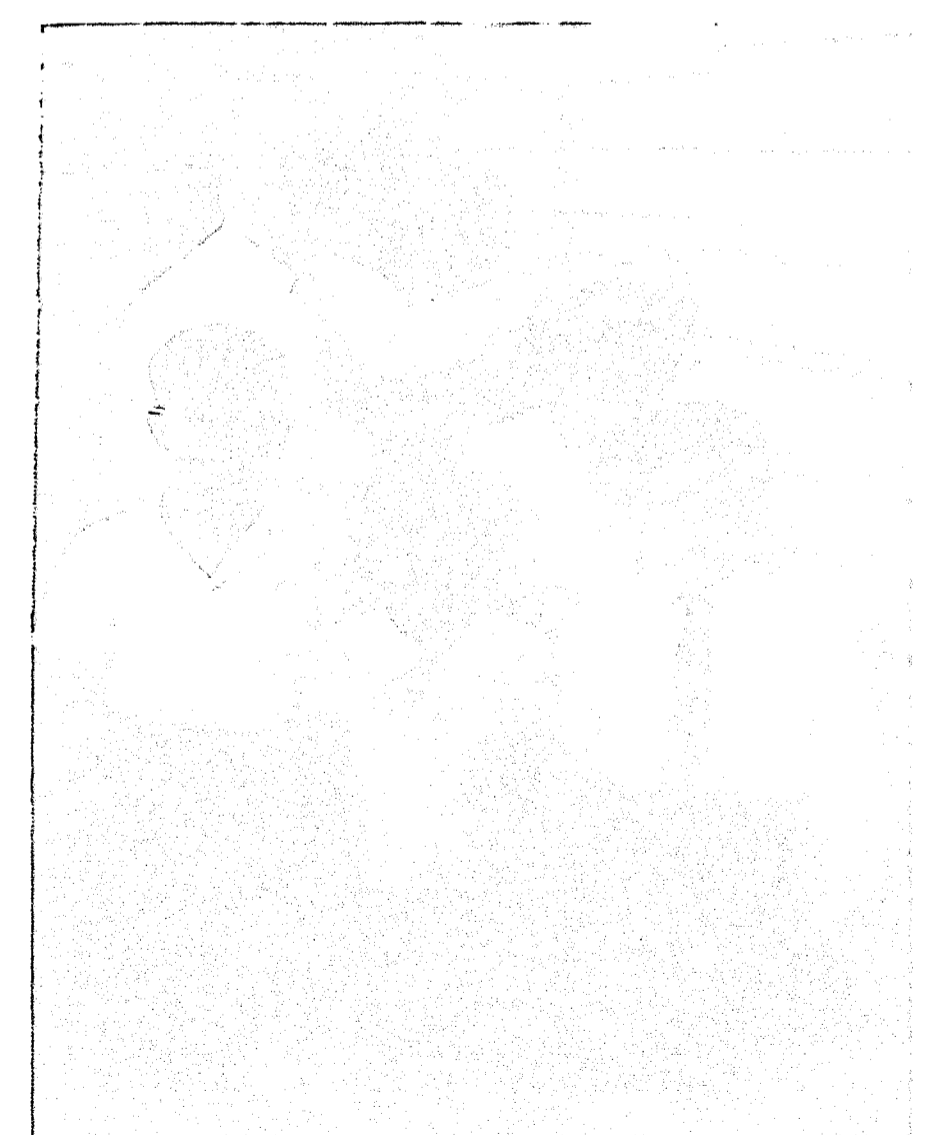
MISSIONARY PASTOR EXCHANGE

Jamaica and Lost Creek, W. Va.

It is now planned for Pastor and Mrs. Duane Davis and son David to leave Lost Creek, W.



Va., and travel by plane to Kingston, Jamaica, on Wednesday, December 7, 1960. According to flight schedules they will leave Clarksburg at 7:55 a.m. and arrive at Kingston at 7:20 p.m. They will spend a few days with the Rev. and Mrs. Leon Lawton and family at 13B Ripon Rd., Kingston, before the Lawtons' departure for this country, which is expected to be on Monday, December 12.



The two pastors have been corresponding with each other quite extensively as they prepare for this exchange of homes and work. It is hoped that the exchange will prove helpful to both leaders and to their charges.

Inquiries have already begun to come as to the possibility of securing Pastor Lawton's services for special meetings or requests for him to visit as other missionaries on furlough have done. But it will readily be seen that Pastor Lawton and family cannot make a circuit of the churches such as other missionaries in recent years have made. Pastor Lawton will be serving as full-time pastor of the Lost Creek and Roanoke churches, besides assisting the Ohio Valley Fellowship, as has been the arrangement carried on by Pastor Davis.

By special arrangements with the Lost Creek and Roanoke churches, Pastor Lawton will be granted several Sabbaths away from the pulpit. These will doubtless be taken to attend Associations, General Conferences, Ministers' Conference, and visiting their families.

DR. VICTOR BURDICK

Reviews Mission Activities

As previously mentioned in these pages, there is a pressing need for mission work in the northern section of Nyasaland where several Seventh Day Baptist churches are located. Plans have been carried out for Dr. and Mrs. Victor Burdick to spend some time with these brethren.

The Burdick family left Makapwa on Friday, October 14, and expect to return to the mission station about the middle of December. Their address while in the northern area is: Lusimbo Church, P. O. Rumpi, Nyasaland.

As Dr. Burdick is the only doctor at the Makapwa Mission station, his absence will be keenly felt in the medical work there. He has written, "Everyone agreed that the work up there needed someone, and so we are going as planned."

Dr. Burdick commented on their joy at having the Pearsons arrive safely at Makapwa and then added, "David and Bettie failed to come on October 4 as expected, for there was a change in the plane schedule as of October 1st.

So they were rerouted through Salisbury (S. Rhodesia) from Nairobi (Kenya), then to Blantyre (Nyasaland), arriving about noon on October 6. As we did not know of this, no one met them and they found their own way to the mission." Dr. Burdick concluded his letter, "The reunion has been pleasant and we are happy to have them back in the yoke with us."

Literature Distribution in the Montreal Area

The Province of Quebec where Protestantism is a somewhat insignificant minority might not be considered the most ideal place to distribute Seventh Day Baptist literature, but the area in which one lives has to be his field of labor even though it may take more courage and determination to carry on such a ministry in Quebec.

The Rev. Rene Mauch and his wife had a plan in which Mrs. Mauch did the major part of the actual distribution because she had more time. Mr. Mauch describes the project as follows:

"In June plans were laid towards a distribution of our literature. In the course of the summer I was able to present close to a thousand individuals and families with a choice of our material dealing mainly with the Sabbath. This experience which was to be a pilot project was carried out in the township of Westmount, a municipality of Greater Montreal. Twenty-five percent of the persons visited accepted a package containing two special issue Sabbath Recorders, two different tracts, and a card printed for the purpose which conveyed a personal greeting and gave our address for further contacts if desired. On more recently printed cards, the address of the Tract Society was also included, so that people may send their inquiries directly to this source." The card states:
Dear Friend,

These pages are presented to you in the hope that you will be spiritually uplifted by their message. We trust also that their reading will make you better acquainted with the missionary endeavours, the educational work, and the whole organisation of Seventh Day Baptists in their world-wide activities.

By contacting the addresses given below, further information will gladly be extended to you. Wishing you God's richest blessings in your reading.

"Although no 'earth-shaking' experience was made, a number of little happenings have shown that many were those who appreciated the literature distributed. Our aim being above all to be witnesses to the truth we all cherish in Jesus Christ, there is a definite feeling that a good number of those accepting our pages offered in a personal way will derive great blessings and be enlightened as they read and study the message they proclaim.

"People from all walks of life were met in the course of this visitation program, representing many shades of feelings and opinions. The very first person visited was a middle-aged Roman Catholic lady. She said to me, 'This is a bad work you are doing here. You shouldn't go like that from house to house!' But then to offset the blow and bring courage and determination to the heart, there was the kind elderly lady who echoed many others with a good word: 'I wish that everybody will be nice to you and I wish you success in your work.' People generally are kind and accept the literature unless prejudiced by church affiliation or some other reason. A gentleman wanted to pay for it. He had to be reminded that the kind of police permit issued to me for this activity would not consider any type of remuneration or sale of the material as being legal. A younger colored lady devoting her time to helping people in need all around her home in a very disinterested way, decided after a lengthy conversation that she should also do some work of this kind to help people.

"We, in our modern days, are used to seeing fast and spectacular results in many things of life but in God's work the results are not often to be seen right away. But as the commendation goes to the faithful rather than the successful servant, we can take courage knowing that He will give the increase in His own time and in whatever way He sees best fit. This literature distribution ministry has been

a most satisfying experience so far and I intend to consider what has been done so far as being only the beginning."

Writing under the date of July 20 Mrs. Mauch describes her experiences and future plans in the following brief paragraphs:

"In June I could, by the Lord's grace, distribute 780 Sabbath Recorders (special issues) to 360 persons or families. I made (60) bundles of 3 Recorders, 1 Statement of Belief, 1 Sabbath tract ('Her Wedding Ring' or 'Pro and Con') and the printed card Rene had prepared. Three hundred bundles were with only 2 Recorders and the other papers mentioned. In the future I shall put together just 2 Recorders and the other things and perhaps a third tract or a little folder.

"The experiences I had were interesting — some pleasant, some others unpleasant, as you supposed. For the month of July and August I shall discontinue this work, but in September, God willing, I'll take it up again. Let us pray that the Spirit of God may influence the hearts of the ones who accepted the literature so that some of the good seed may germinate, grow, and bear fruits."

Readers will, no doubt, hope for further reports of the tract and Sabbath Recorder distribution in the area of Montreal. Mrs. Mauch now has on hand a fair supply of special issue Sabbath Recorders left over from the New York State Fair project.

—L. M. M.

Church Attendance Percentages

The Gallup Poll has reported that an estimated 49,000,000 adults attended church and synagogue services during a typical week of 1959 — or 47 percent of the adult civilian population (excluding those living in institutions).

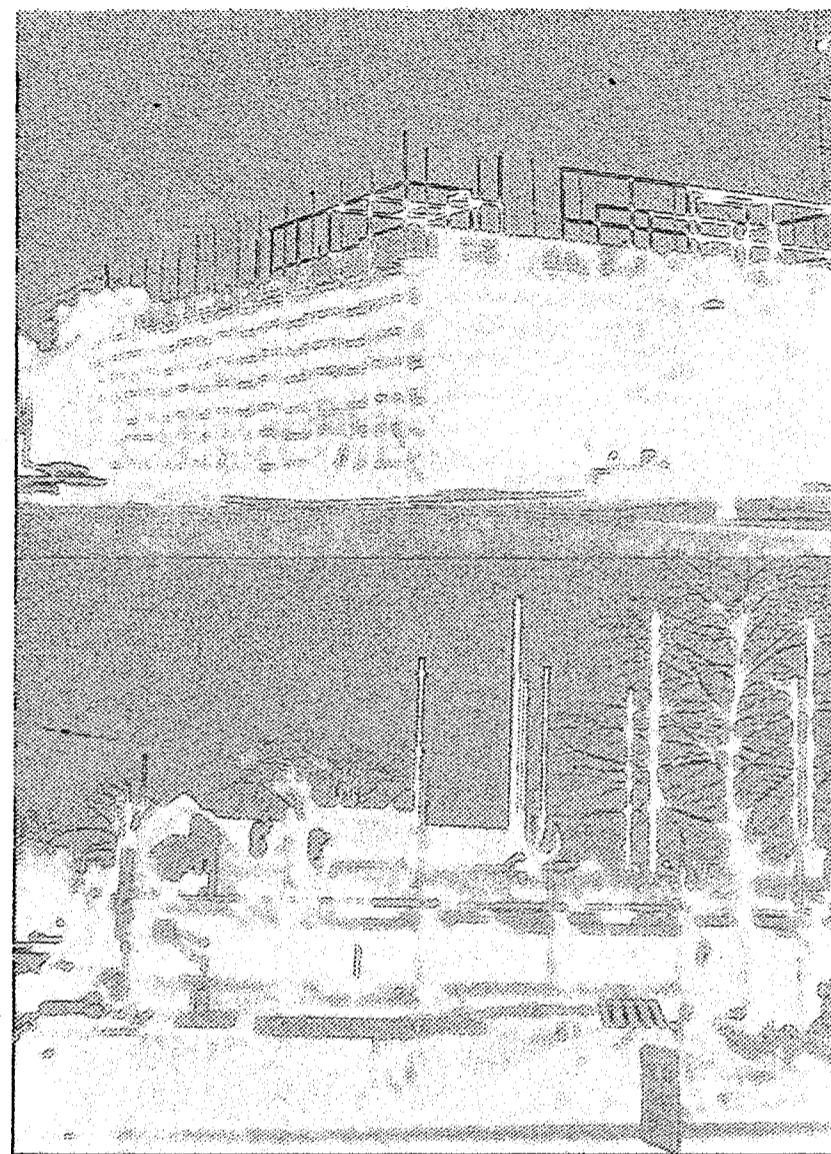
A special survey of attendance during Easter week of 1959 found that 61,200,000 adults went to church or synagogue. This was 59 per cent of the adult population.

In 1940, slightly more than one-third of the adult population went to worship regularly.

Teen Talk

The Changing Face of America

There is a story connected with the building project pictured in this column — a story that may be of interest to young and old because something like it is probably taking place in many other suburban cities.



There was a spacious house on a prominent corner in our city. In a previous generation when such houses were less expensive to build, a well-to-do family lived there alone, probably with several employed servants to take care of the house and grounds. There were numerous shade trees, among which was the most beautiful beech tree in all the city, with its wide-spreading white branches almost touching the ground.

Times changed. Perhaps the family died out or lost its economic standing. At any rate, the beautiful home built for gracious living changed hands and became a funeral home. It was a place of temporary repose for the dead where flowers

were carried in and carried out. Another change occurred leaving the house vacant — the home of neither the living nor the dead. But still the outward beauty of the grounds with the glorious living trees remained. Then came the house wreckers, tearing it down stone by stone. With them came other workmen and modern machines that cut down all the trees and rooted up all the beautiful grounds. Could this result in good? The barren ground was painful to behold when one recalled the former beauty.

In the passing of time the purpose of this ground-cleaning became apparent. A sign was erected stating that on this site there would be 50 luxury apartments. Other workmen came, digging for foundations, erecting staging and starting the walls, as seen in the picture here. Where once one family lived there would be in the course of time be living quarters with all modern conveniences for fifty families.

If one could pick out the details of the work in progress, he might be reminded, as the writer was, that some of the construction is little different from ancient Bible times. In the day of Nehemiah we read of the building of walls with every man being responsible for the section in front of him. Here it was the same; the bricklayers swarmed around the building at regular intervals each with his own materials, each doing his part to make the building rise evenly, one story at a time. Steel framework and floors were the work of giant cranes and a few men, but brick and blocks had to be laid by the well-organized co-operative labor of human hands as in the days of old.

Is there a lesson here for young and old? I think so. Just as the face of our city and the face of America changes as population increases, so there are changes in the life of the church. Some of the old things painfully give way to the new and beauty may have to be sacrificed to utility. But in the building of that which is useful to this generation there is still a place for the skilled and consecrated labor of every member of the church or-

ganization. I may well ask myself whether or not I am developing the manual or theological skills that will enable me to make my contribution to the upbuilding of my church. There is room for all; there is need for all. God holds us responsible to take our places in line to keep up our section of the wall. God-given materials are at hand. The Bible gives us resources and guidance.

ITEMS OF INTEREST

Church Membership Increase

Church membership showed continued increases in the United States in 1959. The annual Year Book of American Churches for 1961 indicate that the percentage is 2.4 over 1958. Of these, 1.7 per cent joined Protestant churches. Total church membership in 1959 is placed at 112,226,905 in the new yearbook released on October 24.

Among other data, the yearbook shows 236,272 pastors with charges and 365,234 ordained persons in 224 religious bodies. Of these, 77 ordain or license women ministers.

In comparing membership totals for Protestant and Roman Catholic bodies, the yearbook notes that "no precise comparison is possible as most Protestant churches enumerate as members persons who have attained full membership. Roman Catholics regard all baptized persons, including children, as members.

Additional data show that church membership in 1959 was 63.4 per cent of the estimated total population of the U. S. compared to 63 per cent in 1958. Church statistics for Alaska and Hawaii are included for the first time.

—Religious News Weekly.

Church and State in Yugoslavia

The Conference of Roman Catholic Bishops of Yugoslavia has submitted a memorandum to the Yugoslav government affirming loyalty of its members to the state and giving support to a 1953 law defining church-state relationships.

The memorandum represents the first initiative of its kind by the church since the break in Vatican-government rela-

tions in 1952. Among the reasons for the change in attitude of the bishops is that the government has relaxed somewhat its restrictions on the free movement of the clergy.

The 1953 law gives sanction to religious groups to carry on their work, including religious instruction, provided it is in accord with the Yugoslav constitution and not for "political ends and fomentation of religious hatred and intolerance." The Roman Catholic Church is the second largest religious group in Yugoslavia. The largest church in Yugoslavia is the Orthodox Church.

—EPS, Geneva.

Religious Emphasis Week at Salem College

The Rev. Elwood N. Clower, Chesterfield, S. C., will be the guest minister for the Salem College Religious Emphasis Week, November 13-18, reports George Cutlip, chairman of the Chapel Committee for Salem College.

"Religion and You" has been chosen by the speaker for his weekly series of talks to the Salem student body and public. The talks will be delivered in chapel at 11:15 a.m., on Monday, Wednesday, and Friday of the special week. While on the campus, the minister will be called upon to attend class conferences, speak to informal groups, and attend meetings of the many clubs and organizations on the Salem campus.

Mr. Clower is the moderator of the Pee Dee Presbytery of the Southern Presbyterian Church, he is the president of the county Cancer Society, and is a member of the South Carolina governor's Council on Alcoholism.

SABBATH SCHOOL LESSON

for November 19, 1960

Thanks Be to God

Lesson Scripture: Psalm 103:1-18

for November 26, 1960

Be Strong in the Lord

Lesson Scripture: Eph. 6: 10-20

NEWS FROM THE CHURCHES

BATTLE CREEK, MICH. — The chorister, Dr. Ellis Johanson, reporting on October 2, mentioned the fine work of Mrs. LeRoy DeLand, director of the junior choir which has provided music for Sabbath services about every six weeks. Mr. Daren Williams, our organist, is performing his duties with great professional excellence. He has also been able to make repairs on the instrument, and tune some of the pipes. The sanctuary piano has also been repaired and tuned.

The Pastoral Relations Committee at the annual meeting recommended that mileage paid to the pastor for the travel item of his expenses to denominational gatherings be increased from 5¢ and 7¢ a mile, and that when travel is with house-trailer, it be 9¢ a mile, and that the monthly car allowance be increased \$10 per month.

The historian, Dr. B. F. Johanson, reported extensive work done. It included keeping current files and the writing of a 22,000-word history of our church. He has, over the years, collected a voluminous file of which the following are samples:

Sabbath Recorder articles covering our history from the origin of the church to the present time

Pictures of former pastors and other important personalities related to our church

Numerous clippings from our local paper and other sources that are of interest to our local historical background.

A historical brochure of about 4,000 words was prepared for our Fiftieth Church Anniversary.

Mrs. Herbert Lippincott, chairman of the Fifield Bible Fund, told of one large-print New Testament and Psalms given to an older person, one Bible given to a young person, and ten Bibles supplied for the Promotion Day exercises September 24, for those going into Primary 2.

The Charitable Union meets the last Monday in the month. Last year there were over one thousand persons helped in many ways.

The Mother's Council reports that a loudspeaker has been installed on the stage in the Social Room so that anyone caring for small children in the nursery can hear the church service. The council acquired the services of Mrs. Hart for the nursery through the summer. The church agreed to pay half of her salary which is \$2.40 per week. The president for the coming year is Ruth Bennett.

Our youth fellowship meets regularly every Friday night after Vespers. We have devotions and a lesson led by two members. Our counselors this year have been Mr. and Mrs. George Parrish, and Mr. and Mrs. Ellis Williams.

The young people had a number of money-raising projects. The money raised during the year was used to send Laurinne and Ned DeLand to Pre-Con Retreat and Conference.

Our youth fellowship retreat was held on the weekend of July 29-31 with 16 members and friends and 7 adults present. Mrs. Mary S. Coleman, juvenile referee, talked to us about "Teenage Problems" and this was the general topic for the next 7 Friday night lessons. At the retreat we elected officers including Laurinne DeLand, president, and Lynn Cassler, secretary.

—Excerpts from annual reports.

MILTON JUNCTION, WIS. — This year has been a memorable one for the Milton Junction church. In January the church and society were merged under the name "Seventh Day Baptist Church of Milton Junction" and new by-laws voted. Prof. Leland Shaw was elected president of the new organization.

We were very proud that our pastor was the Conference president this past year. Because this necessitated his being away on denominational work a great deal, Mr. Ernest Bee was secured as assistant pastor for the summer. He took charge of the Bible School held at Albion in which our church co-operated with teachers and helpers who transported our children to Albion. Mr. Bee was also co-director in both junior and senior

camp at Wakonda, Milton. The church paid fees for those attending from our church.

From June 10 to 14 our church was host to the North Central Association. Two hundred twenty-six names were signed on the register. The splendid meetings were an inspiration to all attending.

Mr. Bee and his wife returned the last of August to Richburg, N. Y., where he now serves as pastor of the church. We enjoyed their stay with us and our best wishes go with them in their new work.

Our Aid Society continues to be very active although few in members. We had charge of serving the meals for the Association. Our projects are making rugs for sale, teas, and food sales. We are sending the Sabbath calendars to the Lone Sabbathkeepers of our church.

Our quarterly business meetings are preceded with supper and a program follows.

We were glad to be host to the fall session of the quarterly meeting of Southern Wisconsin and Chicago churches on the 14th and 15th of October. The following week Pastor Skaggs attended the Pastor's Retreat in Northern Wisconsin, October 21 to 23.

—Correspondent.

RIVERSIDE, CALIF. — The church bulletin for October 15 announced that Sabbath School only would be held on that day and urged all who could do so to attend the Pacific Coast Association at Los Angeles. At the time the bulletin was printed 110 Riverside people had indicated that they would attend at least on Sabbath day.

The following note about the October 9 business meeting was featured as the last item on the bulletin:

"At the annual church business meeting Sunday evening Pastor Wheeler was re-elected to continue serving the Riverside church. Our appreciation for his untiring efforts in our behalf, for his prayers, his counseling, his calls on the people of his parish, and his continual desire and effort in seeking out the unsaved to bring them to salvation, should

be expressed to him in words much more than it is. Our most sincere thanks go to him for his consecrated service to our Lord and to our church."

DE RUYTER, N. Y. — We enjoy keeping in touch with all other churches.

Most of our congregation attended the Central New York Association in Brookfield, October 8. It was a beautiful day and the services were inspirational.

The annual church dinner of our church was held in the York Room, Oct. 16, followed by the annual business meeting called to order by Wayne Burdick, assistant moderator. Principal officers elected were: moderator, Wayne Burdick; clerk, Isabel Burdick; treasurer, Harry Parker. The pastor gave a very interesting report. He has been called for another year and has also had a call to preach for the Lincklaen Church on Sundays.

The Lord's Acre bazaar was held in October, clearing \$231. The Ladies Benevolent Society gave \$100 to the Lord's Acre fund.

Five young people and two older ones have been baptized. Three have been taken by death.

The De Ruyter church is always glad to welcome friends to the church service.

Correspondent.

ALBION, WIS. — The fellowship dinner fund enabled Miss Linda Saunders, Alan Loveless, and Dennis Mathison to attend Pre-Con and Conference. Miss Nina Skaggs also attended. Other Albion people who were at Conference were Pastor and Mrs. Skaggs, Mrs. Hazel Lawton, Mrs. Robert Kenyon, Mrs. William Baum, and Miss Donna Reierson. We enjoyed hearing reports from these delegates.

Laurel Marsden and Janice Skaggs attended the Junior Camp at Wakonda.

We enjoyed having Pastor and Mrs. Bee and Mrs. Skaggs' parents, Mr. and Mrs. Coon, with us during part of the summer.

The Albion parsonage is being painted. The paint was furnished by the Home Benefit Society. Because of rainy weather

and farm work the painting is not yet completed.

Pastor Skaggs meets with the young people's baptism class Sunday afternoons.

About 350 attended the annual turkey dinner. — Correspondent.

Accessions

Denver, Colo

By Letter:

Daryl White
Mrs. Daryl (Barbara) White
Robert White
Nola Gray

By Testimony:

Mrs. Leona Hastings
Sharon Widman
Edward Hansen
Richard Steele
Mrs. Richard (Mary) Steele
Donna Stephan
Sheila Davis
Dorothy Hastings
Patricia White
Jennifer Randolph

Farina, Ill.

By Baptism:

Irene Crandall

Fouke, Ark.

By Baptism:

Laura Jean Van Horn

Texarkana, Ark.

By Baptism:

Caroline Crow
Charles Crow
Ruth Crow
Robert FitzRandolph
Mr. Elvin Smith
James Ray Smith
Betty Smith
Shirley Smith

Births

Beebe. — A daughter, Mary Gladys, to Paul V. and Mary (Kimbrough) Beebe of Hayesville, N. C., on October 24, 1960.

Curtis. — A son, Michael Steven, to Glen and Joan Curtis of Riverside, Calif., on October 10, 1960.

Elmer. — A son, Kendall Eugene, to Jack and Ann Elmer of Riverside, Calif., on October 6, 1960.

FitzRandolph. — A daughter, Rhonda Kaye, was born July 28, 1960, to Wardner E. and Margaret FitzRandolph of Texarkana, Ark.

Hulett. — A daughter, Lisa Marie, was born October 17, 1960, to Mr. and Mrs. Douglas Hulett of Battle Creek, Mich.

Richards. — A son, Steven Kent, to Jesse and Velma (Rowe) Richards of Pittsburgh, Pa., on October 20, 1960.

Obituaries

Benner. — Laura Van Horn, wife of Deacon Bernard Benner, was born at Garwin, Iowa, May 15, 1899, and died at Denver, Colo., September 30, 1960, after an illness of several years.

Mrs. Brenner was a charter member of the Seventh Day Baptist Church of Denver and was the first clerk of the church. The wife of a deacon, she taught in the church school and was active in the business of the congregation.

Besides her husband, she is survived by two sons: Marvin Eshom of Denver, and George of Levittown, Long Island, N. Y.; one daughter, Mrs. Don Rubin of Denver; eight grandchildren; two great-grandchildren; five brothers and sisters as follows: F. S. Van Horn and Nellie Van Horn of Denver, E. B. Van Horn of Clinton, Okla., and Jess Van Horn and Mrs. Orla Kenyon of Nortonville, Kan.

Funeral services were conducted by her pastor, the Rev. Kenneth E. Smith. Interment was in the Crown Hill Cemetery.

—K. E. S.

Green. — Katherine C., wife of Roy C. Green, died at the home of her daughter at Charleston, Ill., on October 4, 1960, at the age of 78.

Married on April 11, 1908, she and her husband were lifelong residents of Farina, Ill. On April 10, 1915, she was baptized and joined the Farina Seventh Day Baptist Church, to which she remained faithful until death.

Besides her husband she is survived by two daughters: Mrs. Glenn Pontious of Chicago and Marguerite of Charleston; three sisters: the Misses Josephine and Anna Young, and Mrs. Nellie Schmidt, all of Farina; two brothers: Charles Young of Essex Fells, N. J., and Edward L. Young of Holly, Mich.; and two grandchildren: Mrs. Robert Benedict and Glenn Pontious, Jr., both of Chicago.

Funeral services were conducted by the Rev. Earl Phillips, with interment in Farina Cemetery.

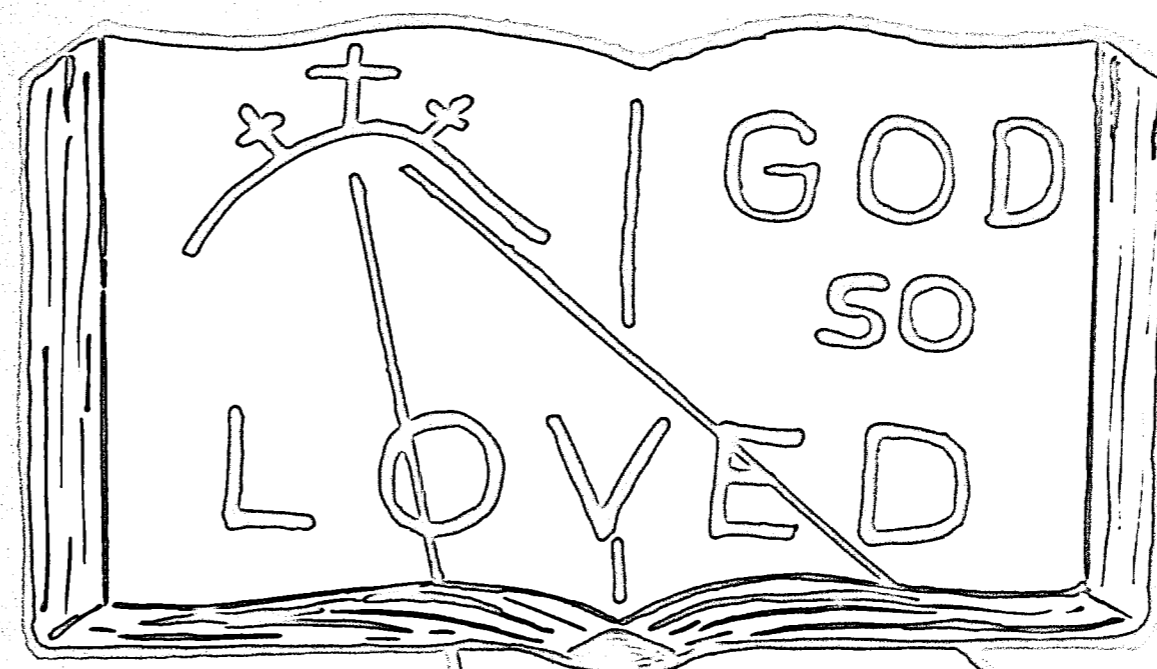
—Stella Crosley.

Maxson. — Julia M., daughter of Rowland and Julia Stillman Barber, was born June 13, 1870, in Porterville, N. Y., and died March 20, 1960, at Olean, N. Y., General Hospital after a long illness.

She was married to the late Braton Maxson of Porterville in 1893. She was a lifelong resident of the Little Genesee, N. Y., area, uniting with the Seventh Day Baptist church of that village when she was a girl. She served as Sabbath School teacher, superintendent, and as church clerk, as well as helping the Sunshine Society through her rug weaving.

Mrs. Maxson is survived by one son, Freeman, of Little Genesee; one daughter, Mrs. Helen Dunning of Bolivar, 6 grandchildren, and 15 great grandchildren. Funeral services were conducted by her pastor, the Rev. Eugene Fatato, with interment at the Little Genesee Cemetery.

—F.C.M.



THE WORLD



The Sabbath Recorder