

OUR WORLD MISSION

Statement of the Treasurer, March, 1961

BUDGET RECEIPTS

	Treasurer's			Boards'		
	Mar.	6 Mos.	6 Mos.	Mar.	6 Mos.	6 Mos.
Adams Center	82.50	415.95				
Albion	22.50	234.06	10.00			
Alfred 1st	601.51	2,356.28	1.50			
Alfred 2nd	154.56	886.55				
Associations and Groups	12.50	125.95	543.43			
Battle Creek	558.45	3,322.25	62.00			
Bay Area Fellow.	34.50	34.50				
Berlin	30.68	403.86				
Boulder	71.40	218.20	35.00			
Brookfield 1st	73.00	283.80				
Brookfield 2nd		108.80				
Buckeye Fellow.		25.00				
Buffalo Fellow.		100.00				
Carraway		3.75				
Chicago	49.00	444.00	280.00			
Daytona Beach	63.00	540.75				
Denver		97.30	25.00			
DeRuyter		230.50				
Dodge Center	65.83	478.32				
Edinburg		33.34				
Farina		48.75				
Fouke		82.79				
Hammond		10.00				
Hebron 1st	21.00	154.72				
Hopkinton 1st	128.35	872.25				
Hopkinton 2nd	11.00	51.00				
Houston		71.92				
Independence	40.94	746.00				
Individuals	45.00	2,407.62				
Irvington	300.00	1,190.00	400.00			
Little Genesee		305.28	10.00			
Little Rock		12.50				
Los Angeles		1,035.55	15.00			
Los Angeles Christ's					45.00	
Los Angeles Lost Creek					807.50	
Los Angeles Marlboro	118.31	1,835.47			967.19	
Los Angeles Memorial Fund					108.00	
Los Angeles Middle Island	20.00	108.00			90.00	
Los Angeles Milton	647.32	3,673.39				
Los Angeles Milton Junction	88.30	713.78				
Los Angeles New Auburn	68.20	213.79				
Los Angeles North Loup	305.47	508.37				
Los Angeles Nortonville	149.50	748.50	45.00			
Los Angeles Old Stone Fort	100.00	108.00				
Los Angeles Paint Rock	64.50	194.50				
Los Angeles Pawcatuck	713.00	2,625.50	5.00			
Los Angeles Plainfield	232.60	2,196.74	300.00			
Los Angeles Richburg	106.00	418.00				
Los Angeles Ritchie	32.00	117.00	9.00			
Los Angeles Riverside	549.32	1,705.55				
Los Angeles Roanoke		15.00				
Los Angeles Rockville	22.70	129.91				
Los Angeles Salem		548.00				
Los Angeles Salemville	5.00	123.71	6.00			
Los Angeles Schenectady	18.00	114.00				
Los Angeles Shiloh	453.49	2,807.87	50.00			
Los Angeles Texarkana		47.72				
Los Angeles Verona	80.00	883.48				
Los Angeles Walworth	42.50	215.50				
Los Angeles Washington	223.00	223.00				
Los Angeles Washington, People's	6.00	56.00				
Los Angeles Waterford	87.31	543.78				
Los Angeles White Cloud	50.27	291.10				
Los Angeles Yonah Mountain		3.75				
	\$6,548.51	\$40,320.64	\$1,886.93			

TREASURER'S DISBURSEMENTS

Board of Christian Education	\$ 491.11
General Conference	741.58
Historical Society	142.42
Ministerial Retirement	818.23
Ministerial Training	803.27
Missionary Society	2,635.53
Tract Society	611.34
Trustees of General Conference	39.29
Women's Society	113.49
World Fellowship and Service	49.12
Special Fund	103.13
	<u>\$6,548.51</u>

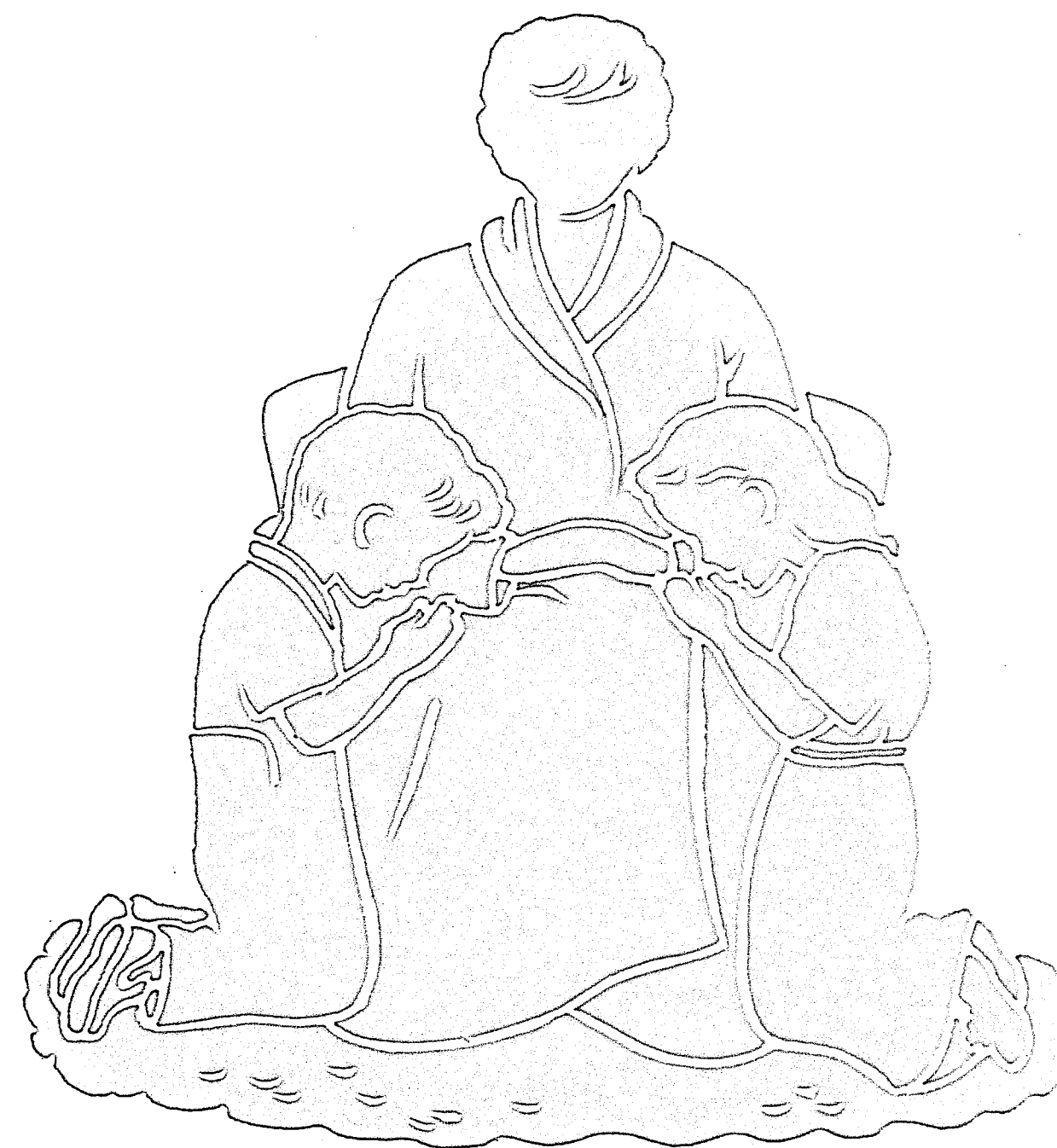
SUMMARY

Current annual budget	\$111,295.00
Receipts of six months	42,207.57
Balance needed in six months	69,087.43
Average needed per month	11,514.57
Percentage year elapsed	50%
Percentage budget raised	37.925%

G. E. Parrish,
Treasurer.

205 Dogwood Trail,
Battle Creek, Mich.

The Sabbath Recorder



THE CHILDREN'S ALTAR

Day is done; all play is ended; bedtime is here. Public worship is good and church altars are beautiful, but the soft altar of mother's knee remains forever the cherished spot for well-guided children to express their thankfulness and to pour out their petitions. When this altar loses its place in family life the church and the nation will soon fail to produce potential Christian leadership.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

1961 Session — Amherst, Mass. — August 14-19

The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press
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Film Censorship

There needs to be continued concern by every Christian — every Seventh Day Baptist — about the films that are shown in the theatres and on television. Not enough laymen are keeping their minds clear on the great moral issues involved. The producers are astute students of human nature. They know what a great many people want and are not content to provide programs just for the people of low moral standards or to cater to those of supposedly higher standards. There is more money in programs that will please the sensuous and will be tolerated by those who try to engage in only such entertainment as is in keeping with Christian principles.

It is natural that ministerial associations and local councils of churches should periodically show great concern about those motion pictures that debase and degrade. Ministers feel a responsibility for their flocks. They would like to do something in a united way to curb the evil and to approve the good. Efforts in this direction often seem futile. Even the film rating commissions at the top level of Protestant co-operation cannot do all they would like. Neither can there be complete co-operation between Catholic and Protestant on a definition of morals since church interest and morals are questionably tied together by the former to the detriment of the latter. What is the answer?

The individual Protestant should be his own censor when it comes to viewing films, suggests the director of the National Council of Churches Broadcasting and Film Commission. In a report to the council, Dr. S. Franklin Mack emphasized that no one person or organization can speak for all Protestants. "Informed individual conscience," he said, "supports the good programs and films and rejects the inferior." Admitting that some film producers and distributors are often reluctant to let their own children see some of their pictures, Dr. Mack explained the problem of popular demand. "Only the public can control the kind of programs produced, the industry leaders tell us. Lack of patronage will kill undesirable films, while a busy box office can put a quality film 'over the top.'"

Turning Back Recorder Pages

Ever since Seventh Day Baptist interests began to be served by a weekly periodical the story of the martyrdom of John James has been featured from time to time in the pages of that paper. The leading article in the issue of July 18, 1844 (Vol. I, No. 4) was about the preacher who was hauled down from his pulpit on a Sabbath in the fall of 1661 and was put to death on November 26 of that year. At that time our denominational paper was newspaper size with six 2½-inch columns to the page. The article mentioned above was two columns in length.

A most noteworthy article entitled, "The Martyrdom of John James," appeared in the issue of August 6, 1857. It was the complete accounting from the State Trials and was without comment other than an introductory paragraph calling on the readers to meditate on it. The reasons for doing so in 1961 are just as valid as they were in 1857. Space does not permit reprinting of the long article in its entirety but we are printing this week the indictment and part of the defense made by the accused pastor. It is expected that the article will be concluded in the issue of May 8. What is reprinted here can be found also in identical wording in the 48-page book, *A Narrative of the Apprehending Commitment, Arraignment, Condemnation, and Execution of John James*, a book prepared by eyewitnesses of the trial and published the very next year, 1662 — a very rare book which is in the possession of the Historical Society at Plainfield. It was from this book that the last prayer of John James was copied for the Recorder of April 17.

Armed Forces Day

Many sincere Christians will feel a reluctance to heed the presidential proclamation naming the third Sabbath in May as Armed Forces Day. It is becoming traditional, and this year the proclamation mentions future years in these words (dated March 18):

"Now, therefore, I, John F. Kennedy, President of the United States of America

MAY 1, 1961

and Commander in Chief of the armed forces of the United States, do hereby proclaim the third Saturday of May in 1961 and the third Saturday of May in each succeeding year as Armed Forces Day."

The message of the church is not armed force but peace, and one does not need to be a pacifist to have a little uneasiness about the display of instruments of war that usually goes with an Armed Forces Day celebration. On the other hand, President Kennedy pointed out in the reasons for observing the day that the American people need to be informed and need to appreciate the dedication of members of the armed forces. This all should go along with it. If, as the President says, "the survival of our cherished freedoms is dependent in large measure upon the capabilities of our armed forces to discourage totalitarian aggression," then full information should help to implant high national ideals. The day should contribute to that end. We must be trustworthy and insist that our leaders be the same.

A Tide of Evangelism

Numerous churches have been blessed in recent months with special revival or evangelistic meetings. Churches and pastors have been generous in sharing their leadership. Some of the ministers with very heavy local responsibilities have been called away, not once but two or three times, to help pastors in nearby or distant places. Some of the meetings have been reported by the churches helped and other reports have been promised for these pages. We cannot mention all such meetings already held or in prospect but reference to a few of them may indicate that there is a rising tide of "New Life" or evangelistic meetings.

The Rev. Kenneth S. Smith accepted an invitation to Riverside, California, to a well-prepared field during the latter part of the winter and as a result showed a record breaking church attendance in the month following his visit. A recent bulletin from Boulder tells of the messages he has been giving in that church. It appears that his home church (Denver)

has not suffered by allowing him to help other churches.

The North Loup, Neb., church called the Rev. Charles Bond from Shiloh, N. J., to assist Pastor Mynor Soper in a short series of meetings early this spring. Shortly after this pastor returned he was invited to preach a series of messages at Salemville, Pa., where the Rev. Loyal F. Hurley (former field evangelist) is shepherding the flock. It is a well-established principle that there is great value in calling another pastor to help one who is himself a good evangelistic speaker.

It is recognized that results of special meetings are not always of the type that can be recorded in statistics at the end of the campaign. The stirring of hearts is spoken of in Scripture occasionally as writing the message on the heart — which is far better than adding up visible decisions on paper — good as that may be. The churches that adequately prepare for, enthusiastically engage in, and diligently follow up evangelistic efforts know of many values that will be more visible at a later date.

Hospitals Steer Clear of Government Support

Two Southern Baptist Convention hospitals, seeking \$8 million for capital needs in the 1960's, won't ask the Federal Government for grants.

The board of Southern Baptist Hospitals voted to look for the money without asking for any grants under the Hill-Burton Act. This act provides financial aid to new hospital construction. Many denominations have taken large sums of money from the public treasury under its provisions.

To accept the money would be a violation of a principle Baptists cherish — that of church-state separation, the hospital officials have felt all along.

The board undertook a new survey. It will study the way that at least three religious groups — Roman Catholic, Lutheran, and Seventh-day Adventist — with "their extensive teaching and healing ministries" — are advancing their cause in the United States and throughout the world.

— B. P.

Executive Secretary

Denominational Committee Plans Program for Advance

The Planning Committee of General Conference met in the vestry of the Westerly, R. I., Seventh Day Baptist Church on April 20-21. Mrs. R. T. Fetherston, General Conference executive secretary, presided as chairman. Members present were Mrs. LeRoy DeLand, president of the Women's Board, the Rev. Everett T. Harris, corresponding secretary of the Missionary Board, the Rev. Leon Maltby, corresponding secretary of the Tract Board, and the Rev. Rex E. Zwiebel, executive secretary of the Board of Christian Education. In addition Mrs. Milton Van Horn, nominee for 1961-62 president of the Women's Board and Mr. Harley D. Bond, executive secretary-elect of the General Conference were in attendance at all sessions. Special consultants present at a part of the meeting were the Rev. Earl Cruzan, chairman of the Home Field Committee of the Missionary Board and Mr. Loren G. Osborn, president of General Conference.

A mutually beneficial review of the present work and future plans of the boards was made. It was announced that the three board secretaries will attend the Ministers Conference in Plainfield in May — each will be present at one or more Association meetings.

Using an outline suggested by Commission, a work book is being compiled for help in implementing the Third Year Advance program. The work book and additional materials will be included in a packet for use by the churches.

A presentation of the Third Year Advance plans will be made at Conference in August. Packets will be available for purchase by a representative from each church.

MEMORY TEXT

The entrance of thy words giveth light; it giveth understanding unto the simple. Psalm 119: 130.

The Martyrdom of John James

(From the Sabbath Recorder of August 6, 1857.)

(Considerably abridged)

The following account of the martyrdom of a Pastor of one of the Seventh Day Baptist Churches in London, is from the "State Trials," a large work 8 vols. folio, which was bought for the purpose of securing the Denominational Memorials of English history, and as there may not be another copy in this country, we republish it entire that it may be preserved for such Denominational uses as may be hereafter required, at the same time it is recommended to the readers of the Recorder for their meditation, in the hope that the contrast between the circumstances of our brethren two hundred years ago, and the present may suggest some good resolution:

The Substance of the Indictment

He stood indicted by the name of John James:

"1. For compassing and imagining the death of the King.

"2. For endeavouring to levy war against the King.

"3. For endeavouring a change of the Government. And in this his compassing, imagining and contriving the King's death, he had maliciously, traitorously, and by instigation of the devil, not having the fear of God before his eyes, declared these words. (1.) That the King was a bloody tyrant, a blood-sucker, and blood-thirsty man, and his nobles the same. (2.) That the King and his nobles had shed the blood of the saints at Charing-Cross, and the blood of the Covenanters in Scotland. (3.) That the King was brought in to this end, to fill up the measure of his iniquity; and that the King's cup of iniquity had filled more within this last year than in many years before. (4.) That he did bemoan that they had not improved their opportunity when they had power in their hands; and that he did say it would not be long before they had power again, and then they would improve it better; and that he did bewail the apostacy of the people of God, and say, they had not fought the Lord's battels thoroughly; but when the Lord should give power to them again, and give his work into their hands, they would do it better. (5.) That the death and destruction of the King drew very near."

John James' Defensive Speech

He said he had somewhat to say, first, as to the form of the charge, viz., that he had maliciously, wickedly, traitorously, and by the instigation of the devil, not

having the fear of God before his eyes, &c. He told them, that in the fear of God he did deny it; and told them he had not a malicious thought against the person of the King, but desired the salvation of his soul, as of his own; that he had not dealt maliciously against the King, neither was instigated thereto by the devil; and that by the goodness of the Lord, what he had done, he had done it in the fear of God. Neither could he be judged, as he told them, as a malicious person against the King, in regard he never had any publick employment, in the nation, either against this King in being, or his father, being a man of no account in the world, having not worn a sword this eleven years; and therefore desired they would in their understanding clear him from this charge, as a person malicious against the King. And further he said, he was a person that could not be supposed to have in his eye any thing of advantage in the world in so acting against the King. And as to the matter of the charge, whereas it runs, that I John James had compassed, imagined, and contrived the death of the King; John James told the court he did not well understand what they meant by compassing the death of the King, as compassing and imagining is ordinarily taken: he had not, neither was he capable of endeavoring the King's death, nor the change of the Government; being a mean inconsiderable person, a man that had lived upon his calling. And as to those particulars lastly charged upon him, he said he was not guilty of them: he did not say the King was a bloody tyrant, a blood-sucker, a blood-thirsty man; that in the fear of the Lord he did utterly deny; neither did he say any thing tending thereto. He further said, he did not say

the King had shed the blood of the Saints at Charing-Cross this time twelve months: he did not say, they, when they had power in their hands, would improve it more thoroughly for God; and that we did not fight the Lord's battels thoroughly. And whereas he was charged for contending for Cromwell; and that power, (that God had so eminently wiped off from the stage) he said he did declare against that power, and was averse to it, and did suffer under it in his measure; and told them he did not stand there as Cromwell's advocate. . . .

The second thing that I shall say, is, what I am in my principles, what I am in respect of my religion and judgment, and I shall be brief as to that. I do own the title of a baptized believer, I do own the ordinances and appointments of Jesus Christ, I do own all the principles in Heb. vi. 1, 2, about the doctrine of faith towards God, and repentance from dead works, the doctrine of baptism, and laying on of hands, the resurrection of the dead, and eternal judgment. These are principles that I desire to own, and have in some weak measure been found walking in: I do not only own the principles and doctrines declared in the sixth of the Hebrews, but I do own the commandments of God, the ten commandments, as they are expressed in the 20th of Exodus. I do here, as before the Lord, testify, I do not, I do not willingly break the least of those commandments to save my life; I do declare that the rather, because I would inform persons that I do own the Lord's holy Sabbath, the Seventh-day of the week to be the Lord's Sabbath; you know the commandment, Remember that thou keep holy the Seventh day. I shall forbear to speak any more to that.

Again, further, in respect of my principle (as that for which I judge I am here this day to suffer) that I do own the Kingdom of our Lord Jesus Christ, (to wit) the visible Kingdom of Jesus Christ here on earth, and I do desire to declare it humbly and in the fear of the Lord, that Jesus Christ the Son of God is king of all the nations in the world, according to that in Rev. xi. 15, upon the sounding of the seventh trumpet there was a great

voice in heaven, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. There needs no more to be said, tho' many more Scriptures might be brought to prove that it is so. It cannot be a spiritual kingdom, the text cannot be allegorical; for the text saith expressly; The kingdoms of this world, &c. I shall endeavour not to tire you with many words; I do not come here (the Lord knows) to sow sedition, I have it not upon my heart, it hath not been my practice, tho' this be the pretended cause of bringing me hither; but the Lord knows, before whom I stand, and with whom I shall shortly be, that whatever I am accused of, as to matters of fact, I am free from it; I desire you may hear it, and take notice of it. The things charged upon me are notoriously false, I speak it as my last words, the Lord that knows all hearts, and one day will call all men to an account, knows I speak true, both in respect to the matter of the thing charged upon me, and in respect to the matter, notwithstanding that several witnesses took the boldness to swear it in court. . . .

I shall not trouble you with much more, only a word to those that have not yet an interest in Jesus, that cannot call God Father, I beseech such to consider, it may be that God hath a mind, by the words of a dying man, to do their souls good, and I would add a word; I beseech you consider, though you may not go the same way I go, you do not know how soon God may call for you by death; and therefore I speak to them that are young ones in the first place, That they remember their Creator in the days of their youth, before the evil day is come, and the days wherein they themselves shall say, they have no pleasure in them. And to those that are ancient, that have spent the greatest part of their time here, in sporting in their own lusts, I would only say this of 'em, There is a day of grace, To-day if ye will hear his voice. Jesus Christ is held forth in the Gospel freely; He holds forth his blood freely; for the worst of sinners are not too old, nor too wicked, nor too great, they are not too unclean for Jesus Christ to pity; and

therefore, friends, consider in the fear of the Lord whereabouts you are, and how the case stands with your poor souls. I have said what I have to say, only I would desire that I might have liberty to wait upon God, to commit my soul, and the concerns of each other to the Lord in prayer. Then he address'd himself to the Lord in prayer.

(This prayer was printed in a recent Sabbath Recorder.)

What Can You Do?

By "The Old Man"*

Our baby had begun to crawl. An upstairs apartment was not a safe place for the child. We located a not-too-good-looking place which was offered for sale for little money. We found a motherly soul who would loan us all the money to buy the home. We did it, and still no steady job in sight. Two days' work this week and only one next scarcely provided food for the child, to say nothing of the parents.

I had tried getting on with an acquaintance who was foreman over several men. He knew I would not work on Sabbath and was sure his superintendent would not permit five days each week regularly, so I was out.

There came a Monday when he needed an extra man so he put me on. When it came quitting time Friday the superintendent was on the job telling how much I was liked and my part tomorrow would be a special job. I thanked him and explained that I had not and would not work on the Sabbath. He said he had no patience with such, and so I was through.

What could I do? I should have put the Sabbath really first and not waited till the end of the week to discuss the matter.

* "The Old Man," several of whose articles on vocations will appear in the near future, does not sign his name. He is a respected deacon in his home church and a man who a number of years ago was president of the Seventh Day Baptist General Conference.

Bring the Bible Back To the Heart of the Nation

Recommendations of a
National Committee

"The times demand a return to the Word of God." These words are echoed by evangelicals throughout America. Faith is being undermined because the authority of the Bible is being questioned. A leading proponent of church union said the other day, "So long as the wording 'sola scriptura' is required, no bridge can be made between Catholic and Evangelical." What has been a growing concern with the leadership of the National Association of Evangelicals has now become a gripping conviction — there must be a special emphasis on the study of the Word of God in the churches in America! The Bible must be returned to the heart of our churches and the nation! History shows that whenever people have returned to the Word of God, He has moved in marvelous ways in their behalf.

This was the introduction to the call for a meeting of denominational leaders in Washington, D. C., on January 31. The invitation from the president of the NAE, also expressed the hope that a return to the Word of God can be implemented through every evangelical denomination. "We believe," he said, "that God will honor weekly Bible studies in real depth, the encouragement of expository preaching, and private and family study."

The committee suggests a three-point program which will bring the Word of God afresh to the men and women in the pew, the man in the pulpit, and the public in general. The goal is to have at least 10 million who will covenant to read the Bible through in 1962; 10 thousand pastors emphasize expository preaching; and to have at least 100 cities across America participate in a public reading of the Bible. This involves (1) a program of Bible reading; (2) a program of Bible preaching; (3) a program of Bible promotion.

To live without faith is like driving in the fog. — Church Management.

Missionary Pastors Report

Reports from missionary pastors during the first quarter of 1961 reveal varied and helpful services. Several pastors are looking forward to attending the Ministers Meeting at Plainfield, N. J., May 1-6. The Missionary Board has offered to assist by covering one-half of the cost of railroad fare.

Pastor Leslie Welch of the Ritchie Seventh Day Baptist Church has written, "This quarter together with two weeks in December after coming to Berea have been used largely in getting acquainted and situated in the community. There is still much to be done along this line as the wintry roads were difficult to travel. Definite results are hard to put on paper but we hope to leave a witness to the love of Christ."

Pastor Loyal Hurley writes from Salemville of conducting a training class in church membership for young people, of having been selected chairman of a group of ministers organized to co-operate with the school (the Joint Schools for Northern Bedford County), and also of having been requested to give the baccalaureate sermon for the school service. He writes, "Such a service may well give our people more recognition in the community. May God use it to advance His truth."

Pastor Kenneth Van Horn of New Auburn tells of the prayer meeting hour being devoted to Bible study and of lay development "studies" being held on several evenings. He is presently serving as supply pastor of the First Congregational Church of Bloomer, Wisconsin.

Pastor Theodore Hibbard of Walker, La., tells of "the young people of the Hammond church having monthly meetings with the young people of Metairie, alternating the meeting place." He reports that Brother Ralph Hayes of Metairie, who has expressed an interest in becoming one of our ministers, has been coming to Walker once a week to hold meetings. The Walker Fellowship has discontinued Sabbath services for a time because "three families moved away."

Shepherding Pastor Marion Van Horn of Fouke reports, "The Fouke church

sponsored the World Day of Prayer program held this year in our church. It was the first such service ever held in our community. Three other churches co-operated." He tells of a visit to the Metairie and Hammond churches where he also had fellowship with a newcomer to the Sabbath, Mr. Ralph Hayes of Metairie. He has also visited the Houston Fellowship and Little Rock church during recent weeks.

The Little Rock church is making extensive plans to provide a home for the Rev. Paul B. Osborn, as he comes to them as city pastor-evangelist on July 1, 1961.

Rev. Elizabeth F. Randolph, pastor of the Washington Seventh Day Baptist Church writes, "We are looking forward to the arrival of Major William L. Brooks and family in July. He expects to be stationed here for four years. Mrs. Brooks is the daughter of Bertha and the late Rev. Wardner FitzRandolph." She adds, "I am having an interesting experience at the YMCA International Crossroads breakfast which meets each Sunday morning at 9 o'clock. Whenever I attend I am introduced as pastor of the Washington Seventh Day Baptist Church and am asked to give a few words of greeting. Following these meetings I am often asked about Seventh Day Baptists."

Pastor Randolph plans to attend the Ministers Meeting at Plainfield, traveling by auto with the Rev. Grover S. Brissey.

**Lost Creek Church and
Jamaica Mission Exchange**

The plan of exchange services between the pastor of the Lost Creek church and Jamaica mission supervisor has seemed to work out to mutual satisfaction and benefit.

Pastor Leon Lawton's report of sixteen Sabbaths as pastor at Lost Creek closes with these words, "We give God the praise and glory for His blessing and leading during these past 16 weeks. How they have flown by! He has answered prayers, has prepared the way before, and has led out in so many ways. We humbly thank Him for His abundant love."

"The change in environment, in work schedule, and in climate has been beneficial in many ways. While we have grown

to love the work in which we are now engaged, we also look forward to our return to the brethren and work in Jamaica, to carry on the unfinished task."

Pastor Lawton mentions plans to hold special meetings at Lost Creek April 23-29 and requests prayer "that many may yield themselves to Christ and find His abundant life."

Pastor Duane Davis, acting supervisor of the Jamaica mission field, writes of beginning a prospective church membership or "Inquirer's Class," to be held at Crandall High School on Tuesday afternoons for several weeks. By meeting directly after school it is hoped to reach a large group of youth who have made decisions at evangelistic meetings and on other occasions but have not joined the church. Headmaster Courtland V. Davis is co-operating with Pastor Davis in this matter.

Pastor Davis writes of how bad it makes him feel to see "the opportunities for outreach here and to think how our Jamaica pastors are tied down with other employment and inadequate methods of travel. The lay leaders certainly deserve a lot of credit for the good they are doing but there is so much more to be done."

Pastor Davis concludes his report to the Jamaica Conference with these words: "In the months ahead, let us consider the task to which the Lord has called us with prayerful deliberation and consecration. The task is great — and many have more responsibility than one individual should carry. But the Lord Jesus Christ has promised that all power is given to Him and He will be with us always, even unto the end of the world."

**ANNUAL MEETING
HISTORICAL SOCIETY**

The annual meeting of the Seventh Day Baptist Historical Society will be held on Sunday, May 7, 1961, at 10:30 a.m., in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J.

Frederik J. Bakker, Secy.

**Stewardship of Time —
A Reflection of Your Love**

By Wendell and Karen Thorngate

We have all been given that precious gift called time to do with as we please, or at least almost as we please. When there is a job to maintain, a family to feed, and a home to care for, no doubt we probably sometimes wonder whether our time is our own or not. But what we do with our spare time is perhaps the most important.

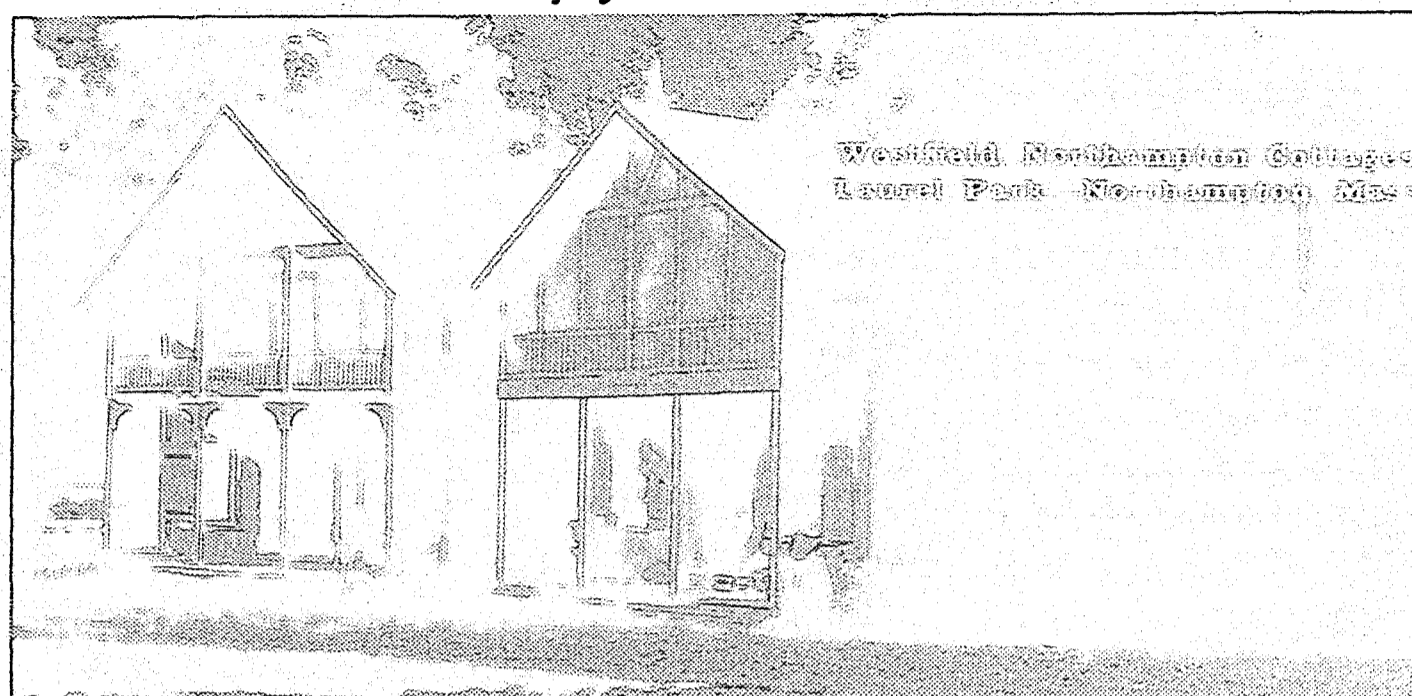
As Christians we should be willing to give at least a portion of our time to the work of our church, and we should be willing to help others. Of course, nothing spectacular has to be done — just doing everyday little niceties can show our friends and loved ones that we really care; and a hard worker can be very helpful to a growing church. We can use even our working time to a greater advantage for God by being good Christians and witnessing for Him. Needless to say, not all of us can devote our entire time to Christ and the work of His Church as does the minister, evangelist, and missionary. God did not plan that everyone should do so, but He does desire that we give as much as we possibly can of our talents, money, and time because of our great love for Him.

Through Christ, the Son of God and Savior of the world, we have learned to love. As Christ said, "Love ye one another even as I have loved you." When we begin to know and love God, there wells up in our own hearts a great love for our fellow man; and we feel the desire to help him find the right way. Once we have done so, we receive as a reward of our kindness and love not only a good friend, but also a warm and wonderful feeling of deep satisfaction. But even this is not all the reward that can be ours. God Himself has reason to be pleased with us, for from the love that He first gave to us was born in our hearts a love for others. When we give of our time to some useful and good deed, we do it first of all because we love God; second, because we want to give

(Continued on page 12)

Youth Pre-Con Retreat

By J. Paul Green



Theme for the 1961 Pre-Conference Youth Retreat will be "Seeking Values — Making Decisions." In his first publicity release, the Rev. David S. Clarke of Boulder, Colo., who will direct the retreat, reveals that he has a topnotch program in store for those who journey to Laurel Park at Northampton, Mass.

At the heart of the program will be four simultaneous discussion groups: Youth Fellowship, led by Miss Janet Van Horn of Fouke, Ark.; Vocations; Personal Christian Living; and Churchmanship. A unique feature of the retreat will be the setting up of a hypothetical Seventh Day Baptist mission on the camp grounds. The campers will be divided into four groups: "Missionary Board," "Mission-

aries," "Natives," and "Native Government." The Rev. Eugene N. Fatato of Little Genesee, N. Y., will be one of the leaders of this interesting phase of the Pre-Con program. Other key people on the staff include Gary Cox of Boulder, Colo., who will lead music for the second consecutive year, and his wife, Myrna, who will be a counselor for the girls. It is also hoped that Dr. and Mrs. Victor Burdick will be included on the staff.

Director Clarke's schedule is packed with an interesting blend of worship, study, play, and all the other elements that make up a top-flight camping experience. Our Seventh Day Baptist youth from coast to coast won't want to miss it, August 9-13, just preceding General Conference.

Quarterly Board Meeting

Twenty-four directors of the Seventh Day Baptist Board of Christian Education were in attendance at the quarterly meeting April 16, 1961. The executive secretary-elect, Mr. Harley D. Bond, was present.

Reports were received from all of the standing committees showing a vast volume of work being done. It was announced that the manuscript for the Church Membership Manual was back to the board committee after being thoroughly edited by Mrs. Edward Parker of the

Plainfield church. It is our hope that the book will be ready for presentation at General Conference in August.

It was voted that as of March 1962, the subscription rates for the Sabbath Visitor be \$1.00 per subscription for group orders and \$1.50 for single copy orders.

To fill the gap in membership of the directors of the board, Dr. H. O. Burdick was unanimously elected. We are happy to have Dr. Burdick working with us again. He has served the board in several capacities for many years, and it is felt that his counsel is invaluable.

Church Clerks

It is our hope that all of the Seventh Day Baptist churches and fellowships will send their clerks to General Conference in August, so that the clerks can take advantage of workshops that are being prepared for them. At the request of the Conference president, Mr. Loren G. Osborn, the Board of Christian Education has agreed to undertake setting up some workshops on the responsibilities of the clerk of a church. We have secured the services of Mrs. R. T. Fetherston who will conduct two short workshops at Amherst during the Conference. This is a new adventure, and we believe it will be of great value to our churches to have their clerks present for this experience.

Resolution of Respect

Whereas Irving V. Palmiter, a member of the Seventh Day Baptist Board of Christian Education met an untimely death on February 11, 1961, near Whiteville, N. C., as a result of an automobile accident; and, whereas he had served as an active member of the board since September 16, 1956, as well as a member of the Finance Committee and chairman of the Nominating Committee; therefore, be it resolved that we affirm our thanksgiving to Almighty God and Christ the Head of the Church, for his faithfulness, and convey to his family our respect and Christian condolence. — The Seventh Day Baptist Board of Christian Education.

Small Church

Embarks on New Venture

By the Editor

The little white church building in the somewhat rural community of Hope Valley, R. I., stands almost alone at a bend in the road at the southern edge of the village, the only other nearby building being the one-story frame building called the Town Hall. Outwardly the church is quite unpretentious, having only a semblance of a steeple compared with the white spires of most New England

churches. Its plain glass windows are protected by green shutters with the lower half wide open to let in the light and to indicate to the world that the building is being used regularly. The panes of glass, though clear, are of the old fashioned variety that is wavy enough so that anything viewed through them is slightly distorted in outline.

There is something new about attending this little old church on this particular Sabbath morning in April. The air is cool; the sky is gray; the hour is early. The Second Hopkinton Church had started a new venture just the Sabbath before. The morning worship service now begins at eight-thirty. For years the congregation has been too small to support a full-time pastor and has been served by ministers from other nearby Seventh Day Baptist churches. Pastor Neal Mills, who has been faithfully leading the flock as a second charge, was not able to leave the Rockville church at the regular worship hours and could not be with them for both Sabbath School and church. This was not ideal. Thus after much deliberation the people decided they would rather meet at 8:30 for worship and have pastoral leadership for two morning hours. It is too early to say for sure how it will work out, but so far the attendance seems to have increased, according to the secretary of the Sabbath School.

The writer, visiting a Second Hopkinton morning service for the first time, enters the small vestibule in the company of the guest minister at eight twenty. Two doors open to the aisles of the sanctuary where the center pews extend to the back wall and the side pews are attached to the outside walls. The interior is bright, spotlessly clean, and worshipful in design and appearance. It ought to be possible to have a very nice service here even if the room is not filled with people.

We had met the caretakers of the church outside as we were about to enter. They assured us that we would find the building warm. What they had not told us was that they were up at five o'clock that Sabbath morning to start the fires. We were not quite prepared for the pleasant surprise that greeted us upon

entering. Near the doors on either side in back of the side pews was a long, low wood-burning stove of a type that the editor had almost forgotten. There was something about the warmth of that church building that was doubly satisfying to guests and regular worshippers. Other types of heat satisfy but one sense — feeling. They are adequate, convenient, modern, and expensive. These wood stoves appeal to several senses. The heat can be smelled as well as felt. The hardwood fuel burns with an agreeable odor. A faint trace of wood smoke is in the air from the dampered stove or from the long aluminum-painted stovepipes that extend to chimneys at the other end of the building. Once can easily imagine the crackling and shooting flames that had preceded the quiet fires now producing a well-distributed warmth.

It is thrilling to be in such a church — one that long ago was on the frontier in that New England community — one that still seems in some respects to be on the frontier of community service. The members of the congregation are not old, though a few of them are well advanced in years. Almost the full range of age is represented, and a scattering of young people and children give hope for the future.

What of the service itself? It is well ordered and dignified, with numerous places where the piano and the congregation provide worshipful responses. At one or two points the dignity breaks down, intentionally or otherwise. The guest speaker is introduced by his first name. Informality characterizes the taking of the offering and the beginning of the message. We remind ourselves that the church is the people and that the high point of a Seventh Day Baptist service is the message from the Word of God couched in terms designed to apply to the hearts and lives of those in the pews. Whether in the busy city or in the open country men's spiritual needs are much the same.

"The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9: 17).

Southwestern Association

Southwestern Association will be held with the Fouke church June 8 through 11. H. E. DeLand of the Metairie church, the vice-president, will be in charge of the program.

Camp MILES for youth of the Southwestern Association will be held at Chemin-A-Haut State Park, Bastrop, La., June 12 to 18. The theme is to be, "What shall I do with my life?" The staff will include the youth field worker, Janet Van Horn, Austa Coalwell, Pastor Charles Swing, Pastor Marion Van Horn, and others.

Christ Answers My Prayer
May I Live Ever Steadfast

STEWARDSHIP OF TIME

(Continued from page 9)

the benefit of some talent or knowledge to others; and third, because we ourselves want satisfaction.

"Love-Give-Receive" should be the "do" words of each Christian. If we love one another enough to give to one another, we will receive in return an even greater love from our God. We must also remember that no matter what we do for the church or for others, we should first turn to Christ for help and guidance. Prayer in itself is a way of confirming our love and confidence in our heavenly Father. Even if we have no time for doing anything else, we can at least talk to Him.

For that time which we do have for giving of our talents and knowledge, we must have a willing heart. Too often we sit back and wait to be called upon, then after we have refused, we realize that if our church is expected to grow, our complete support is needed.

Using our time to its fullest in a good Christian way cannot help but reflect our love for our heavenly Father, who first loved us. The giving of our time is only one of the many ways in which we can actually show God that we love Him, but it is an all-important one.

May we all "Take Time to be Holy," not because we think we have to, but because we know we'd love to.

WOMEN'S WORK — Mrs. A. Russell Maxson

Freedom in the Family

The responsibility to examine afresh the basic ideas about freedom in relation to the Christian faith and the application of these basic ideas to the complexities of our living has become a "must."

Freedom to most of us means simply being able to do what we want to do. In application that is not simple at all. Even in our Christian relationships, where we recognize the greatest measure of freedom each for the other, we unconsciously, more often than we like to think, bring to bear kinds of compulsion to impose our will or conviction on others. That thought seems incredible — but it is true, isn't it? So we need to study into this subject, honestly and prayerfully. A first place to study and apply might be the home. On this phase of the application of the principle of freedom the following paragraphs from "The Glorious Liberty," by Cynthia C. Wedel, are discerning and stimulating.

"One of the immediate places in which we face the problems of freedom is within our own homes, in the lives of our own families. A Christian home will be one in which the kind of responsible freedom which God planned for His human children can be best learned and experienced.

"First of all we think of relationship which exists between a husband and wife. Many people confuse love with possessiveness. We know that God loves us, yet He never forces or coerces or tries to possess us. He gives us complete freedom in our relationship with Him. If this is to be our pattern of love, we must love wholeheartedly, yet never make demands as a condition of love. We see this kind of love portrayed in St. Paul's wonderful passage in the 13th chapter of First Corinthians. It would be a wholesome exercise for all of us to check our love for our nearest and dearest against such a standard. How often do we nag, or insist on having things our own way, or try to change the other person to fit our preferences!

"And if we often fail to grant real freedom — to be themselves and to do

what they want — to the adults in our families, how much more often we violate the freedom of our children. This raises some real dilemmas, of course. As parents we must enforce certain precautions for our children's safety. No one would suggest complete freedom of choice and activity for a three-year-old.

"Three things, perhaps, can help us in protecting and promoting the freedom of children. One is the example which we, as adults, set them in our relationships with one another. If they see us respecting the rights and opinions of others, even when we disagree with them, and see us always vigilant to protest any abridgement of anyone's freedom, they will begin to understand the implications of freedom.

"Second, we can give to our children from their earliest days a very real kind of freedom — freedom within fair and firm limits. One of the most common ways of robbing a child of his freedom is to be inconsistent in our demands. If he is allowed to do something today, and spanked for the same thing tomorrow, he is certain to be confused. There is no freedom in an unpredictable world. We need to set clear and firm limits to the child's actions, and then let him alone as long as he does not overstep those limits. The play pen is an excellent illustration of this. It limits the baby, yet it gives him freedom to play, explore, and grow within its sheltering railings.

"The third step in freedom for our children is to expand the boundaries as fast as possible. It is hard for all of us to realize that our 'little ones' are growing up, but they always do. Many a family struggle arises from our natural tendency to impose eight-year-old restrictions on a ten-year-old. Many of the critical problems of adolescence would be lessened if parents were wise enough to give increasing evidence of responsibility.

"The basis of a free society and a free world is responsible individuals who are able to handle their freedom. This can best — perhaps only — be learned in the home."

". . . where the spirit of the Lord is, there is freedom" (2 Cor. 3: 17).

ECUMENICAL NEWS

Communism and Television Resolutions

The National Association of Evangelicals in concluding the annual convention at Grand Rapids, April 14, voted overwhelmingly in support of governmental investigatory functions necessary for national security, with the qualification that "such functions must, however, be in accord with democratic procedures and must be limited and conducted in such a way that individual rights will not be unconstitutionally overridden."

Without naming the controversial film, "Operation Abolition," the delegates said in the resolution that "the national security, faced by forces which would destroy our constitutional form of government, requires the distribution of factual information on the nature of the communist threat. Whether distributed by governmental or non-governmental agencies, the value of such information will be determined by its correspondence to the facts and by the clarity of perspective in which the facts are presented."

The NAE also asked for strict enforcement of the Code of Ethics of the radio and television industry, to eliminate all immoral or obscene shows which portray depravity or lack of virtue and which contain lewd, obscene, profane, and libelous language, and all shows which represent excessive violence bordering on sadism.

The association numbers two million in membership through its 38 constituent denominations. It is the second largest Protestant co-operative body in the United States.

The Women's Fellowship of the NAE charged in their resolutions that American churches have not been doing an adequate job of educating young persons concerning the dangers surrounding the use of alcoholic beverages. They pointed out their position that total abstinence is one of the hallmarks of evangelical Christian ethics, and that churches should be active in campaigns to discourage the custom of moderate drinking.

The women's group also launched a campaign calling for letters to be written

to Congressmen urging "the discontinuance of lavish appropriations allowed for the serving of alcoholic beverages at the conferences of foreign affairs and in other diplomatic circles."

Pastoral Changes Expected

S. Kenneth Davis, son of Mr. and Mrs. Courtland V. Davis, who is student assistant pastor at Alfred, N. Y., has accepted a call to the Daytona Beach, Fla., church, with pastoral duties beginning early next fall. It is hoped that with adequate financial support he can do much in the next few years to strengthen that church to the point where it will no longer require mission funds to maintain its program.

J. Paul Green, pastor of the Alfred Station, N. Y., church has accepted a call to the Marlboro, N. J., church to fill the vacancy that will exist there when Pastor Paul Osborn undertakes the city-pastor-evangelist work at Little Rock, Ark., under the sponsorship of the Missionary Board and the local church. Mr. Green does not expect to move to Marlboro until the first of December. It is expected that Edward Sutton, a ministerial student at Salem College, will serve the church during the summer and provide much-needed leadership in the strong Vacation Bible School and camp programs of the co-operating South Jersey churches.

The North Loup, Neb., church has called the Rev. David S. Clarke from his present pastorate at Boulder, Colo., to replace Mynor Soper who recently announced his resignation.

It is also reported that the Rev. A. Addison Appel, who has been serving for several years the First and Second Brookfield, N. Y., churches has accepted a call to Farina, Ill., the church he left to undertake the work in New York State.

Vacancies are created and vacancies filled as pastors accept new fields of labor. It is the prayer of denominational leaders and those charged with planning for effective outreach at home and abroad that all of the pastoral changes due to the opening of new fields will prove to be of the Lord and not of men.

NEWS FROM THE CHURCHES
BATTLE CREEK, MICH. — At the regular church business meeting held April 2 Pastor Davis was given a rising vote of thanks for his work among us during the past seven years. It was voted that his resignation as pastor be accepted with regret and that he be asked to continue through August 1961, with the church sending him to Conference and also giving him his regular two weeks' vacation. The pastor was asked to give his answer concerning staying through August at the adjourned meeting on April 16.

The following excerpts from the pastor's quarterly report picture some of the outreach efforts of the pastor and the church.

In an endeavor to renew the spiritual life of the church and surrounding community, six Wednesday evening cottage prayer services were held January 4 through February 8. Three of the six services were held in homes of non-members. The average attendance was fifteen with the highest attendance being 20.

One hundred fifty-seven pastoral calls were made during the quarter. Out of this number, 24 calls were made on non-attending members, 22 on sick and shut-ins, and 20 on regular members. Out of the total number of calls, 45, or nearly one-third, were made on non-members including the unchurched and the unsaved. Individual Bible studies on the meaning of the Christian way of life, including the Sabbath, were presented to ten individuals or families. At Jackson Center, Ohio, eight calls were made on Seventh Day Baptists and friends.

About three letters a day were written during the 78 weekdays of the quarter. Of this number, some 25 went to nonresident members, a similar number to answer inquiries regarding Seventh Day Baptists, and the rest were routine business for church or denomination. Two hundred special mimeographed announcements regarding the candlelight service, the sacred cantata, the Baptismal service and Resurrection Sabbath service were mailed to irregular or inactive members and friends of the church. Some fruit was born, inasmuch as the church, including the balcony and choirloft was nearly full for "The

Seven Last Words," a sacred cantata given by the Central High School.

Six discipleship training classes for youth were held by the pastor on Sabbath afternoons, February 18-March 25. An average of eleven youth participated in the course. The highest attendance on two occasions was 13. The course will continue throughout the new quarter. So far, eight of the thirteen have accepted Christ; three renewed their covenant, and four expressed desire for baptism. We continue to pray that others inside and outside the class, who are active in the church, and yet have not been baptized, will make their public confession of Christ and unite with the church.

TEXARKANA, ARK. — Baptism was administered in the Texarkana church at the close of the service April 15. Those receiving baptism were Irving and Betty Seager of the Little Rock church, and Pat Cupp of the Texarkana church. The Texarkana church expected to receive new members and have a ceremony for dedication of babies on April 22.

FOUKE, ARK. — The Fouke church has been holding evangelistic meetings April 16 to 22 with the Rev. Leland Davis, pastor of the Battle Creek, Mich., church, presenting the messages.

SHILOH, N. J. — Attendance ran high for the whole weekend of Easter Sabbath. On Friday evening there were 171. The morning worship drew 238, and 175 remained for Sabbath School. The unusual attendance on Sabbath eve may be attributed to the program presented by the senior choir, a program entitled, "The Easter Gospel According to St. John." The Sabbath morning service did not feature extra music. Pastor Bond's sermon was on "The Triumph of the Empty Tomb."

SABBATH SCHOOL LESSON

for May 13, 1961

Discipline in the Home

Lesson Scripture: Proverbs 4: 1-4; 10: 1; 13: 24; 20: 11; 22: 6; 29: 17; Eph. 6: 1-4.

The Sabbath Recorder

Accessions

Alfred, New York

By Baptism:
 Adella Mae Brooks
 Margaret Burdick
 Amy Burdick
 George H. Clare
 Jesse Ellsworth Shaw
 Kay Frances McLaughlin Shaw (Mrs. Jesse)
 Carol Ann Smith
 Susan E. Snyder

By Letter:
 Miss Jean Loofboro

Upon Experience:
 Mrs. Laura Chamberlain

Births

Brooks.—A daughter, Rhonda Jo Ann, was born March 5, 1961, to Mr. and Mrs. Ronald Brooks of Alton, Ill. Mrs. Brooks is the daughter of Mr. and Mrs. Carlos McSparin.

Brown.—A daughter, Marsha Sue, to Mr. and Mrs. William F. Brown of Carrier Mills, Ill., was born February 11, 1961. Mrs. Brown is the daughter of Mr. and Mrs. Carlos McSparin.

Hanna.—A daughter, Susan, was born February 19, 1961, to Mr. and Mrs. Robert S. Hanna, 8627 Kempwood, Houston 24, Texas.

Harris.—A son, Thomas Leete, to James and Nancy (Leete) Harris of 74 Auburn St., Cranston, R. I., on April 8, 1961.

Stillman.—A son, Benjamin Shaw, to Joyce (McWilliam) and George Stillman of 1837 Marshall, Houston 6, Texas, on March 30, 1961.

Vulchev.—A son, Peter, to Mary (Fisher) and Ned Vulchev, Rt. 1, Box 175, Sanaway, Wash., on December 16, 1961.

Obituaries

Burdick.—Henry Frank, a resident of Connecticut until 1947 and who lived at Ormond Beach, Fla., died at his home March 27, 1961.

On February 10, 1936, he was married to Julia Wells, also of Connecticut, who preceded him in death at a nursing home in DeLand, Fla., January 15 of this year.

Graveside service were conducted by the Rev. O. B. Bond on April 1 at Woodland Cemetery, Port Orange, Fla., with Woodward-Lowther Undertakers of Ormond Beach in charge.

— Written by H. L. P. by request.

Hallenbeck.—Bertha Elizabeth, daughter of Daniel B. and Catherine Elizabeth Langworthy, was born in Alfred, N. Y., December 11, 1876, and died at Loudonville, N. Y., March 21, 1961.

She was baptized and united with the Alfred Seventh Day Baptist Church on April 12, 1890.

She was married to Clarence H. Hallenbeck, August 5, 1908, by the Rev. Lester C. Randolph. Her husband died in 1936. She is survived by two sons and three daughters: Robert L. of Peekskill, N. Y.; Donald C. of Loudonville, N. Y.; Elizabeth (Mrs. Charles) Riley of Snyder, N. Y.; Rosemary (Mrs. Herbert) Mossein of Rochester, N. Y.; and Jean (Mrs. Robert) Coward of Schenectady, N. Y.; also a sister, Lucile (Mrs. E. F.) Hildebrand of Alfred, N. Y.; and fourteen grandchildren.

Mrs. Hallenbeck was educated in Alfred and taught nearby as well as in schools in Harriman and Cornwall-on-Hudson, N. Y.

Memorial services were conducted by the Rev. Richard D. Hunter and the Rev. Fred Imhoff at the Babcock Funeral Home, Ravena, N. Y. Services were also held at the Alfred church, with the Rev. Albert N. Rogers, and her pastor, the Rev. Hurley S. Warren, officiating. Interment was in Alfred Rural Cemetery. — H. S. W.

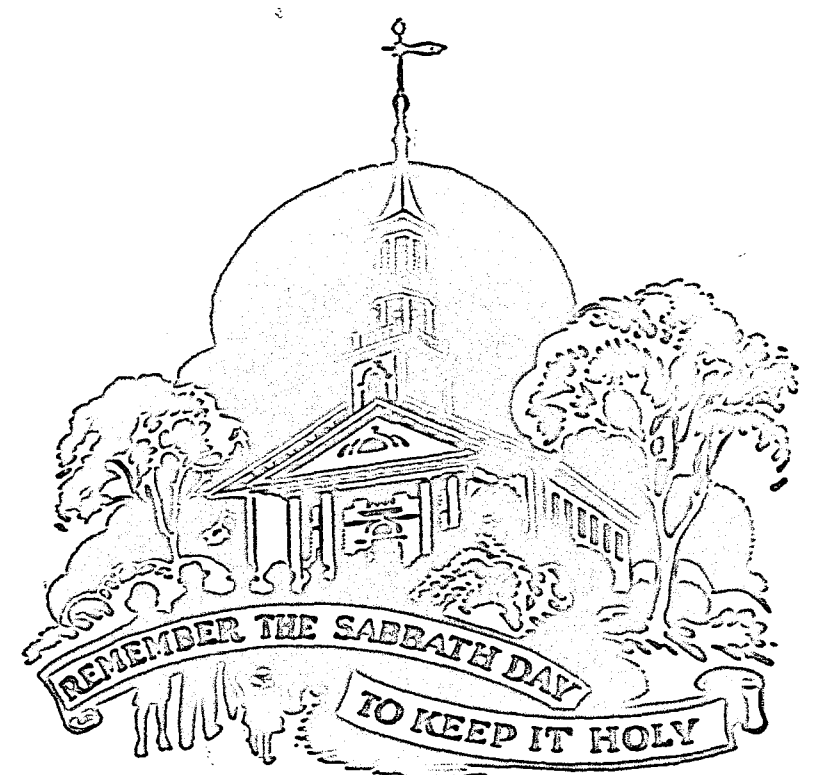
Kenyon.—Mae Catherine, the daughter of Christina and John B. Henry, was born March 8, 1867, at Walkerton, Indiana, and died October 14, 1960, at Los Angeles.

In 1878 she journeyed with three brothers and sisters to Nortonville, Kan. by covered wagon. She was married February 19, 1885, to Frank Clark Kenyon. To this union were born two sons, Ernest and Orla. They moved to De Ruyter, N. Y., in the spring of 1914 to farm. There they were active members of the Seventh Day Baptist church. After the death of Mr. Kenyon in 1932, she went to Detroit, Mich., to be with her son Ernest. In 1936 she came to make her home in Los Angeles where she became active in the Seventh Day Baptist church.

Survivors are: her brother Elsworth Henry; a sister, Clara Landrum; and a son Orla; 6 grandchildren and 12 great-grandchildren.

Funeral services were held at the Utter-McKinley Wilshire Chapel in Los Angeles with her pastor, the Rev. Francis D. Saunders officiating. Place of interment was Nortonville, Kan.

— F. D. S.



Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

Keep Up With Youth!

The BEACON

Seventh Day Baptist
Youth Fellowship Publication

NEWS

RESOURCES FOR THE YF
STIMULATING ARTICLES

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