

The Sabbath Recorder

WE GIVE THEE THANKS

REVELATION II:17

我們感謝主

מוֹדִים אֲנִי לְךָ

Te damos gracias

Εὐχαριστοῦμέν σοι

Nous te rendons grâces

благодарим Тебя

Noi ti ringraziamo

Wir danken dir

See story on page 3.

thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Christ Our Example

It is my feeling that we, as Christian medical workers, should look always to Christ as our example. I was very upset when I first arrived here because I felt that I was getting to do so very little "real missionary work." I was referring, of course, to evangelism. If it were a matter of just nursing I could have remained at home with my loved ones, and have done it there, but here I was 8,000 miles and a wide ocean away, doing what? More nursing! How I rebelled! Now I can see that doing things for people makes them ever so much more responsive to the Gospel. And isn't that exactly what Christ would teach us?

Let us look at the case of the leper described in the eighth chapter of Matthew. He came to Jesus in his need. Jesus' first act was to put forth His hand to touch the man, and he was healed. True, this man was already worshiping Christ, even before he was healed; but is it not necessary to strengthen those who are already believers, as well as to seek new babes for Christ? Even as continual care and nourishment are important in the physical life, so also are they in the spiritual life.

When He found Peter's mother-in-law sick of a fever (Mark 1: 30, 31), He lifted her up, and then she ministered unto them. Don't you suppose that she was full of praise for His kindness and attention? Reading on in the same chapter we see that all that were diseased or possessed of devils were brought to Him. The whole city gathered at the door and He healed many.

Some whom He healed were not already connected with Christian service as was Peter's mother-in-law. Such was the case of the woman loosed of her infirmity after eighteen long years of suffering (Luke 13: 11-13). Jesus called

her to Him and healed her. As she straightened her back for the first time in those many years she glorified Him.

On the contrary, when He healed the ten lepers (Luke 17: 11-19) only one returned to give Him thanks. But Jesus went on healing people, loving them, serving them, and blessing their children.

These examples serve to remind us that our example, Jesus, continued to carry on His healing work for all kinds — those already in His service, those already worshiping Him, those who were unthankful, as well as those in whom His healing produced thanks, praise, and conversion.

Meaningful Evangelism

Now I realize that if He called me to be a nurse even where it seemed I was little of an evangelist, I'm not to complain. He knows my abilities and my shortcomings better than I myself do. Please don't misunderstand me. I'm not leaving my desire to spread the Gospel. Rather, I am finding that this desire is fulfilled.

The woman who knows that I will change her dressing is willing to listen while I work. As we see the infection clear little by little, it is just natural that we talk of the goodness of God.

The little children who know they will be pampered a little and played with are willing to come to storytime at the hospital. They seem to enjoy it even though the message must be given through an interpreter. You see, love, concern and smiles don't need to be interpreted. They are of a language universal in nature.

Our dressers, midwives, and our hospital aide are wonderful people. The patients look at them as friends, not just as medical workers. How we thank God for them! I'm sure it's their helpfulness and willingness to serve that make our patients want to come to Makapwa instead of some of the larger hospitals. Naturally, if they come here they hear the Gospel. That's why we're here. Christ has just given to us this means of reaching out to them. Our prayer is that the Author of Compassion might make us ever more compassionate, ever more zealous, as we seek to win more souls for Him.

The Sabbath Recorder

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Words and Deeds of Thanksgiving

The inspiration for our national Thanksgiving Day certainly comes from the Bible and from the Old Testament almost more than from the New.

Our colonial forefathers who first set aside a day of feasting and prayer lived close to the Bible, close to God, and close to the soil from whence came their food. Such people were more constantly aware of the blessings of heaven than are most of the people of a generation like ours that has more problems of storing surpluses than of producing necessities. They felt deep kinship to the prophets and psalmists who penned such words as: "Offer unto God thanksgiving; and pay thy vows to the most High" (Psa. 50: 14).

There is something striking about most of the Bible references to thanksgiving, something that is likely to escape the notice of those who have not learned to give thanks to God daily and have accepted the fourth Thursday of November as just another holiday with perhaps a few words of grace at the family banquet. The Bible calls upon all godly people to express their thanks with deeds as well as words. How often do we find exhortations to bring sacrifices of thanksgiving as we enter into His courts. It raises the question as to whether or not we can truly be thankful without paying our vows. There is no scriptural warrant for an impersonalized feeling of thanksgiving. It is God who has given, God who is to be thanked, God to whom vows ought to be made and paid.

The thought of giving for the Lord's work or giving to the poor on Thanksgiving Day has not been entirely lost sight of even in state and national proclamations. President Kennedy has touched upon it this year in these well-chosen words:

It is right that we should be grateful for the plenty amidst which we live; the productivity of our farms, the output of our factories, the skill of our artisans and the ingenuity of our inventors. But in the midst of our thanksgiving, let us not be unmindful of the plight of those in many parts of the world to whom hunger is no stranger and the plight of those millions more who live without the blessings of liberty and freedom. With some we are able to share our material abundance through our Food-for-Peace program and through our support of the United

Nations Freedom-from-Hunger campaign. To all we can offer the sustenance of hope that we shall not fail in our unceasing efforts to make this a peaceful and prosperous world for all mankind.

There can be little hope that exhortations to give thanks, i.e. to pray, will be effective in the case of those who have not learned to pray, no matter how well chosen the words. But far too many of us who know the Lord have become careless in giving adequate expressions of our thanks — by word and deed. To us the words of the President should have meaning when he concludes his proclamation with thoughts that echo what our Bible has taught us:

Let us observe this day with reverence and with prayer that will rekindle in us the will and show us the way not only to preserve our blessings, but also to extend them to the four corners of the earth. Let us by our example, as well as by our material aid, assist all peoples of all nations who are striving to achieve a better life in freedom.

Drunken Driving

The motorists of New York State who want to drive after drinking are very unhappy about the new "driving-while-impaired" law which sets a standard of .10 percent of alcohol in the bloodstream. The average national standard is an unrealistic .15 percent.

If driving a ton-and-a-half car at legal speeds is dangerous when there is as much as .10 percent of alcohol in the blood, how much should the driver of a horse be allowed? Here is the answer. The U. S. Trotting Association is waging a "battle of the bottle" against drivers as a means of safeguarding the public at its tracks. The association has set .05 percent as the maximum of alcohol which will be allowed for the man behind the horse on the race track. They recently suspended for ten days the driving privileges of two men who failed to pass the test at a spot check in Michigan.

The betting public on the grandstands must be protected from the horse and sulky which might run them down if the driver had been drinking. The same driver could drink almost twice as much (even under the strict New York law) and go out on a congested highway without fear of losing his license. His

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MEMORY TEXT

How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord.
— Psalm 84: 1, 2a.

mistakes on the highway would be as much more dangerous as the difference in horse speed and auto speed, remembering that collision impact speed could be 120 miles per hour. Which public needs the greater protection — the race track crowd or the traveling public? How about using a little more horse sense, tightening up the laws that regulate the irresponsible and wanton lawlessness of the drinking driver! We can take a leaf from the book of the U. S. Trotting Association. Better yet, we can thumb through the leaves of the Holy Bible, not only to find its many temperance passages, but to remind our drinking friends that according to 1 Corinthians 6: 10, drunkenness bars one from the kingdom of God.

Do we need illustrations of the dire consequences of social drinking? Our city (Plainfield, N. J.) can furnish a hideous one. After a long evening at a restaurant party two socially prominent women with a nearly drunken son at the wheel had car trouble on the way home. While the son, befuddled with drink, was
(Continued on page 4)

OUR COVER

"We give Thee thanks" is a reproduction of the November poster of the New York Bible Society which is found in large frames on the platforms of subway stations in New York. One cannot wait for a train without seeing these signs or without realizing that on every train there are likely to be people who are thus called in their native tongue to give thanks to God. How many of the languages do you recognize? When your editor first saw this poster there was one language of which he was quite uncertain. He later learned that it was the native language of a Bible-carrying Russian with whom he had been walking from the ferry to the subway. This poster project costs the New York Bible Society about \$2,000 per month.

trying to summon help, two other young men (who had visited several bars) came upon the scene and offered help. Seeing the condition of the women — nearly ready to pass out — the youths violated them and, in panic, strangled one and drove the car over the other. Sorrow and shame have come to two families, and two young men have begun the long years of life imprisonment. The underlying cause of all this trouble was the "innocent" pleasure of having "a few drinks" with friends.

"When I consider thy heavens . . ."

King David, strictly speaking, was not a scientist when he wrote in Psalm 8, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained . . ." He was a poet, philosopher, naturalist — and theologian, for he concluded that poetical statement with, "What is man that thou art mindful of him? and the son of man that thou visitest him?" He marvels at the vastness of God's creation and links man both with the creation and with the personal God who communicates His nature and His will to man. This theological concept encompasses the most profound philosophy and anthropology. Furthermore, it satisfies the soul because it implies that although man is infinitesimal in a world of stars he is important in the redemptive plan of God.

In these days of scientific probing of outer space and accurate astronomical calculation of solar distances there are those who have more answers in the realm of nature than were possible before the perfection of telescopes. But in relation to God our modern philosophers stand no higher than David. In fact, too many of them are Goliath-like giants who bend their knees only when they are struck in the forehead by the God-directed stones of factual faith.

Let us consider for a moment the work of God's hands and see if we do not find ourselves in perfect agreement with the inspired psalmist. We look at the moon and stars; we gaze at the limitless expanse of the Milky Way as if it was some far-off thing, the individual parts

of which are so distant that they look like dust particles caught in a ray of shafted light. It startles us to read the words of astronomers that we are in the Milky Way, one-third the distance from the center, and that the sun rotates around the center. Our earth seems big to us. We can see but a little way along its rough surface. Only as we look up does our vision lengthen. We have become somewhat accustomed to seeing the light of the sun reflected from a tiny plastic balloon that man has placed in orbit just outside our atmosphere.

Beyond or somewhere within the vast universe of precision-controlled heavenly bodies is the Master Mind that made it all. He who has timed so carefully the galaxies beyond has made human life possible here on earth's surface. Like David, we cannot doubt either His benevolent providence or His moral judgments. Our times, as well as the times of the stars, are in His hands. We are accountable to Him. We could scarcely bear the thought except that in the fullness of time God came again into history in the person of His Son and made redemptive provision for our eternal salvation.

"When I consider thy heavens . . ." I am impelled to render thanks for the opportunity of salvation and security, both present and future. I want to live for Him who died for me.

BOOKS WANTED

Readers of the Recorder are urged to be on the alert for copies of the two-volume set *Seventh Day Baptists in Europe and America* which are in short supply at the publishing house. Until such time as the hoped-for new edition can be printed requests for these volumes must be met by redistributing those previously sold. What we are looking for is not sets that are or will be used but those that might be discarded. The same holds for some of our older books. There are requests for copies of A. H. Lewis' *A Critical History of Sabbath and Sunday*. Communicate with the American Sabbath Tract Society or the Seventh Day Baptist Historical Society, 510 Watchung Ave., Plainfield, N. J.

President's Message

Listen Again to the Past

In 1801, the "Union and Communion," or the yearly meeting of Seventh Day Baptist churches, met at Hopkinton, Rhode Island, with Elder John Burdick presiding. It was at this meeting that Elder Henry Clarke, pastor and messenger of the Brookfield church (about which we wrote in the November 6 issue), brought a proposition "for the several churches in our Union to unite in an institution for propagating our religion in the different parts of the United States."

It is the acceptance of this proposition by the churches assembled that has been used to mark the beginning of our General Conference, although there seems to have been no official awareness at that time that some new organizational structure was being built. As time went on, the organization and form of General Conference as we know it was built upon this foundation.

One of the first acts of "The Sabbatarian Baptists, in their General Conference assembled" (to quote them) was to formulate and send out a circular letter to all the Seventh Day Baptist churches and groups. This letter assessed the condition of Seventh Day Baptists, challenged them to greater devotion, and told of plans for the future. The challenge of this communication is so high that it cannot help but speak to us today. Listen again to the past:

"In all, present living members of our order in good fellowship and within our knowledge, about one thousand and thirty-one members. And although our numbers are small, when compared with some other sects, yet as we have the commandments of God for our guide, why should we be dismayed? There seems to be too much luke-warmness apparent among our churches; and want of zeal and charity, and in order to strengthen the things that remain, and to be builded up in the most holy faith, and to keep ourselves in the love of God, let us be instant in prayer, watchful and faithful in our practice, relying on

the mercy of God through Christ for our comfort, and obedient to his Word for our confidence, for we shall have no cause of shame, if we have due respect of all his commandments.

"To affect so good an end and to keep order in the house or church of God, let every member have a home, or be under the watch and care of faithful brethren, and not scattered in the wide world where no church can see them walk, or discipline them. Let them be careful to keep God's holy Sabbath, and join in social worship, stately; likewise faithful in private duties. If but two or three meet in Christ's name, he is there; and if there is no preaching gift, read and sing and pray and exhort one another.

"Believing that the means of grace are to be used, we propose, by God's permission, to send out some missionaries or traveling preachers to visit the destitute churches and branches of churches in our Communion, to preach the gospel and administer the ordinances generally, where duty may call; to assist in forming societies and churches, and to help restore order and fellowship among us."

What more can be said?

"Draw Near to God," listen to the past, and

"He will draw near to you,"

Melvin G. Nida.

Shall We Make Sabbath School Plans?

Dr. Clate A. Risley, executive secretary, told the 10,000 delegates to the National Sunday School Association in Detroit, "You don't have to make any plans for your Sunday school if you don't want to. Khrushchev has already made plans for it." (Sabbath Schools and Sunday Schools are not allowed in the Soviet Union.)

The infection of softness has entered our schools, where the traditional "tough" courses have been watered down to the point of inanity. Even in some of our churches the soft infection has produced a certain blandness that, to say the least, did not come to us from the source of our faith. —Brookfield Courier.

WHY WE KEEP THE SEVENTH DAY

By James Mc Geachy

Part of the address given by the pastor of the Mill Yard Church (London, Eng.) at the service on July 22, 1961, in commemoration of John James.

It may not come amiss if I should now give to our Baptist and other visitors a short explanation of why we have this peculiar custom of observing the seventh day, or Saturday, as the Sabbath instead of Sunday, and this I will do not in any controversial vein, but simply as imparting information, for it is always a matter of interest, or should be so, to learn about other denominations, and to gain some understanding of their peculiarities and reasons for their particular point of view.

The observance of the seventh-day Sabbath is the only point of difference between the Seventh Day Baptist and other General Baptists. We worship the same God, the Father, and rejoice in the same Savior and Lord, the Lord Jesus Christ, whose redeeming work on the cross of Calvary is the only basis of our hope of salvation, and seek to follow the guidance of the Holy Spirit into all truth, rejoicing in the forgiveness of sins through our Lord's finished work of atonement, being justified through faith in the risen Christ, and finding grace to help in time of need from Him as our Great High Priest seated on the throne of grace in the heavenly sanctuary, and looking for His glorious return to set up His kingdom upon this earth.

Why then, while holding this Evangelical faith, do we observe the seventh day? Have we fallen from grace? Are we seeking to place ourselves under the law, and attempting to earn salvation by works, when the New Testament so plainly teaches that by the deeds of the law shall no man be justified in His sight, and that salvation is all of grace?

Naturally, there is not time to pursue all these points just now, but we would assure you that we do believe in justification by faith, and that we have no righteousness of our own in which we can trust. Only as we are clothed in the righteousness of Christ can we find acceptance with God.

We observe the seventh day simply because we love God, and the Lord Jesus Christ, the Lord of the Sabbath, and desire to obey His will as expressed in the commandments. "If ye love me, keep my commandments." John tells us that "In the beginning was the Word, and the Word was with God, and the Word was God. By him were all things made, and without him was not anything made that was made," and this Creative Word was made flesh, and was manifested in the Lord Jesus Christ, who Himself said that among the things that were made in the beginning was the Sabbath: "The sabbath was made — for man."

Therefore, we believe that it was the pre-incarnate Christ who, as the Word, created all things, and consequently He it was who rested on the first seventh day from the work of creation, who blessed and sanctified it. So to us it is in the deepest sense the Christian Sabbath, the only day of the week of which the incarnate Son of God claimed to be Lord, and therefore to us the true Lord's Day.

"Oh, but," some will say, "we thought the seventh day was the Jewish Sabbath!" To this we reply simply that the Sabbath was made for man long before there were any Jews. There were no Jews in the Garden of Eden. The Jews are simply descendants of Judah, one of the twelve sons of Jacob.

The Sabbath was instituted before sin entered the world, and therefore before the work of redemption was needed. The object of the work of redemption is the restoration of that paradise, of which the Sabbath was a part in the beginning. Therefore to us it is not a type or shadow of the work of redemption, but a pledge of the eternal rest which awaits the redeemed, being a portion of the lost paradise which remains to us.

When the moral law was proclaimed from Mount Sinai God saw fit to insert the commandment to "remember the

sabbath day to keep it holy" right in the midst of the Decalogue. The Ten Commandments, all acknowledge, are summed up in the two great commandments to love the Lord our God with all our heart, and our neighbor as ourselves, and so our love for God is expressed in observing the four commandments on the first table of the Law, and love to our neighbor by keeping the last six commandments. Therefore, if we love God we will worship none but the Creator, we shall not bow down to graven images, we will not take His name in vain, and we will honor the day which He blessed in the beginning.

Now the Fourth Commandment is like the keystone of an arch binding together the two tables, because it deals not only with a duty to God, but a duty to our neighbor, and therefore, when Paul in Romans 13: 8, 9 says, "He that loveth his neighbor hath fulfilled the law, for this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not covet, and if there be any other commandment it is summed up in this word, Thou shalt love thy neighbor as thyself," it seems evident that "any other commandment" at least includes the fourth, since it also includes a reference to our neighbor.

The principle of Love to us ensures the unity, the indivisibility, and perpetuity of the Decalogue, and therefore the permanence of the Fourth Commandment, and so for this reason we observe the seventh day. Love is not a substitute for obedience as some imagine, but the motive for obedience.

The relationship of the moral law to the Gospel is plain to any student of the New Testament, for "by the law," says Paul, "is the knowledge of sin," and John says that "Sin is the transgression of the law." But Jesus came that He might save us, not in our sins, but from our sins. Sin by the commandment becomes exceeding sinful, and so the law is an instrument used by the Holy Spirit to convince men of sin, and their need of a Savior, and that is why we are pleased that the greatest evangelist of this generation emphasises the Ten Commandments so much in his preaching of the Gospel.

The law cannot cleanse us from sin, any more than a mirror which points out

our dirty condition can cleanse us, but it shows our need of cleansing, and so the Gospel comes in with the cleansing power of the blood of Christ to wash us from our transgressions, and bring us into harmony with God's law. That is the true object of the Gospel of the grace of God.

All acknowledge the logic of this with regard to the other nine commandments, as Paul said, "Let him that stole steal no more"; and he rejoiced that the Thessalonians were "turned from idols to serve the living and true God." In other words, these heathen idolators had come into harmony with the first two commandments of the Decalogue. This is the object of all our missionary work in foreign lands, otherwise the Gospel would be preached in vain. Now this same logic we believe should apply to the Fourth Commandment also, and so again this is a further reason for our observance of this commandment.

Much more could be said, but I think these few points are enough to show that it is not from a lack of understanding the true principles of the Gospel that we observe the seventh day, but rather these principles, rightly understood, support us in our distinctive practice on this point.

All have to acknowledge the remarkable fact that while in the New Testament we have a plain command for baptism, and for the observance of the Lord's Supper, there is no commandment for the observance of the first day of the week in commemoration of our Lord's Resurrection. For that practice the testimony of Scripture alone is not sufficient. Appeal has to be made to Catholic tradition; and this is the reason why our own Roman Catholic friends tell us that the Bible only is not sufficient, but that we must also have tradition. Their controversialists point to the observance of Sunday by Protestants as something inconsistent with the principle that the Bible, and the Bible only, is the religion of Protestants. We make bold to claim that in returning to the observance of the Bible Sabbath we are consistent Protestants.

These few thoughts we hope will show that we have at least a strong scriptural ground for our convictions and practice.

Missionary Board Salaries to Be Delayed

Word has been received that the October receipts from Our World Mission funds was less than one-half the amount expected and needed. What does this mean? Some people need to have it spelled out so clearly that they can "read as they run."

Plainly speaking, it means that the salaries of Missionary Board workers for November services will not be paid at the end of this month. In fact, the salaries of these workers will not be paid at all until the funds are in hand. The Missionary Board has used up reserve funds. It is the stated policy of the board not to borrow funds to pay salaries.

It will be necessary to wait until November Our World Mission receipts come to hand. This means two months' receipts for payment of one month's expenses. How long can this be continued?

If the receipts of October and November giving are used for November payments what is to be done about the December (Christmas) payment?

Conference Planning Committee has suggested that our White Christmas giving this year be directed to some item within the budget. But some do not like this idea. They say, "Special giving should be for something over and above the budget." But what is the point of providing cake, if one doesn't have bread and the necessities of life?

Review of October Meeting of Missionary Board

The fall meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held on October 29, 1961, at Westerly with 16 members and 2 visitors present. The Rev. Harold R. Crandall presided, due to the illness of President George V. Crandall. Visitors present were Pastor and Mrs. Leland Davis. The Davises are presently taking courses at Kennedy School of Missions, Hartford Seminary Foundation, preparatory to serving as Seventh Day Baptist missionaries in British Guiana.

During the meeting it was announced that a commissioning and farewell service is being planned for Pastor and Mrs. Davis to be held on Sabbath day, January 20, 1962. All church members and friends are invited to attend this service which is expected to convene in the Pawcatuck Seventh Day Baptist Church.

The opening prayer for this meeting of the Board of Managers was offered by the Rev. Leon M. Maltby. During the prayer all present stood in tribute and honor to the memory of two former members of the board, deceased during the past quarter, Mrs. Harold R. Crandall and Dr. Edwin Whitford.

Treasurer Karl Stillman gave a financial report and statement of condition for four months because of the change-over last May 31 as the closing date of the society's records. He stated that funds are low, including reserve funds, but all bills are paid to date.

Secretary Harris reviewed trips taken since the last board meeting in carrying forward the interests of the Missionary Society. Among these were the following: to London, England to attend special services commemorating the death of John James; to the Dutch and German Seventh Day Baptist Conferences; to Paint Rock, Ala., to attend the ordination service of Pastor Leroy Bass; to Washington, D. C., to attend the Baptist Jubilee Advance Committee meetings; to Plainfield, N. J., to attend a meeting of Conference Planning Committee.

Of particular interest to Seventh Day Baptists was the action taken by the Missionary Board growing out of the African Interests Committee's report. It was noted that the Executive Committee of the Nyasaland Seventh Day Baptist Conference had voted to accept government aid in support of schools and had asked for Missionary Board approval. Approval was granted to the Nyasaland Seventh Day Baptist Conference to go ahead and seek government aid if they feel led to do so. Several supporting reasons for this approval were given, among which was the action of the last General Conference meeting at Amherst: "That we convey to our Nyasaland brethren that we recognize their right to

act in this matter as God doth direct them."

Another action which was taken after much discussion was the approval of a five-year building program for construction of medical facilities at Makapwa Mission, Nyasaland, drawing on the Hospital Building Fund.

This action carried the provision that "specific plans be drawn up and construction authorized to begin as soon as practicable after approval of the Missionary Board and the Nyasaland Conference Executive Committee." It also carried the provision that this building program would be subject to annual review by the Missionary Board.

Following a closing prayer by the Rev. Leland Davis, the meeting was adjourned.

Los Angeles Church Is Host to Fall Association Meeting

By Geraldine Hargis

The semiannual meeting of the Pacific Coast Association was held at the Los Angeles Seventh Day Baptist Church October 20-22. The theme of the Association was "Call to Obedience."

Services opened Friday evening with a short devotional period led by the assistant pastor of the Los Angeles church, Glen Warner. Special music was then rendered by a male quartet. The message of the evening, "Salvation Through Obedience," was given by Dr. Stanley Rasmussen of the Bay Area Fellowship.

Dr. Wayne Rood of the Pacific School of Religion, Berkeley, brought the Sabbath morning message. His sermon, "Why Call Ye Me Lord, Lord," was very thought-provoking and made us re-evaluate the effectiveness of our lives in living for Christ. The combined choirs of Riverside and Los Angeles sang two anthems, "Fight the Good Fight," and "Wait on the Lord," very capably directed by Miss Lois Wells.

Delegates and friends enjoyed a well-prepared meal which was served in the Highland Park Presbyterian Church, as the day was too cold and windy for a picnic lunch. The delegates returned to the church for the afternoon service which was prepared by the Los Angeles Youth

Fellowship. Talks were given by the Los Angeles and Riverside young people concerning "Examples of Obedience." Special music for the afternoon was composed of a girls' trio, a male quartet, and a mixed quartet.

The evening meeting began with a song service led by Mrs. Orvis Chapman. A trio from the Riverside church gave the special music. A film, "Split Level Family," reminded us of obedience in tithing. God expects us to be obedient in returning to Him that portion of our income which is rightfully His as well as being obedient in other phases of our Christian lives.

Social activities for the young people during Association included a social in the parsonage rumpus room following the service on the evening after Sabbath and a Youth Breakfast Sunday morning, which was also held at the parsonage.

On Sunday morning, the topic was "Yardsticks of Righteousness." After a brief introduction by Pastor Saunders, we separated into four Bible study groups. These groups studied the Commandments, Social Ethics, Jesus Christ, and the Conscience. They were led by Merle Ashcraft, Ervin Gillespie, Dora Hurley, and Elmer Maddox. Summaries of the thoughts expressed in the groups were brought back to the assembly.

The business session ended the semiannual meeting of the Pacific Coast Association and was adjourned by our president, Lewis May.

Southern Baptist Leader Sees Money Shortage

No increase in receipts from the Co-operative Program is expected this year, and no funds will be available from the advance section of the budget.

"It is tragic that in this coming year of special Baptist Jubilee Advance emphasis on church extension (1962) we do not have additional funds for support of new work," Redford said.

The Home Board, in its midyear meeting at Glorieta (N. M.) Baptist Assembly told Redford to pledge its support to any plan or program that may be found to revitalize the Co-operative Program.

— BP.

Ordination of Leroy Bass

By Ada Keith Bottoms

Sabbath, October 14, 1961, dawned bright and clear in Paint Rock for the ordination of our most worthy pastor, Leroy C. Bass. What an inspiration it was to see so many people attending the ordination: Dean Albert N. Rogers, of the Alfred School of Theology; Secretary Everett T. Harris, of the Seventh Day Baptist Missionary Society; Pastor Marion C. Van Horn of Texarkana, Ark.; Pastor Paul Osborn and family of Little Rock, Ark.; Pastor S. Kenneth Davis of Daytona Beach, Fla., bringing with him Mrs. Ruby C. Babcock and Deacon Kenyon, both of his church; Pastor and Mrs. Clifford A. Beebe of Carraway, Fla.; Lewis Hibbard of Hammond, La.; Mr. and Mrs. Gerald Coalwell and Floyd of Metairie, La.; Cpl. and Mrs. John Nagle, currently of Ft. Benning. The writer arrived from Sand Mountain with Mrs. Charles D. Eskridge as her guest. How we did appreciate all these delegates and friends and thanked our heavenly Father that they had come from far and near to share their experiences and worship with us on this "high Sabbath."

In the morning ordination sermon, "Our Ministry In a Dangerous Time," which was masterfully preached by Dean Rogers, he portrayed four wonderful lessons from Judges 17: 7-13; Neh. 8: 8; John 13: 3-5; and Col. 1: 20, 21. God's presence and the Holy Spirit were quietly yet mightily manifested, and continued throughout the whole day.

After the noon hour with lunch on the lawn, prepared by the ladies of the church, and a time of good fellowship the ordination service began by singing "O for a Thousand Tongues." A short devotional was given by Pastor Paul Osborn in which he based his message on Ephesians 4 and 5. All Christians are needed with different gifts and talents to edify the body of Christ. We are children of the light and must walk in the light.

The Ordination Council was then called to order by the temporary moderator, Robert L. Butler, Jr., a deacon of the

Paint Rock church. The minutes were read by the church clerk, Mrs. Robert L. Butler, Sr. By a unanimous vote these were made the permanent officers of the council. The moderator then welcomed the visitors and recognized the delegates who responded with greetings from their home churches. After a season of prayer led by Mrs. A. T. Bottoms, Pastor Bass made a very thought-provoking, practical, and spiritual statement. In the examination of the candidate Pastor Van Horn expressed the certainty that Brother Bass' beliefs and spiritual convictions grew out of his experience. Then a few questions from the floor were asked the candidate. Dean Rogers made a motion that the statement of Pastor Bass be recognized as satisfactory and that he be ordained. This was unanimously adopted by a standing vote.

As Secretary Harris began his charge to the pastor he asked that Mrs. Bass sit with her husband and said, "This is a team working for Christ." He then charged Pastor Bass to work in the spirit of Christ, not trying to please everybody, which was impossible, but to be himself, to work patiently with all, winning by the power of love.

Pastor Van Horn, in his charge to the church, urged us to let it be said of us, "See how these Christians love one another." We must have unity if we would succeed and one of us can spoil that unity and give the outside world a distorted view. We cannot have this unity unless we are kindly affectionate one toward another. This was indeed a challenging message.

The consecration prayer and the laying on of hands was a most impressive and spiritual service in which God's presence was surely felt. It was most fitting that Pastor Bass was welcomed into the ministry by Pastor Clifford Beebe who at one time was the only Seventh Day Baptist minister in the Southwestern Association. As he reminisced a bit one truly felt that this "man of God" was happy to have a part in bringing young men into the ministry.

The special music was a lovely hymn, "God's Gift," the words and music both written by our own Mildred Lawrence,

and sung by her former pastor and his wife, the Osborns. The closing hymn, "O Master, Let Me Walk with Thee," expressed our desire for the future life of our church and its members.

One visitor was heard to remark, "I have never felt the Spirit of God so mightily as I have throughout this day." We truly "worshiped the Lord in the beauty of holiness" on this Ordination Sabbath.

(The statement of experience of Mr. Bass will appear in the next issue.)

New York State Fair

Seventh Day Baptist Witness

By Charles and Esther Swing

Central Association members are very thankful for the opportunity and responsibility of helping to organize the project of the Seventh Day Baptist booth at the State fair in Syracuse. We are indeed grateful to those from the Western and Eastern Associations who so willingly helped.

Speaking to some who approach us at the booth about the Bible, the Sabbath truth, and the doctrine of our Christian faith, is a real challenge. It behooves us to search our hearts, search the Scriptures, and to follow the imperative of 1 Peter 3: 15: "to sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." It would be well to continue on with the Scriptures in that chapter and meditate.

There were many who asked personal questions and wanted answers, not just a tract or vague references, but personal testimony, and biblical proof.

We were unable to hand out as many tracts and other pieces of literature as were passed out last year for various reasons. Our booth this year was not in a favorable location, but plans are already in progress for securing a booth for next year, and we are praying for a better location.

It gives us reassurance and courage as we try to witness for our Lord when we realize that in a real way the whole denomination is with us, supporting the Tract Society in prayer and stewardship.

The Tract Society this year helped us by printing a packet in which we could enclose three or four tracts for hand distribution. This proved to be very effective. We ordered 5,000 of these folders and we would estimate that there will be enough for next year's distribution. It is our desire to have also the names and locations of the churches in New York State.

There were large quantities of several undated issues of the **Sabbath Recorder** put into circulation. The special-cover **Helping Hand** "Lives That Speak for Christ" were given to those who were really interested. We are sure there are many more people who have seen and heard that there are Seventh Day Baptists.

Much interest was shown in the slide viewer made by Fred Ayars of Marlboro, N. J., for use at this State fair. This is evidence of "Lay Development" that encourages other laymen to use their talents.

Jesus said, "Ye shall be my witnesses," and we are thankful for having a small part in spreading the Gospel which embraces the Sabbath truth.

Share Our Surplus

Still vivid in our minds are the pictures of desolation wrought by Hurricane Hattie in British Honduras where the capital city of Belize was so badly battered by wind and tide that it is to be abandoned as the site for the capital. At times like these we are thankful to know that widespread relief agencies are strategically located around the world to speed the gifts of generous people to places of greatest need. In the case of Belize, Church World Service flew 700 blankets to the scene within 48 hours and had \$6,000 in cash from denominational sources ready for immediate use. The destroyed city itself was a storage point for relief materials for use in other parts of Honduras. It is hoped that some of the 30,000 pounds of CWS food, clothing, and bedding can be salvaged for local relief. (The warehouse was destroyed.)

At Thanksgiving time let us give wings to our thoughts of compassion by doing our share to feed the hungry, clothe the naked, and house the homeless.

Christian Education Executives

Secretary Zwiebel participated in a meeting of the Baptist executives in Christian Education in Forest Park, Illinois, November 2 and 3, 1961. This annual meeting of the Christian Education leaders is an outgrowth of the Baptist Jubilee Advance program. Thirteen delegates from five Baptist denominations were present and all contributed to the activities.

A thorough analysis of the place of the child in a Baptist church was made. We plan to circulate among our ministers the results of the study when the minutes of the meetings are available.

By vote of the assembly, several portions of Secretary Zwiebel's report (gleaned from contributions of our Seventh Day Baptist ministers) were voted to be incorporated in and circulated with the minutes.

The Seventh Day Baptist packet for the current year was shown and explained to the group. Copies of *You and Your Church* were given to the delegates.

It is impossible to evaluate the advantages of participating in such ecumenical work, but they are many and deeply satisfying.

The Baptist denominations represented include the Southern Baptist Convention (4 delegates), North American Baptist General Conference (3 delegates), the American Baptist Convention (3 delegates), the Canadian Baptist Federation (2 delegates), and Seventh Day Baptists (1 delegate).

Secretary Zwiebel was elected chairman of the group for 1961-62.

LOST MAIL

While Secretary Zwiebel was attending meetings in Cincinnati, October 2-9, a few letters forwarded to him there were lost. Every effort has been made to trace them. If you wrote to our office, or to Secretary Zwiebel, at or about that time, and have not received a reply, please write again. We aim to answer all letters calling for a reply at the earliest possible opportunity.

JUNIOR CHURCH CAMPING

Dynamic Junior Camping by Martha M. Leypoldt and Barbara Weisser Binder is a new book published by the Commissioned Baptist Youth Fellowship of the North American Baptist General Conference. It is a camp handbook prepared for junior camps and will be especially helpful if placed in the hand of a person who will be directing his first camp. It contains complete descriptions on organizing and administering the junior camp, and the bibliography is quite inclusive. The paper-bound book sells for \$1.00.

Along with *Dynamic Junior Camping* is published a mimeographed annual with a complete program outline for one camping season, called *God's Faithful Stewards*, by Mrs. Binder. Two more annuals are in process.

You may order from the Commissioned Baptist Youth Fellowship, 7308 Madison Street, Forest Park, Illinois.

College Honors Memory of Rev. Ralph Coon

A special memorial service for Professor Ralph H. Coon, who died October 16 while conducting one of his classes on a field trip, was held in the Salem College Chapel Wednesday, November 1, with K. Duane Hurley, Salem College president, presiding.

Dr. Rufus D. Reed, chairman of the Salem College Division of Sciences, delivered the faculty eulogy. Herb Saunders, who is studying for the ministry, presented the tribute in behalf of the Salem student body.

Dr. Guy Funderburk, professor of Bible and Christian Education, offered a prayer of tribute and praise for the life and service of Mr. Coon, who served humanity as a minister and educator for nearly half a century.

A special quartet composed of Salem students: Herb Saunders, Edward Sutton, David Ayars, and Stephen Rogers sang "Face to Face," and members of the Salem Seventh Day Baptist Church choir, under the direction of Clarence M. Rogers, presented special choral tributes.

— From a Salem College release.

Thanksgiving

As Thanksgiving Day approaches, I hope we will all take time to think of the many blessings God has given us. We become so accustomed to our everyday joys of a happy home and a healthy family that we aren't as thankful as we should be.

The first Thanksgiving Day was celebrated on December 13, 1621. It was a day of feasting and prayer to show the gratitude of the colonists for a good harvest.

On November 26, 1789, President George Washington issued a proclamation for a day of thanks and the same year the Protestant Episcopal Church announced that their Thanksgiving services would be held the first Thursday in November unless the civil authorities set apart another day.

New York had an official Thanksgiving Day by 1830 and was followed by other northern states. Virginia was the first southern state to have a regular time for giving thanks, beginning in 1855.

Sara Josepha Hale, who was the editor of *Godey's Lady's Book* and who also wrote the poem, "Mary Had a Little Lamb," was not satisfied with this haphazard way of celebrating such an important occasion and worked for thirty years to promote the idea of a national Thanksgiving Day. Her efforts were rewarded in 1863 when President Lincoln issued a proclamation setting aside the last Thursday in November "as a day of thanksgiving and praise to our beneficent Father." For seventy-five years after that the President of the United States issued a proclamation setting the date as the last Thursday in November.

In 1939 President Franklin D. Roosevelt advanced the date one week as he felt that business would be helped by having a longer time between Thanksgiving and Christmas.

Congress finally ruled in 1941 that the fourth Thursday of November would be our Thanksgiving Day each year.

"Enter his gates with thanksgiving, and his courts with praise! Give thanks to him, bless his name!" (Psalm 100: 4).

REV. RALPH H. COON

Ralph H. Coon was born in Western New York State in 1893, and grew to manhood in California. At about nine years of age, he accepted Christ as his personal Savior, was baptized by Elder Eli F. Loofboro, and became a member of the Riverside, Calif., Seventh Day Baptist Church. He belonged to the churches of like faith where he later lived and served, and was a member of the Salem, W. Va., church since 1949.

Educated in the free schools of Riverside, he received the Bachelor of Science and Master of Science degrees from the University of California, in 1915 and 1916. During World War I, he served in the armed forces of our nation. He taught for 11 years in San Francisco Polytechnic High School.

He was married to Miss Madge L. Muncy, May 19, 1918, at Berkeley, Calif., by Elder George W. Hills. To this union were born five children, who with their mother survive him. They are: Mrs. Edward (Doris) Rood, Milton, Wis.; Lloyd Ralph Coon, Succasunna, N. J.; Mrs. David (Jeanne) Williams, Biloxi, Miss.; Mrs. Mynor (Marian) Soper, Boulder, Colo.; and Mrs. Ronald (Ruth) Krum, Washington, D. C. There are eleven grandchildren. A brother and a grandson preceded him in death.

In 1930, Ralph answered the call of God that he had been praying about for some time, to go into the full-time ministry of the Gospel. He was ordained as a Seventh Day Baptist minister, and began serving in Colorado, where for eleven years he worked at Denver and Boulder, and on the Western Slope of the Rocky Mountains, as a field missionary-pastor for the Seventh Day Baptist Missionary Society.

In 1941, he moved his family from the shadow of the Flatirons to become the pastor of the old First Hopkinton Seventh Day Baptist Church in historic Ashaway, R. I. In 1945 he became pastor of the Richburg, N. Y., Seventh Day Baptist Church.

In 1949, he was employed to teach at Salem College, as professor of Bible and science. Thus he realized his long-dreamed-of ambition of combining his two fields

of interest, to teach both the physical sciences and the courses of Bible and religion. Here the years have passed quickly as Professor Coon has worked earnestly, always ready and willing to serve. Many young men have made their home in the Coon household during this time, the majority of them Seventh Day Baptists and several of our present and future ministers. In his teaching, in the home, in the work of the church in the community and neighboring communities, he has made his influence felt as a friend of all, as an eager Bible student and teacher, as a willing preacher where needed, and as an untiring member of the Bible and Physics departments of the college.

On his last day of earthly life, he stayed up till about 3:00 a.m. grading papers. He had attended the semiannual meeting of West Virginia Seventh Day Baptists at Lost Creek two days before. Then he arose early Monday morning to attend a meeting of the West Virginia Education Association in Clarksburg, hurrying home for supper and to get the large telescope he had built himself, and to return to Clarksburg for an astronomy class for Salem College. There about 8 p.m. he suffered what must have been a heart attack a short time after setting up his beloved telescope and died before reaching the hospital. What better place for Ralph Coon to meet God than on a grassy hillside sharing with his students the mysteries and wonders of God's universe as revealed in the stars and the planets!

All of the children were able to come to Salem for the funeral services, which were conducted at the Salem Seventh Day Baptist Church, on October 19, by the Rev. Duane L. Davis and the Rev. C. W. P. Hansen. A sextet of Salem church members sang and members of the Science faculty served as pallbearers. Interment was in the Seventh Day Baptist Brick Church Cemetery at Lost Creek.

— Submitted by Duane L. Davis.

SABBATH SCHOOL LESSON
for December 2, 1961
Growth Through Witnessing
Lesson Scripture: Acts 4: 13-21.

Protestants Ask \$979,380 to Send Surplus Foods to Hungry Overseas

A special appeal to be launched during the Thanksgiving season will ask American Protestants and Eastern Orthodox church members for \$979,380 to finance the 1962 Share Our Surplus program through which more than 20 million hungry persons overseas will receive life-saving U. S. surplus foods.

Value of SOS foodstuffs — wheat, flour, bulgar (a processed, quickly-prepared wheat derivative), corn meal, powdered milk and cooking oils — scheduled for distribution to the world's hungry in 39 areas of Asia, Africa, Europe, and Latin America, is estimated at more than \$30 million.

These foods, used in the overseas program of the churches, are made available from U. S. Government surplus stocks in excess of the amounts first set aside to relieve need in the United States.

Every dollar contributed to the SOS appeal provides for the distribution of more than 300 pounds of life-giving food overseas.

Hundreds of thousands of churchgoers will contribute to the appeal at Thanksgiving Week Community Services as well as through activities of the Christian Rural Overseas Program (CROP) of Church World Service, and through observances of individual churches, United Church Women's groups, church youth organizations, etc.



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NEWS FROM THE CHURCHES

BATTLE CREEK, MICH. — The Ladies Aid is busy as usual. The chicken pie suppers are going on as a money-making project. The Aid had a baked goods and apron sale at the October 26th supper.

Dr. Victor Burdick has filled the pulpit twice in this time when we are without a pastor. On September 23 his sermon was "The Truth Shall Make You Free." On October 28 his sermon was "Burden Bearing." At the Sabbath School gathering the same day his wife Beth told the children a story of "How the Little African Boy, Mahauto, Lives." Pastor Polan with the assistance of Dr. Burdick conducted the Communion service October 7. His sermon title was "Be Ye Holy, for I am Holy."

The Rev. Eugene Fatato has accepted the call as pastor of the church, beginning the pastorate here Jan. 29, 1962. There is a motion to do considerable remodeling and redecorating of the parsonage.

Work on the utility building at Camp Holston goes on. There have been many Sunday work bees for the men with different "Ladies' Committees" furnishing and preparing the lunch.

Arthur Millar is furnishing a series of tape recordings from "Conference Highlights," the programs being played at the Sabbath afternoon services.

The Sabbath School has been integrated into the church program as of October 1, 1961. This is on more or less of a trial basis for a year or so.

—Correspondent.

ASHAWAY, R. I. — In May twenty church members began a 13-week Bible study course on "The Good Word" by Moody Bible Institute. We all enjoyed and profited immensely from the course, given by Pastor Wheeler. Soon we will start the new course, "First Steps in the Christian Faith." There will also be a second class on the "Good News" for those who missed it.

On Mother's Day our senior Christian Endeavorers treated the mothers of the church to a delicious dinner in the Parish House, prepared under the direction of Louis Savy.

Children's Day was held on June 24

with the Graded Department taking over the whole worship service. They did a fine job. That evening we had a Family Night social in the Parish House and material on home devotions was given out.

Bible School was held June 23-30, with some sixty children registered. It was one of the best schools we've had in recent years.

Seven of our young people attended Lewis Camp this year. Pastor Wheeler was one of the teachers.

The Ladies Aid held a fair on October 12, with tables of gifts, children's gifts, baked goods, candy, aprons, grabs and white elephants. They sold chowder and clam cakes for supper. All year the ladies work toward this sale.

On October 22 the Sabbath School sponsored a Father-Son Banquet, serving about 30 men and boys. The Rev. Harold Crandall was guest speaker, and Ira Murphy led in community singing.

The ladies are now working on the turkey supper to be held on November 12.

— Correspondent.

PLAINFIELD, N. J. — Our church held its fall retreat to plan for the third year of advance at Camp Endeavor, Scotch Plains, N. J., on September 16. The church service in the morning was led by the pastor. He brought introductory remarks on the first and second year of the Advance Program. This was followed by inspirational talks by the laity: "Christ Is Lord of All" by Mrs. L. Harrison North; "The Church as Mission" by Mrs. Edward Parker; "The Urgency of Decision" by Mrs. C. Harmon Dickinson; "Bearing Witness of Sabbath Convictions" by Lloyd Coon (Marlboro Church). Later the people divided into discussion groups, two for women led by Mrs. Edward Parker and Mrs. C. Harmon Dickinson, one for men led by Everett Harris, Jr., and another for youth by Pastor Dickinson. During the discussion period the children had a program under the direction of Miss Janet Whitford. A delicious dinner was served at 12:30 by a committee.

The afternoon service was opened by a singspiration led by Charles H. North, with prayer by Reuben Simons, a lay

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preacher (Negro) in our church. The chairman, Mrs. Leon Maltby, gave introductory remarks on the third-year Program for Advance. An inspirational talk "Called to be Witnesses" by Mrs. Jonathan Davis (Marlboro Church) was given. The church calendar was presented by Everett Harris. The planning session (augmented service committees) met to plan an outgoing total church program for the year, after which the retreat was adjourned. A very inspiring and helpful day was enjoyed by a large number of people. Children's activities in the afternoon were supervised while the adults were in session.

Another highlight in the church was the entertaining of the Yearly Meeting on October 13 and 14, which was reported in a recent issue. On Sabbath morning about 200 people met.

— Correspondent.
WASHINGTON, D. C.—After church services one Sabbath in September we went to the Zoo Park for a picnic lunch and spent the afternoon in discussing our past Lay Development programs, made plans for the future, elected officers, and arranged for committees. At this time we also planned for a retreat with Oliver Dickinson at his farm home at Boonesboro, Md. The retreat was held on October 7. The Rev. Melvin Nida, Conference president, was with us. Thirty-five were there and several definite plans were made for the year.

One plan was for Bible studies and consultation in needy areas. Pastor Randolph spent some time at Manassas recently, contacting eight persons for special counseling. A plan was made for trying to increase our church attendance by setting a specific goal of increase. Plans were also started for a suitable permanent sign for our church worship place. — Correspondent.

Obituaries

Austin.—Annabelle Dixon, daughter of the late John T. and Mary Davis Dixon, and widow of John Austin, was born in Shiloh, N. J., Dec. 7, 1879, and died at Norwich, Conn., Oct. 10, 1961, after a long illness.

She is survived by: her daughter, Mrs. Elston Van Horn of Westerly; two stepchildren, Alexander P. Austin of Westerly and Mrs. Dewitt Pulver; and three grandchildren. Mrs. Austin was an active member in the Pawcatuck Seventh Day Baptist Church up

to the time of her illness, having taught in the Sabbath School for over 25 years.

She was also a member of the Woman's Aid and the Mothers' Club.

Funeral services were conducted from the Buckler Funeral Home in Westerly by her pastor, the Rev. Earl Cruzan, assisted by the Rev. Harold R. Crandall. Burial was in River Bend Cemetery. — E. C.

Coon.—Rev. Ralph Hinsdale, son of Charles D. and Martha Hinsdale Coon, was born at Batavia, N. Y., July 16, 1893, and died at Clarksburg, W. Va., October 16, 1961. (See extended obituary on page 13.)

Davis.—Edith Whitford, daughter of Edward M. and Josephine Burdick Maxon, was born at Farina, Ill., March 16, 1877, and died Oct. 1, 1961, at a sanitarium in Los Angeles, Calif., where she had been a patient for eight years.

Edith was married to Byron Green on Sept. 13, 1901. Her husband died in 1906. Of their three children one, Homer Green of Milton, Wis., survives.

Mrs. Green was married to Carroll A. Davis Oct. 19, 1909. He preceded her in death April 22, 1941. Their one son, Arnold of San Fernando, Calif., survives. Ten years ago Mrs. Davis left Farina to live with him.

She united with the Farina Seventh Day Baptist Church Dec. 1, 1888. Her body was brought back to Farina for burial. Due to the illness of the pastor the services were conducted by the Rev. Lawrence Becker (Methodist) at the Seventh Day Baptist church.

In addition to her two sons she is survived by one brother, E. L. Whitford of Crystal Beach, Fla., six grandchildren, and twelve great grandchildren. — A. A. A.

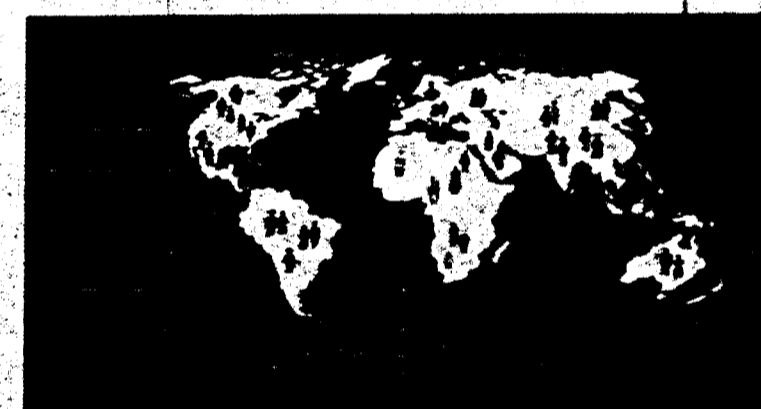
Rogers.—Lt. Cmdr. David E. (USN-Ret.) son of Clarence M. and Louise M. Rogers, was born at Daytona Beach and died at Lake City Veterans Hospital, Lake City, Fla., Oct. 12, 1961.

He was a graduate from Rensselaer Polytechnic Institute, Troy, N. Y., after which he worked in several chemical plants before receiving a commission in the Civil Engineer Corps, from which he retired in July, after 19 years of service.

Survivors include: his wife, Elma G., of Ormond, Beach; three daughters: Mrs. Gail Donaworth, Okinawa; Mrs. Anna Draper and Mrs. Mary Josie Lovelady, Hopewell, Va.; five sisters: Mrs. Mary McFall, Augusta, Maine; Mrs. Frances Spencer, Mexico, Mo.; Mrs. Elizabeth Sarver, Pittsburgh; Mrs. Julia Brossier, Orlando; and Dr. Ruth Rogers, Daytona Beach; two brothers: Crosby U., Shelton, Conn.; and Clarence, Salem, W. Va.; and three grandchildren. — S. K. D.

Correction — Mary Thorngate states that she cannot claim credit for the fine article "Dodge Center Fair Tract Booth" which appeared in the October 30 issue. She is chairman of the Tract Committee of the Association. Other members, Mrs. Payne and the pastor, prepared the report.

THE
WORD
FOR
THE WORLD



WORLDWIDE BIBLE READING - AMERICAN BIBLE SOCIETY

O Word of God Incarnate,
O Wisdom from on high,
O Truth unchang'd, unchanging,
O Light of our dark sky;
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

The Church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket,
Where gems of truth are stored;
It is the heaven-drawn picture
Of Christ, the Living Word.