

OUR WORLD MISSION

Statement of the Treasurer, June, 1961*

BUDGET RECEIPTS

	Treasurer's		Boards' 9 Mos.		Treasurer's		Boards' 9 Mos.
	June	9 Mos.			June	9 Mos.	
Adams Center	231.45	721.10		Lost Creek	150.00	1,282.50	
Albion	104.35	464.11	10.00	Marlboro	369.26	2,768.19	55.00
Alfred 1st		3,173.38	1.50	Memorial Fund		1,070.30	
Alfred 2nd	260.40	1,550.86		Middle Island	50.50	186.50	
Associations and Groups	507.45	669.67	668.10	Milton	399.11	5,360.73	135.00
Battle Creek	1,081.14	4,892.57	92.00	Milton Junction	109.25	1,113.78	
Bay Area Fellow. ..		34.50		New Auburn		218.79	
Berlin	37.26	521.77	67.50	North Loup		583.37	
Boulder		300.10	35.00	Nortonville	176.99	1,159.82	70.00
Brookfield 1st		346.80		Ohio Valley		20.00	
Brookfield 2nd		162.30		Old Stone Fort		108.00	
Buckeye Fellow.		25.00		Paint Rock	25.00	219.50	
Buffalo Fellow.		150.00		Pawcatuck	419.73	3,833.87	105.00
Carraway		3.75		Plainfield	357.64	3,469.54	450.00
Chicago	89.00	640.00	320.00	Richburg	178.00	718.00	
Daytona Beach	106.00	810.49		Ritchie	55.00	212.00	9.00
Denver	102.26	199.56	25.00	Riverside		2,273.74	
DeRuyter		362.50		Roanoke		15.00	
Dodge Center	78.24	676.80		Rockville	53.39	246.86	
Edinburg		33.34		Salem		739.44	
Farina	5.00	80.65		Salemville	107.00	230.71	6.00
Fouke	25.00	107.79		Schenectady	34.00	148.00	
Hammond	16.50	61.50		Shiloh	793.49	4,026.36	50.00
Hebron 1st	31.00	227.72		Texarkana		47.72	
Hopkinton 1st	89.75	1,645.15	40.00	Tract Society			306.00
Hopkinton 2nd	26.65	87.65		Verona	439.50	1,446.48	
Houston	28.62	100.54		Walworth	113.60	395.10	
Independence	133.25	946.60		Washington		348.00	
Individuals	75.00	2,572.62	133.41	Washington, People's	10.00	71.00	
Irvington	200.00	1,390.00	400.00	Waterford	89.41	786.07	
Little Genesee	134.00	491.78	10.00	White Cloud	122.31	515.56	
Little Rock		124.92		Yonah Mountain..	15.00	18.75	
Los Angeles	250.00	1,285.55	30.00	Alfred Sch. Theo. ..			400.00
Los Angeles Christ's		60.00		Totals	\$7,680.50	\$58,554.75	\$3,418.51

TREASURER'S DISBURSEMENTS

Board of Christian Education	\$ 636.18
General Conference	960.64
Historical Society	184.49
Ministerial Retirement	697.69
Ministerial Training	839.76
Missionary Society	3,127.06
Tract Society	763.42
Trustees of General Conference	50.89
Women's Society	188.15
World Fellowship	98.62
Special Fund	133.60
	\$7,680.50

SUMMARY

Current annual budget	\$111,295.00
Receipts for 9 months	61,973.26
Balance needed in 3 months	49,321.74
Average needed per month	16,440.58
Percentage year elapsed	75%
Percentage budget raised	55.683%

G. E. Parrish,
Treasurer.

205 Dogwood Trail,
Battle Creek, Mich.

The Sabbath Recorder



MISSIONARY FAMILY COMES HOME

The focus is almost always on foreign missions at General Conference. Nothing is more encouraging or inspiring to the delegates than the stories of missionaries fresh from the field and the dedication of families about to depart. Pictured above are Dr. and Mrs. Victor Burdick (married in Nyasaland) as they alighted from their plane in New York July 25. Present also at Conference is the Leon Lawton family just completing a furlough from Jamaica, W. I., and the Leland Davis family preparing for service in British Guiana, S. A. Mr. and Mrs. Courtland Davis, also from Jamaica, had to return from their one month holiday on August 7. Others presently or previously connected with foreign mission work will challenge those in attendance.

* Due to circumstances beyond anyone's control, the giving for May was not published. The total giving for May amounted to \$5,812.42, which sum was distributed to the agencies in the same proportion as that of other months.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
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Peace or War

These are days of mounting tension between East and West, days of charges and countercharges in diplomatic exchanges. Both sides profess a love for peace and a hatred for war. Mr. Khrushchev has recently made a strong repudiation of war as a means of gaining national ends. President Kennedy has again strongly proclaimed our nation's desire for peace even while requesting power to call up a quarter of a million Reservists to show our determination to be true to our pledge to maintain the integrity of West Berlin.

Whom are we to believe? It is apparent that the tightly controlled press of the Soviet Union makes the people of that country believe their leader's peace pronouncements and his war-mongering charges. The amazing unanimity of Congress in response to the President's request for defense funds indicates clearly that the American people have little faith in the peace pronouncements of the Russian leader and are solidly behind the principles set forth by Mr. Kennedy. Faith or lack of faith in people depends on the reputation they have built for themselves.

Take a look at the Berlin situation. East Germany is under Soviet domination and East Germany surrounds Berlin to a depth of 100 miles. Moreover, West Berlin is tremendously more prosperous than that portion of the city which is under communist control. For the East it is a coveted prize and an obvious sore spot, highly damaging to their prestige. What is West Berlin to America? Nothing economically. It has only been a source of astronomical expense. Now we authorize \$31½ billion, even \$41½ billion primarily to prove that we will maintain our national integrity before the world. Whom are we to believe? Not the nation seeking to swallow its neighbors.

The Arab-Israel tension is another illustration of the tremendous importance of building a good reputation. Israel has recently launched a small weather rocket called Shavit II — a great achievement for a tiny nation. It drew mixed reactions from the world press. Ivor Bavelle in *Israel Digest* concludes his article on the significance of this first weather rocket by commenting on the proposed sale by the United States of high-altitude non-

military rockets to Nasser's Egypt and its relation to peace in the Middle East. We quote:

Israel wants peace. The Arab leaders want war. Israel wants respect for the integrity and independence of all countries, progress and prosperity for all peoples of the Middle East. The Arab leaders want the destruction of Israel and the dispersal or genocide of her Jewish population. Therefore Shavit II is a rocket for peace. A rocket fired in Nasser's Egypt will be a rocket for war.

This is the stark and simple truth.

Mr. Bavelle has an interesting point, whether or not one agrees with him entirely. Nonmilitary rockets are peaceful or warlike depending on the attitude and aims of the government back of the firing. By the same token, the words we speak or write as we take our journey through life are received according to the reputation we have built with the listeners or readers. When we state our principles and make our professions, our character is judged rather than our words — unless all are convinced by previous knowledge of us that our character and our words are in perfect harmony.

The spiritual implications of the above are obvious. We profess to love Christ. We claim to be trying to guide our lives by the Word of God, by the example and precepts of Christ. The chances are that some will believe us and others will be skeptical. It is beyond our power to make all love us or believe us. What we can do as individuals — and perhaps as nations — is to strive earnestly to keep our actions and motives above reproach in the eyes of God. Then any distrust of us by our fellow men will be due to distorted vision on their part. Only thus can we live honorably and keep ourselves free from destroying tensions within.

Better Church Members Needed

What local church can be named that does not need better members? Where is the denomination that does not look ahead to that type of membership increase that will be productive? In annual conferences and strategy-planning sessions denominational leaders rightfully give consideration to where the most effective

work can be done in carrying the Gospel to the unchurched.

A Christian word of caution seems to be called for occasionally. It should be voiced by anyone who senses the need. The opinion has been stated by some that Seventh Day Baptists should put the emphasis on winning people in the upper level of society, the better educated, the better employed, the people who will be good representatives and good supporters of our work. The fact that Seventh Day Baptists, generally speaking, are well educated and well employed should not prompt us to limit our outreach to those who will fit most easily into our church life or be most able to support our foreign mission work or our local church maintenance program. To do so would seem to put denominationalism above Christianity and to be quite contrary to the spirit of the ministry of Christ. He chose unrefined village fishermen for His first followers and His major work was with the social outcasts. It is true that in the early church some in the higher levels of society were effectively called, and Jesus gave time to rulers coming by night as well as the throngs of poor that came by day.

Denominational strategy is not wrong if it is in the spirit of being "wise as serpents and harmless as doves." There is something to be said for a major attack on the forbidding bastions of the educationally and economically secure segments of society; we must first of all witness where we are. If our contacts are mostly with this group let us be faithful to our opportunities rather than to try to get out of our natural environment to exert an influence for Christ and the Sabbath. God forbid, however, that we conceive of our church as having a ministry only to the easily assimilated. Leave that attitude to the Country Club. Christianity in Japan is struggling with the problem of being identified with middle-class society, thus failing to reach the common people. The Church, our church, must seek to reach all. In Christ all find satisfaction and mingle freely together.

Next year our General Conference, along with the other six conventions in the Baptist Jubilee Advance, will lay plans

for an emphasis on what is called "The Church on the Social Frontiers." Will we be prepared for it? Will we think that it might be good for some other local church but not our own? Can we not only serve but also accept the less lovable people with whom we are surrounded? Must our church be as it always has been socially? The souls of humble fishermen and despised publicans were precious to our Lord in the days of His flesh. Are we prepared to consider their modern counterparts as precious today? If some uncomfortable heart searching is called for, let us not shrink from it. We do need better church members in the future. Some of them will be found in the most unlikely places — after we have become better Christians ourselves.

Weeding Out Heresy

Numerous denominations have long-established ways of maintaining the doctrinal purity and denominational loyalty of ministers and professors. None of the systems can be used without pain or without the possibility of misuse or miscarriage of justice. Much as doctrinal and other types of purity are needed in the leadership of every church, few of our leaders would relish living under a type of church government which provided for church courts to discipline us for lack of conformity. It is possible, too, that some of us would rebel on investigation by Christ Himself, the Judge of all the world. We do know that some searching questions about our faith in the Son of God will be asked at that day of accounting.

But what can a Baptist denomination do to ensure continuation of the faith that called it into existence? Perhaps not much in these present days. In the Southern Baptist Convention concerned people attempt to do something by passing local resolutions which may possibly be adopted by state and national gatherings. That is what happened at the Baptist Pastors' Conference of Oklahoma County at Oklahoma City. The resolution (voted for also by Herschel H. Hobbs, Southern Baptist Convention president) called for the six theological seminaries supported

by the Convention "to be certain all faculty members are in accord with Baptist doctrines and loyal to and in full sympathy with the Southern Baptist Convention and Southern Baptist churches."

The resolution decries the "false sophisticated attitude being assumed by some teachers in some Southern Baptist institutions that a mark of scholarship is the ability to create doubts and questions concerning great fundamental truths."

Purpose of the seminaries, declares the resolution, should be "to create and strengthen the faith and loyalty of the pupils in the Word of God, the doctrines as believed by our churches, and the denomination which sustains these institutions."

The resolution came to be drawn up because of statements made at the conference by a theology professor, who was charged with apostasy from Southern Baptist doctrine in some respects and with advocating ecumenical relations contrary to the denominational stand. The particulars do not concern other denominations. At this distance it is difficult to determine the spirit in which the action was taken. We have no reason to assume that pastors representing 100 churches conceived of their action as being unchristian. Unfortunately, some of the charges were minor, according to generally accepted views in our own denomination.

The fact remains that conscientious Christian leaders have a right to be concerned about the doctrinal and polity standards of institutions supported by their contributions. Is it possible among Baptists of any denomination to help their theological faculties remain true to the historic position of the Convention without being justly accused of heresy hunting? Not all will agree on the answer. Everyone must be free to believe as he feels led (which the Oklahoma group affirms). The preacher must preach truth as he sees it and the professor must teach the same way. This is not open to dispute. The only question is continued employment. The problem exists everywhere, and calling attention to it in this column is strictly impersonal.

Senator Jennings Randolph Opposes Parochial Loans

In Senate remarks on July 14, U. S. Senator Jennings Randolph (D-W. Va.) declared, "There is increasing evidence that not only is Federal aid to education imperiled by the opposition but that there are also deep and divisive emotional currents developing which may endanger our system of public education itself."



Senator Randolph, a member of the Senate Committee on Labor and Public Welfare and its Subcommittee on Education, and a strong advocate of Federal aid for public schools added, "Intransigent efforts of a segment of the population to force Federal aid to private and parochial schools under the threat of blocking such assistance to public schools are beginning to justify the fears of many who support the American philosophy of free, non-sectarian public education."

"Once the door is opened for Federal aid to church and private schools, every religious sect may feel justified in applying for government funds. With some 300 religious denominations in the United States, the prospect is fearful to contemplate."

"I have little doubt that the allocation of Federal funds to private and parochial schools would result in what has been referred to as a fragmenting of the school-age population among Protestant schools run by dozens of sects, Catholic schools, Jewish schools operated by at least three major groups, and public schools."

"The American public school, more than any other single institution in our society, is responsible for the quality of American democracy. It was our public school system, during the latter part of the 19th century and the early decade of the 20th century that created American citizens of the tens of millions of children of European immigrants. Those who would jeopardize our system of free public education would thus strike at the very heart of American democracy. At a time when we need more than ever a unified national

spirit we cannot afford the division and sectarian strife which would be initiated by Federal aid to private and parochial schools."

Note: The Senate Education and Labor Committee voted 10-5 to keep in the National Defense Education Act extension bill a 375-million-dollar classroom loan program for church and other private schools.

Sen. Jennings Randolph (D-W. Va.), moved to eliminate this provision, inserted by the Education Subcommittee, but his effort failed. — Washington Post.

Senator Randolph, a Seventh Day Baptist, represents on this issue, the views expressed by officers and many leaders of the denomination. Mr. Randolph is scheduled as the featured speaker at the Father and Son banquet at General Conference.

Ministerial Training Workshop Concludes at Alfred

By Albert N. Rogers

A two-week workshop on Denominational Studies sponsored by the Ministerial Training Committee of the Seventh Day Baptist General Conference was brought to a conclusion August 4 at the Alfred University School of Theology.

Rev. C. Rex Burdick, Verona, N. Y., and Dean Albert N. Rogers were co-directors of the workshop which dealt with denominational history and polity. Rev. Hurley S. Warren, pastor of the Alfred Seventh Day Baptist Church, also assisted as devotional leader.

Those attending were: Leroy C. Bass, Paint Rock, Ala.; Rev. Grover C. Brissey, Laurel, Md.; Rev. Ralph Hays, New Orleans, La.; Joseph E. Lewis, St. Louis, Mo.; Mynor Soper, Boulder, Colo.; Rev. Charles Swing, De Ruyter, N. Y.; Miss Nina Traver, Little Genesee, N. Y.; Leslie Welch, Berea, W. Va.

The workshop was designed by the Ministerial Training Committee to aid licentiates in meeting part of their requirements for accreditation by the General Conference. J. Leland Skaggs, Milton, Wis., is chairman of the committee, and Rev. Paul S. Burdick, Waterford, Conn., is secretary. The committee will sponsor another workshop next summer on Sabbath Philosophy.

The Church at Home

A sermon by the Rev. Earl Cruzan,
Chairman of the Home Field Committee.

(Continued from the previous issue)

To reach out with the vitality of the message that is ours, what should be our concept of the church? What is its purpose for being? What is its function in life? Is it a building? Is it an organization? Is it the bride of Christ?

Ideally, the church is the bride of Christ, doing the work that He has for her to do. Locally, it should be an organization of those who have given their lives to Christ, who seek to know His will, and who in kindness will help others to find His way in their lives. There should be more of the understanding and sympathy and compassion in the church than in any other area of life.

What were our fathers' concepts of this church? They organized, they built, they added on, in the desire to worship God. As all men are liable to mistakes, they no doubt made mistakes, they passed some faulty judgments, perhaps their standards were not always entirely Christian — but they organized and built a church that they might worship God and witness together of His truth.

The Purpose and Message

What is your concept of the church? Your concept of its purpose for being determines the vitality of the church. Your concept of it determines whether it should live or die. We should feel a need for the church in our own lives and we must believe that it has a purpose outside of our own narrow confines.

What do you believe to be the message of the church? Is it a message which comes close to the heart of every man? Is it a message which makes us stop and take inventory of our lives and fires us with the determination to move out the stocks of those things which hold us back from being the very best reflection of Christ that we can be? Does it help us to see the lack of expression of Christian love and service that there is in our lives and enables us to stock up on these?



MEMORY TEXT

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matthew 5: 16.



I can remember, when I was a boy, a general store that had a great deal of old stock on its shelves. Shoes and trousers and other clothing dated back twenty years or more. The merchant had been too anxious to make a profit to sell overstocked and outdated goods at a lower price and thus move them from his shelves. Our lives can be like that. We may cling to the old habits and even old thoughts and concepts until there is no room for fresh truth and vitality. Should the message of the church allow this to take place in our lives? Should the message of the church come so close to the center of life and activity that we have to reorganize our lives at times? It is difficult to do, but sometimes it must be done. We may need a wholesale change. We need to allow Christ to come in and to let the Holy Spirit cast out the old and make room for truth. We need to order our lives thereby.

The Concept of the Church's Ministry

What is the concept of the ministry of the church? Is it to minister to the needs of its members — to encourage them and to help them, especially in trying times — or is its ministry a wider ministry? Does it have a message and a service which reaches out and touches the very life of the community about it? And reaching out beyond that does it stretch out a helping hand in greater work at home and abroad? Does it encourage its young people to Christian service — some to full-time service if God should so call — but everyone, whatever his vocation or occupation, to the vocation of Christian living? Are its regular services sufficient, or does it have a reason to minister in still other ways? Our concept of the church and her purpose is important in this day and in the future.

The following was the report of a church sent to a denominational head-

quarters. It was not a Seventh Day Baptist church, but perhaps it might have been.

Members received by faith	0
Members dismissed	5
Members died	3
Given to missions	0
Given to home missions	0
Given to state missions	0

Continue to pray for us that we may continue faithful to the end.

How to Have More Power

The ark of God was 20 years in obscurity after it came back to Israel. Better had it remained in a foreign land. It at least made the people there take notice of it. It was of no value to the people until Samuel urged them to seek the Lord — and seeking the Lord, they found Him. They recaptured their cities which had fallen to the Philistines. They put away their false gods and Samuel ministered for them unto God. And there was strength again in Israel.

If the church is to be a vital power, it must be a church on her knees. It must be a church that seeks God in prayer. There must be prayer for the manifestation of the Spirit of God in her midst. There must be prayer for one's self, for strength, for light, for power to make progress in Christian living. There needs to be prayer for the pastor that he may be used of God — that his message may be vital, that he may minister for Christ in the community, that he may be given the spirit of understanding which will help others to overcome the mistakes and failures in their lives. There must be prayer for others. There is not one of us here but who has someone very dear to him who is not receptive to the Christian message. It may be a son or daughter; it may be a husband or wife; it may be a very dear friend. If the church is to be a vital power it must be a church that knows God in prayer. And the prayer life will reach out into other fields, for leaders of our people, for missionaries and native workers, for Christians everywhere.

Again if the church is to be vital and a part of the very life-blood of Christ, it must be the church with the searching heart. There must be a searching for

truth and there must be a receptivity to truth. There must be the desire to know God and to make Him known. The best way to make Him known is not by the assumption of a false piety — a side to be put forth when we are in company — but the very power of Christ in life itself.

Why is it that many times we will expend great activity in organizations other than the church and refuse to work in the church? Is it that we do not find the church to be a power in our lives?

The presence of the church as a place for worship or as a symbol of God's presence in a community is not enough. God's presence must be in the lives of individuals. The worship of the church must reach out in the concept of life itself.

Pastor's Family Injured

Among those traveling farthest and starting earliest for General Conference at Amherst, Mass., was Pastor Alton Wheeler of Riverside, Calif. Early in the morning of July 25, near Tukumcari, N. M., a car in collision with a parked auto was thrown into the path of the Wheeler car with its five occupants. Both cars were demolished and all passengers were injured. It was expected that all except perhaps Mrs. Wheeler would be able to proceed later to Pre-Con and Conference. She suffered a broken shoulder and ribs and expects to fly to her sister's home at Shiloh, N. J., when released from the hospital.

Well-laid vacation plans can be upset in an instant. All who travel realize the possibility of unavoidable accidents. Relatively few meet with serious difficulty, but prayers need to be offered in behalf of those who are exposed to the dangers of journeys by land, sea, and air.

A Note from Rev. Alton Wheeler

Pastor and Mrs. Wheeler and family and Nancy Withrow take this opportunity to thank their many friends over the nation who ministered to their spirits so wonderfully with letters, telegrams, phone calls, flowers, and personal calls, while they were hospitalized at the General Hospital in Tukumcari, New Mexico. Assurances of prayers and offers to help in any way were most generous, for which "manna," praise is expressed to God.

Report from Little Rock

By Rev. Paul Osborn,
City Pastor-Evangelist

Having been a resident of the urban area of Little Rock, Arkansas, for four full weeks now I am sure of one thing about city life. People in cities are just like people everywhere — there's just more of them. Some are friendly, some reserved, some want to talk, some are curious, some polite, and some are otherwise. Reaction to my introduction of myself as pastor of the Seventh Day Baptist church at 801 North Polk has ranged from "Didn't I see your picture in the paper?" to "No, no . . . I've got my religion."

I have attended some revival services at our neighboring Woodlawn Baptist Church, and have been thrilled to hear the Gospel message proclaimed by the young evangelist. But I have also felt the pain of seeing people show their indifference to the claims of Christ, going out to live with little or no regard for eternity.

The only difference in Little Rock, or in any urban area, is that there is more such pain, for there are more people. This feeling is soothed only in the realization that preaching is the Lord's work and that I am only responsible for my share of it. My prayer, and my wife shares the prayer with me, is that our lives might be found worthy of His Name through our Savior Jesus Christ.

Message for Church Members

Let's look at some ways in which we will try to win people to Christ and the Sabbath, making the church useful as well as beautiful.

Newspaper advertising. With the financial help of the Tract Board we have begun weekly advertising, alternating between the two daily papers. For maximum effectiveness these ads should continue. To obtain "bulk" rates contracts for over \$500 worth of advertising were signed. We hope for some more assistance from the Tract Board, but unless we can raise the amount needed for 100 inches in each paper we will have to pay a higher rate and lose that advantage.

Tracts. Almost 10,000 tracts are at the church for our use. We mustn't let them get dusty. Here are some ways to move them out:

1. Display racks at terminals, hospitals, and other public places. We should plan to have racks made or bought and keep them filled with neat and attractive literature.
2. "Mass distribution" by house-to-house canvassing is the one sure way that tracts get into the home.
3. Individual use in letters, to hand to friends, neighbors, and business contacts. Keep some handy at all times.

Home Bible Studies. Unless a person is convinced of the Sabbath values, or is well acquainted with Sabbathkeepers, he isn't going to drive five miles across town to find out about us. A series of home Bible studies in your home might be the best way to reach the ones in your area and convince them that it is worth the drive to church. These studies, of course, would have to be publicized, preferably by personal calls.

Daily Christian Living. "Be always ready to give an answer," Peter said, "to every man that asketh you a reason of the hope that is in you." If we do not live a life above and beyond our neighbors, they will have nothing to question. We are witnesses daily, either for or against Christ. What do our neighbors see and hear at our house? What literature is on the table? What programs are watched or heard? What place do the Bible and family devotions have? Do our neighbors feel the presence of Christ through us, or are we "covering up" His light?

These are just a few things to think about. Read the list over and pray about it, and be prepared to do your part in His work.

SABBATH SCHOOL LESSON

for August 26, 1961

Lydia: Ready for the Gospel
Lesson Scripture: Acts 16: 11-15, 35-40.

for September 2, 1961

Timothy: Disciplined for Service
Lesson Scripture: Acts 16: 1-3; Phil. 2: 19-23; 2 Tim. 2: 1-5, 22.

Out of a background of 70 years of association with Seventh Day Baptist ministers comes this



By Mrs. Herbert C. Van Horn (Abbie B.),
at the ordination of S. Kenneth Davis to
the Christian ministry.

Charge to the Candidate

I am deeply touched, highly honored, and most happy in being asked to have a part in the service which is to ordain the husband of my granddaughter to the Gospel ministry. In entering this high calling he is following an honored tradition in both his family and mine.

A person of average intelligence born into the family of a Seventh Day Baptist minister, and married to such a minister, after seventy years of close association with members of the profession, should, it would seem, have formed some idea as to what the Christian minister ought to be and to do best to exalt his Master and serve his fellow men. It is out of such a background of experience and opportunity for observation that these words are spoken today.

Many of my father's associates in the ministry were welcome guests in his home, known to his children, admired and even revered by them. Perhaps the high honor and reverence with which he was regarded by us influenced our opinion of his fellows. Is it only wishful thinking or a certain nostalgia of the old which causes one to wonder if there were giants in those days? The recollection of the brilliant intellect and forceful speech of Arthur E. Main, the moving eloquence of Abram Herbert Lewis and Boothe C. Davis, the marvelous versatility and charming personality of William C. Daland, the passion for souls of Lester C. Randolph, the gentle spirit and loving heart of Simeon Babcock causes me to ask this question.

These are but names out of the past to many here, but to those of my generation who knew them their memory is still warm and moving and potent in its influence.

Of course, my husband's circle of most intimate friends and his brothers in the ministry, contemporary or even younger, were quite well known to me; those closest to him because of lifelong friendship or association in college or theological school, were very well known indeed. My close knowledge of these men, their ideals, their successes, and their sometime failures has great influence upon my conclusions as to the obligations which should be laid upon those about to enter the sacred calling of the Gospel ministry.

It is in the footsteps of these and of other dedicated men who came after them that Seventh Day Baptist preachers of this modern day must follow.

I charge you, Kenneth, always to remember whose you are and whom you serve. While you are a friend to all, while you will be a member of a community where you will have both civic and social duties, remember the dignity of the high office to which you are now being ordained and the demands which such office lays upon you. A multitude of trivial matters as well as worth-while pursuits will clamor for your attention. I charge you with all possible emphasis, choose those which are important. Ignore the others.

I charge you to give devoted attention to your pulpit ministry. A short time ago in a leading religious magazine appeared an article which tended to belittle the importance of preaching. The writer seemed to think of sermon time as a time to present the doctrines of the church. That seems to me to be more a teaching function than a preaching function. The minister faces in his congregation the youth who need to be confronted with high ideals and challenged to strive after them. Before him sits the business man, weary with the struggle to maintain Christian standards of conduct in a competitive and often ruthless economic order; the professional man with difficult problems for which he must find a solution. Here are the sorrowing, the old, the lonely,

the tempted, and the sinning. It is his to help them all.

More than fifty years ago, before the common use of the automobile and before roads had been built to meet its needs, the country roads in West Virginia were noted for their deep mud and at certain seasons could be traversed very slowly and with great difficulty with horse and wagon and sometimes only on horseback. At such a time a faithful member who lived twelve miles from his church was heard to say, "I want to hear a sermon on Sabbath morning that will last till I get home." I charge you, then, to use your best powers to implant some thought in the minds of your hearers, to bring them some inspiration, some comfort, some challenge which will last till they get home, and still more, on into days to come. This you can do only through prayer, dedicated study, understanding of the needs of your people, and the guidance of the Holy Spirit.

I charge you to welcome truth new to your thinking. There is nothing more deadly than a closed mind. It leads to a cessation of growth, stagnation, mental, even spiritual death. I am not suggesting a ready and easy acceptance of new ideas, only an open-minded, God-directed perception of what is true and what is false. Jesus is not only the Way and the Life, He is also the Truth.

I charge you to remember the words of Jesus in His last recorded interview with Simon Peter which were, in substance, "Feed my lambs and tend my sheep." In your teaching and preaching ministry you will be feeding lambs and sheep. In tending his flock, the shepherd seeks for the straying ones, cares for the injured, watches over all his sheep with solicitude and concern. It has been said that a minister cannot be both a strong preacher and a good pastor, an idea which is not necessarily true. With careful planning and conserving of your time, a proper balance may be maintained between these two important functions of the ministry. I charge you to be diligent in maintaining that balance.

In this charge I lay upon you the duties and burdens of a servant. Jesus

said that he who would be greatest among you must be the servant of all. The measure of your greatness will be the measure of the service you render. "For even the Son of Man came not to be ministered unto, but to minister."

You have made the great decision and expect a life of more than ordinary sacrifice and self-denial. You are partially aware of the vexations, some large, some small, that will annoy you. I charge you to bear these with patience and for the most part in silence. The smallness of your salary will demand strict and constant economy. You will have no home of your own, and the parsonages in which you live may not always be adequate or in the best state of repair. Some members of your congregation will have conveniences which you cannot afford. These may seem to be matters which should not be mentioned here, and these things may not be as they should be. However, this is the situation as it is, and he who enters our ministry must face it and use great tact and patience as he seeks to make it better. It helps to remember often that the Son of Man had nowhere to lay His head.

Finally, in the words of the great apostle, I charge you — "Make love your aim," for though you "speak in the tongues of men and of angels, but have not love" you are but "a noisy gong or a clanging cymbal." Read often the words of this thirteenth chapter of the first Letter to the Corinthians, until they are engraved deeply upon mind and heart. Let love to God and man be the compelling motive that drives you into ever-widening areas of devoted service.

I would not, in the words I have spoken, seem to lay too heavy a charge upon you. You are well aware of the seriousness, yea, the solemnity of this occasion. Let not your successes make you proud nor failures turn you aside from your high purpose. We are sure you will ever keep in mind the lofty ideals of the Christian ministry, and in striving after them offer the churches of which you are the pastor a selfless and dedicated service. I assure you that your rewards will be abundant, rich, and sweet, and in losing your life you will surely find it.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

The Supreme Purpose Of Christian Education

The supreme purpose of Christian education is:

TO ENABLE . . . This is more than mere telling. It is the grace and power faithfully to fulfill, as well as to know, what God would have us do; **persons . . .** More than materials, we deal with persons, helping them to grow in their relationships to God, their neighbors, and themselves; **to become aware . . .** Through the opening of the eyes and ears with understanding, to touch the heart as well as the mind with perceptions of the great Reality that surrounds us, "the divine milieu" of the seeking love of God . . . not merely an abstract concept that God is love; but the life-giving precept that "herein is love, not that we loved God, but that he loved us . . ." (1 John 4: 10) **as revealed in Jesus Christ . . .** For "God was in Christ, reconciling the world unto himself" (2 Cor. 5: 19);

TO RESPOND . . . For "Thou hast made us for thyself, and our hearts are restless until they find rest in Thee." **In faith . . .** Therefore Christian education is faith-centered, reaching beyond the evidence of the senses for the heart's response in "the assurance of things hoped for, the conviction of things not seen" (Heb. 11: 1). **To this divine love . . .** Therefore Christian education is centered in the Divine Love, which is to be distinguished from the merely erotic or philanthropic contexts of human relationships as such. "Pure, unbounded love Thou art." **In ways that will help them . . .** Since there are many ways that will help them, let us be done with fruitless debate over methods, and put the energy so saved into the development of the art of teaching which knows not only the many tools to use, but the time and place to use them with most helpfulness;

TO GROW as children of God . . . Therefore, Christian education is growth-centered; seeking not only to understand and guide the progressive growth of our children (and people of all ages) but equally to trust the basic life forces and

instincts already implanted in the consciences of God's people;

TO LIVE in accordance with God's will . . . which, after all, is the only way one can really live with joy and peace and usefulness. Other ways there are, and many there be who have tried them, but only one way leadeth unto life. In order to live in an ordered universe we must know that order and so order our lives after it. Who, then, says that our children can live without instruction or discipline? But whose discipline, and whose instruction do we build on?;

TO SUSTAIN a vital relationship to the Christian community . . . Therefore, Christian education is church-centered; not in a narrow or even an institutional sense, but with a sense of belonging to the whole body of Christian believers, and a sense of mission to go into all the world and make disciples in His name.

To achieve this supreme purpose Christian education endeavors under the guidance of the Holy Spirit: 1. **to assist persons** at each stage of development to realize the highest potentialities of the self as divinely created, to commit themselves to Christ, and to grow toward maturity as Christian persons; 2. **to help persons** establish and maintain Christian relationship with their families, churches, and with other persons and groups, taking responsible roles in society and seeing in every human being an object of the love of God; 3. **to aid persons** in gaining a better understanding and awareness of the natural world as God's creation and accepting the responsibility for conserving its values and using them in the service of God and mankind; 4. **to lead persons** to an increasing understanding and appreciation of the Bible whereby they may hear and obey the Word of God; to help them appreciate and use effectively other elements in the historic Christian heritage; **to enable persons** to discover and fulfill responsible roles in the Christian fellowship through faithful participation in the local and world mission of the church.

Adapted from the Annual Report of the Religious Education Department of the Massachusetts Council of Churches.

Mrs. Maxson former president of the board has been contributing editor since October, 1958, soliciting and preparing material for publication.



IN RETROSPECT

As the women of Battle Creek look back on a ten-year period of Women's Board work they join in a fervent hope that some of the endeavors have been of lasting value and worthy of the blessing of the Master.

The years have been busy ones since August of 1951 when word came from Conference that the women of Battle Creek had been chosen to take up the work of the Women's Society. There had been no opportunity for preparation, and the task seemed a colossal one.

The first thing necessary seemed to be a careful study of the records of the board and consultation with women who had recently been familiar with the program. The Salem women who had carried the responsibility for 22 years were generous with their help. We found there were 54 organized women's societies in our churches and many other women in the denomination who were interested in giving of their time and talents if they knew of the needs. A two-way line of communication between the women in the denomination and the board seemed essential. To help establish this lifeline of communication, 2,350 copies of the Newsletter were mimeographed and sent out to keyworkers, who were asked to distribute them to every woman in their churches, resident and nonresident. The hope was expressed that anyone would feel free to write the board at any time with suggestions and constructive criticism. Another step in this line of understanding was the plan to hold the annual meeting at Conference, where all the women

could meet together and discuss matters of policy, give the board guidance, and make recommendations for future work.

It soon became evident that women were anxious to help in any way possible with denominational projects, and opportunities began to come for their help. One of the first was the need for funds for special training for the two nurses, Joan Clement and Beth Severe (now Mrs. Victor Burdick) to prepare for work in the Nyasaland mission. Sufficient funds came in to assure the women's share of that expense and later for other needs — toward the purchase of refrigerators for Jamaica and Makapwa missions, assistance on the much needed mission car for Nyasaland, help in support of the evangelistic quartet on the home field, funds for sending helpers to the churches for Vacation school and camp work, and many others.

The way seemed to point, also, toward projects to encourage study and stimulate interest through becoming informed. On our own mission front three booklets for study were prepared and made available, one on Nyasaland in 1953, one on Jamaica in 1954, and the last, "Our World Mission in British Guiana" in 1957. In more recent years the Reading Contest has been an incentive toward inspirational reading. Participation in this program has increased each year.

Within this ten-year period we have had the great joy and privilege of celebrating the 75th Anniversary of the founding of this board. It has been a labor of devotion for one of our board members, with the help of others, to compile a history of the Women's Society from its beginning to the present, in story and picture, for future generations to enjoy.

Thus the women have responded and worked. The projects of sewing and packing linens and clothing for fields at home and far away was no small accomplishment. Behind each task of whatever kind was prayer, consecration, and a sincere desire to serve.

As we look back it seems that much more could have been done by the board

itself. Some areas of assistance have scarcely been touched. The Religious Journalism project, made possible by a gift, is only started. It has a tremendous potential for good in helping people who have the ability to write to develop that talent. Our denomination and the world needs dedicated Christian writers who have the techniques of forceful writing to touch and guide the hearts and lives of men.

So it is with both gladness and regret that we turn over this consistently ongoing work to others, having had through it a rich experience in our own lives. The group of women in and near Milton will have new ideas and fresh insights. We know that they will give a full measure of talents, time, and devotion, and that they will be supported in like measure by all the women of the denomination.

Think not a leader alone can achieve;
She needs the help of those who believe
The cause is just. Nor worthy fight is won
Without the rank and file to see it done.
Great tasks demand that back of her who
leads,
Stand many reapers eager with deeds;
Women pledged to service in a work well
planned,
Alert to follow Him who gives command.
Forget not — it was said by Christ, the Lord,
The faithful, great and small shall have like
reward.
The Spirit calls. He urges all to share
In saving His children everywhere;
It matters not where praises are bestowed;
It matters much that others share the load.
Women who gladly give their strength and
hours,
Who sacrifice themselves and all their powers.
Author unknown.

Africa Needs Doctors

At a recent annual meeting of a group of 150 Protestant medical missionaries the world-wide need for doctors was set forth. In Africa south of the Sahara 24,070 doctors will be needed within the next ten years. There are now only 9,869 in the whole area. The Protestant missionaries were reminded to work toward getting more native medical students trained in America. At present a large percentage of them are being sent to Russia for their medical (and ideological) training.

JOHN JAMES COMMEMORATION July 22, 1961

By Rev. James McGeachy

The opening service of our special day commemorating the martyrdom of John James three hundred years ago in 1661, was held in London at the Westminster Baptist Church, Horseferry Road, S. W. 1, at 10:30 a.m.

It began with the singing of Joseph Stennett's hymn, "Another six days' work is done, Another Sabbath is begun."

The Rev. James McGeachy, pastor of the Mill Yard Church, gave the opening address welcoming our visitors from abroad, the Rev. Everett T. Harris, secretary of the Seventh Day Baptist Missionary Society, and Mrs. Harris, the Rev. Paul Burdick, Dr. Victor Burdick and his wife from our Makapwa Mission in Nyasaland; the Rev. Johannes Bahlke from Hamburg, Germany; Bro. Zijlstra, secretary of the Dutch Union of Seventh Day Baptists, and Miss Trudy Bosch, daughter of the elder of our church in Amsterdam. A special welcome was given to our guest speaker, Rev. Henry Cook, M.A., of the Baptist Union of Great Britain and Ireland.

Some of the reasons for our observance of the seventh-day Sabbath in the light of Gospel teaching were explained for the benefit of Baptist and other guests present. This was followed by a brief outline of the history of Sabbatarians and of the Seventh Day Baptists in England, leading up to the martyrdom of John James at the hand of King Charles II, which was the occasion of the present gathering.

The Rev. E. T. Harris told us something of the relationship between the Seventh Day Baptists and other Baptist bodies in the U. S. A. who are fellow members with us in the Baptist World Alliance, and how they all co-operate to advance the cause of the Gospel.

The Rev. Henry Cook, M.A., brought us the greetings of the Baptist Union of Great Britain and Ireland. He emphasized the spiritual heritage of the Baptists who believe the true church should be a free church, not bound or supported by the state in any way. Baptists also believe that the church should be

a converted church, separated from the world, and yet welcoming the unconverted to come in and hear the Gospel.

After lunch at the Westminster Baptist Church we all made our way to the Upper Holloway Baptist Church in North London.

There at 3 p.m. the afternoon service was opened by the singing of the Rev. Samuel Stennett's hymn, "On Jordan's Stormy Banks I Stand."

This was followed by a message of greeting from Pastor W. L. Emerson, editor of the Seventh-day Adventist magazine *The Bible and Our Times*, who had come to officially represent our Adventist brethren at these commemorative services, since this was an occasion in which all Sabbatharians could share. He expressed his happiness in visiting relations since from the Seventh Day Baptists the Adventists had received the light of the Sabbath. He was also pleased to make contact for the first time with the other Sabbatharian stream represented by the Church of God who were part of the original Adventist and Millerite movement.

The Rev. Paul Burdick addressed us, reading from Ezekiel 20 concerning the abominations of the nations who led Israel into idolatry because they preferred the easy way, to go with the crowd, and exhorted us to keep ourselves clean from the abominations of the present day. We must be pure in heart to do the work of evangelism.

We are much to blame for the conditions in the world in that we have not shown enough of the spirit of love, and therefore we see hatred and preparations for war in Russia, China, and in the West. There is freedom to hate, rather than freedom to love. This latter freedom we must cultivate as sons of God. This is the way God would have us as Seventh Day Baptists walk.

The Rev. E. T. Harris then spoke on "The Sabbath and the Law of Love." He asked whether or not there is a Law of Love, and why we should keep the seventh day. Is it worth the price and inconvenience, and being thought queer? There are many kinds of Dissenters. We are nonconformists because the apostle Paul exhorts us not to be conformed to

this world, but to be transformed by the power of God. We are the successors of John James. Have we the same depth of conviction that he had?

Jesus is our final sanction for the observance of the Sabbath. He kept it. Our Sabbathkeeping is motivated by the Law of Love and this should mean that we love others more deeply, and do all we can to show our love. This gives us freedom in Sabbathkeeping, and yet we will keep it strictly.

Likewise we shall take care that our children come to regard the Sabbath as a delight rather than a day of restrictions, so they may grow to love the day. Let us pray for wisdom in such matters.

The time was when our forefathers went to prison and suffered for their convictions. Today we do not have to do this, but many are unwilling to make any sacrifice at all. Let us stand by our convictions, and be willing to pay the price, and God will open the way for us to earn our living.

(To be continued)

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA. — The ordination service for a deacon and deaconess, Raymond Kenyon and Mrs. O. B. Bond, was truly a "mountain top" experience. The presence of the Holy Spirit was felt throughout the service. It was held at 2 p.m. on the afternoon of July 15 at the Daytona Beach church.

Dr. O. B. Bond presided at the service, assisted by the Rev. Rhodes Thompson, our acting pastor, and visiting clergy.

The service opened with a beautiful solo, "Open the Gates of the Temple," rendered by Mrs. John Leonard.

Since the churches in the Southeastern Association are scattered over so wide an area of the country, we were happy to have representatives from Lost Creek, W. Va.; Washington, D. C., and the Putnam County church at Carroway, Fla. Mr. and Mrs. Leland Bond and family represented Lost Creek; the Rev. Elizabeth Randolph, Washington, D. C.; and seven, including Pastor and Mrs. Clifford Beebe, drove down from Carroway. Letters of greeting were read from the churches of the Association by the church clerk.

Statements of Christian experience were given by the candidates. Earl D. Burdick gave the charge to the candidates; Leland Bond (Mrs. Bond's son) gave the charge to the church.

The Ordination Council consisted of three ministers, two deaconesses, and seven deacons. Clifford Beebe gave the prayer for the "Laying on of Hands."

The welcome to the new deacon and deaconess was extended by Merritt Kenyon, father of the new deacon.

Following the service, a fellowship dinner was enjoyed in the Social Hall.

A building contractor in our church is looking into the possibility of building a "Retirement Center" in Daytona Beach for Seventh Day Baptists. Its purpose would be for our people, but it would not exclude other faiths that would want to avail themselves of our facilities. Its plan is for either year-round living or rental units for shorter periods of time. We would like to know how the people of our denomination feel toward such a project. We welcome comments and suggestions. Write Building and Grounds Committee, c/o Raymond Kenyon, 109 S. Wade Ave., De Land, Florida.

— Correspondent.

East and West Meet

By Florence Ritz, Riverside, Calif.

"We're scattered from Texas to Rhody, The state whence our forefathers came."

It was the writer's privilege to attend Sabbath Rally Day services May 20 at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., where Pastor Earl Cruzan spoke on "Sabbath Values." Later, in the home of Conference President Loren Osborn, to which my husband and I, with our son-in-law and daughter, Dr. and Mrs. Robert G. Frost, of Boston, had been invited, the content of the day's Riverside church bulletin was discussed. It was heartening to read that three new members were being received into our home church. By ties of faith and blood East and West seemed very close.

Returning to the Riverside church on June 3 we found that neither time nor the work of the Lord had stood still. We sang "Forward Through the Ages." Attendance was good, the sermon well taken.

Bibles Old and Bibles New

In the library of the American Bible Society at 450 Park Ave. (corner of 57th St.) there are thousands of books — all Bibles. The newest translations take the spotlight in some of the display cases, but precious old Bibles can also be seen.



Dr. James Z. Nettinga, education and information secretary, was supervising the activity of a professional photographer on a day when a family group used the Bible House as an interesting meeting place. In the midst of a guided tour he requested a picture. Shown here left to right are David Davis, a farmer from Shiloh, N. J.; Mr. and Mrs. Harold Scriven, farmers from Adams Center, N. Y.; Mrs. Davis; Mrs. Renato (Nathalie Davis) Perez of Manhattan; Beatrice Maltby of Adams Center; and the editor of Plainfield, N. J.

Quite a number of delegates to General Conference have planned at least one day of sightseeing in New York before or after the Amherst gathering. Why not include in that itinerary half an hour at the Bible House? You will find your hosts most gracious. The experience will be more rewarding than seeing some of the more publicized attractions of the metropolis.

GENERAL CONFERENCE

Amherst, Mass.

August 14-19

Presiding — Loren G. Osborn
Theme — "I must be about my Father's business."

Marriages

Clement-Sampson.—Nicholas Clement, son of Mrs. Ruth Smith, to Lola Sampson, July 30, 1961. The new home will be in North Loup, Neb.

Greene-Joubert.—Charles Alvin Greene of Westerly, R. I., and Marilyn Bertha Joubert, daughter of Mr. and Mrs. Clement Joubert of Hopkinton, R. I., were united in marriage on June 2, 1961, in the Rockville Seventh Day Baptist Church by the Rev. Neal D. Mills: — N. D. M.

Births

Bass.—A son, Clifford Wendell, to Pastor and Mrs. Leroy C. Bass of Paint Rock, Ala., on June 14, 1961.

Brown.—A daughter, Wanda Lynn, to Mr. and Mrs. Herbert Brown, Jr. (Gretchen Swing) of Truxton, N. Y., on July 18, 1961.

Burrows.—A daughter, Joanne Elaine, to Mr. and Mrs. Duane Burrows of Newfane, N. Y., on April 6, 1961.

Curtis.—A daughter, Dailene Rose, to Dr. and Mrs. Dale (formerly Rosalie Harper) of Riverside, Calif., on July 21, 1961.

Hurley.—A son, James Robert, to Mr. and Mrs. Jim Hurley of Long Beach, Calif., on July 8, 1961.

Loofboro.—A son, Allan Bradley, to Carroll and Ivabelle Lippincott Loofboro of Milton Junction, Wis., on June 23, 1961.

Nicoll.—A son, Henry James, to Bruce and Ann Saunders Nicoll of Kenosha, Wis., on July 12, 1961.

Sanford.—A daughter, Deirdre Joy, to Rev. and Mrs. Don A. Sanford of White Cloud, Mich., on August 1, 1961.

Schock.—A son, Floyd Thomas, to Floyd and Adele Walters Schock of Edgerton, Wis., on May 9, 1961.

Obituaries

Hall.—Oliver Clark, was born at Bangor, Mich., July 23, 1895, and died June 30, 1961, at his home at 77 Grand Blvd., Battle Creek, where he had been bedridden for 2½ years.

He had operated a barber shop in the city. Previously while plying his trade at the Veterans Hospital he spent much of his time playing different instruments for the veterans and guests.

Mr. Hall was married in South Bend, Ind., March 20, 1926, to Mary Oursler of Nortonville, Kan., who survives him. Also surviving are a sister, Mrs. O. D. (Verna) McClintic of Pine Lake, and a half sister, Mrs. Clara Loomis of Bangor, Mich.

In the absence of Pastor Leland E. Davis the farewell service was conducted July 3 at the Farley Funeral Home, by the Rev. Herbert L. Polan, and burial was in Memorial Park Cemetery. — H. L. P.

Lewis.—Harry Vernon, son of Oliver Lewis and Katie Crank Lewis, was born in Stonefort, Ill., December 28, 1925, and died April 9, 1961, in his home in Greenup, Ill.

He was married to Mae Randolph in Salem, W. Va., March 16, 1951. He attended Salem College, Salem, W. Va., and also S. I. U. in Carbondale, Ill. where he received his B.S. and M.S. in Education. He served in the U. S. Navy from 1944-48 and was principal and assistant superintendent of the Cumberland High School in Greenup at the time of his death.

Funeral services were held in the Old Stone Fort church with the Rev. Carlos McSparin officiating, and burial was in Joiner Cemetery. Pallbearers were his six brothers.

He is survived by his wife; four children: Ellen Marie, Mark, Jane, and Gary Hugh, all at home; his father of Stonefort; six brothers: Ray, Palatine; Charles, Jonesboro; Lester and Hubert, Stonefort; Claude, Kirksville, Mo., and Carroll, Lansing; three sisters: Mrs. Myrtle Waler, Simpson; Mrs. Laura Streich, Stoughton, Wis., and Mrs. Alice Brown, Pennsylvania; and a half sister, Mrs. Beulah DeVord, Chicago.

— Leila Maxson.

Van Ameyden.—Mrs. James (Nellie) V., daughter of Gerardus and Egbardena (Slof) Vander Henvel, was born Nov. 7, 1882, at Rotterdam, Holland, and died in Battle Creek, Mich., June 24, 1961, after a very brief illness.

She arrived in New York City on her 24th birthday and was married there the same day to James Van Ameyden, who survives her. They lived in New York State before coming to Battle Creek in 1930. Mrs. Van Ameyden was a member of the Seventh Day Baptist church.

She is survived by three children: Mrs. Ernest (Hendrina) Phillips of Syracuse, N. Y.; Mrs. Warren (Dena) Prezette of Battle Creek; and a son, James, of Augusta, Mich.; nine grandchildren, three great-grandchildren, and two brothers, Leonardo, of Los Angeles, and Henry, of Syracuse, N. Y.

In the absence of Pastor Leland E. Davis, the farewell service was conducted by the Rev. Herbert L. Polan, and burial was in the Memorial Park Cemetery. — H. L. P.

Wheeler.—Charles, was born in London, England, March 7, 1898, and died July 5, 1961, while vacationing at Bishop, Calif.

He came to this country in 1918 and for forty years devoted his life to cosmetology until very recently when he entered the realty business.

He recently married Mrs. Ada Smith. Mr. and Mrs. Wheeler united with the Riverside, Calif., Seventh Day Baptist Church by confession of faith having previously been baptized by immersion.

Besides his wife he is survived by two children: Mrs. Susan Schaefer and Charles E., both of Chicago; a brother, Henry, residing in Florida; two sisters: Mrs. Esther Mary Storm and Mrs. Ivy Colby, both of Riverside, and a host of friends. — A. L. W.

The Sabbath Recorder



This Is a Seventh Day Baptist Youth Camp — Anywhere

Camp is periods of meditation alone with the open Bible. Camp is a rustic chapel in the forest, by still waters, perhaps with an implanted cross receiving added symbolism from a nearby tree that almost suggests a Savior hanging there for our sins. Camp includes more: classes, food, and fun. Then it closes with a consecration service where high resolves are meaningfully expressed. Church camps are becoming increasingly popular among Seventh Day Baptists. Some camp facilities are new, some are old. Several church-owned camps now have second generation campers. The culmination of each season for the older young folks comes at the Pre-Conference retreats, leading to youth participation in General Conference.