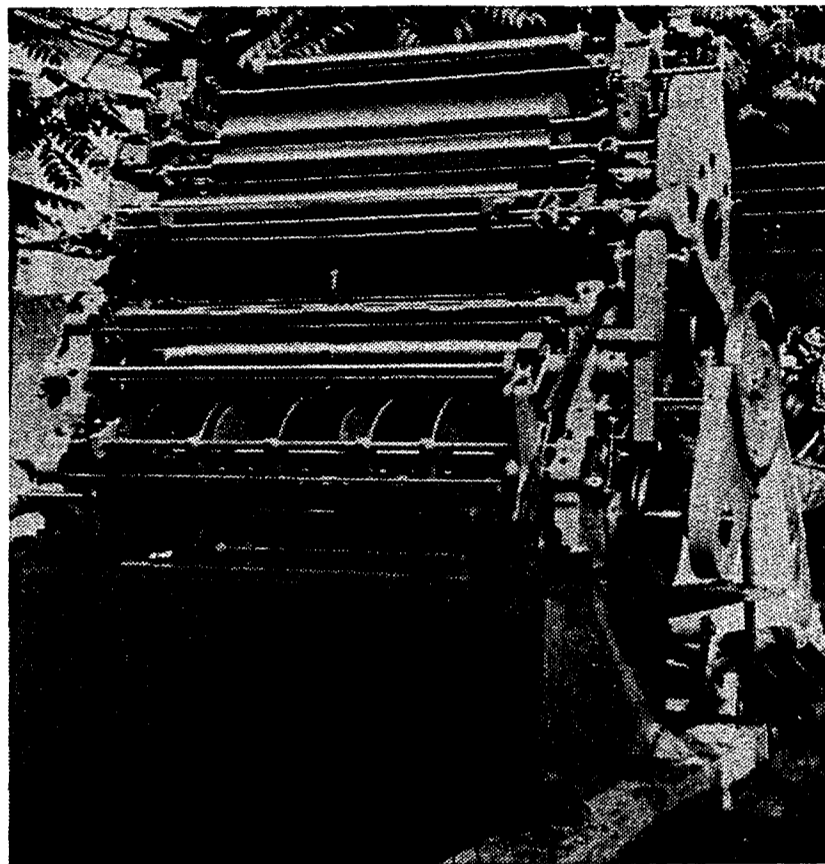


# The Sabbath Recorder

## Intricate New Printing Machinery

The newest major item of printing equipment in the publishing house of the American Sabbath Tract Society is an American Type Founders' offset press known as the Chief 29. It takes a sheet of paper up to 22½ x 29 inches, a size which is considered best suited to the commercial work normally done in the



print shop. The press, pictured here as it was being moved into place several months ago, is now in regular though not constant operation. Having such a press enables the publishing house to compete for a larger variety of printing jobs in a time when many advertisers prefer offset printing to the traditional flat-bed direct impression. It is hoped that as business picks up, the use of this press will help enable the shop to operate economically in producing denominational literature.

Up to the present time not very much denominational printing has been done on this press but already it has been used for two large editions of the new tract "What and Why are Seventh Day Baptists?" The manager anticipates that when several tracts can be printed at one time on the same stock (so as to use its economy features to best advantage) it will enable us to accomplish more for the same money. Although the Sabbath Recorder, either regular or special issues, could be done on the new press it has

not seemed advisable to do so when other presses are available.

Until one spends time in a print shop or is closely associated with the publishing business it is difficult to appreciate the high degree of training and experience or the number of machines required to produce the printed pages that most of us take for granted. One of the veteran pressmen, Henry Poulin, has taken intensive offset training in New York to learn to operate the new press.

Recorder Press, as it is known locally, is managed by Everett T. Harris, Jr. L. Harrison North, retired, gives some assistance as needed, being available every day in a front office where he handles the affairs of the Memorial Fund. Wilson E. Haver, sales manager, promotes new and continuing job work. Two office girls are employed besides Mrs. Etta O'Connor at the denominational desk. The editor-secretary's principal working office is also in the publishing house adjacent to the proofroom and print shop.

### News of Ministers

The Rev. Elizabeth F. Randolph of the Washington, D. C., Seventh Day Baptist Church was honored here Wednesday night, May 16, in recognition of her participation in the 1962 National Purpose Seminar. The dinner meeting at the Mary Graydon Center, American University, was attended by more than 100 persons.

The Forum-Seminar program was sponsored by the Special Services Division of the Young Men's Christian Association of the National Capital Area and by the International Committee of YMCA's of the United States and Canada. Its basic purpose is to encourage the responsible involvement of young people and adults in the life of our changing civilization through the organization of seminar groups. These meet on a weekly basis to discuss the development of individual responsibilities for the achievement of National Goals embracing President Kennedy's recommendations from his Inaugural Address.

Miss Randolph was presented with a citation for her attendance and dedicated activity in this effort.

— Submitted by  
Senator Jennings Randolph.

## THE GOSPEL OF "DO"

"Do unto others as you would have them do unto you" (Matthew 7: 12).

The Gospel of Faith is precious,  
The Gospel of Love is true,  
But most effective are they when merged  
With the glorious Gospel of Do!

The Master said Do unto others  
As ye would they do unto you;  
How happens it then, that we dawdle and drift  
When there is so much to do?

The dynamic Gospel of Do  
If teamed with alert, straightway  
And wisely worked with Faith and Love  
Could drive world chaos away.

—Irene Post Hulett.

# The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

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WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
CHRISTIAN EDUCATION ..... Rex E. Zwiebel, B.A., B.D.

Terms of Subscription

Per Year ..... \$3.00      Single Copies ..... 10 cents

Special rates for students, retired Seventh Day Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J., JUNE 18, 1962

Vol. 172, No. 25

Whole No. 5,999

## IN THIS ISSUE

<b>Editorials:</b>	
Can We Be Impartial? .....	2
How Many Ex-Service Men? .....	3
Editorial Notes .....	3
<b>Features:</b>	
President's Message .....	4
Population Profile .....	5
An Open Letter .....	6
"Third Sabbath in May" at Old Stone Fort .....	7
Concerning Conference Music .....	8
Good News and Good Deeds Go Hand in Hand .....	9
Peace Corps Consultation .....	12
New Tracts Mailed to All Churches .....	13
Thousands Find Christ Through Chicago Crusade .....	14
Churches Should Be Attractive .....	15
Deacon Alonzo Button .....	15
<b>Missions:</b>	
Making the Headlines in Missions .....	8
Items of Interest from Jamaica .....	10
<b>Christian Education:</b>	
For Conscientious Parents .....	10
Christian Endeavor Winners .....	11
Your Christian Education Committee .....	11
<b>Women's Work:</b>	
Attends Methodist Assembly .....	11
News from the Churches.— Marriages.—Obituaries .....	Back Cover

## Can We Be Impartial?

Bruce Blossat in a syndicated daily newspaper column presents a problem faced by thoughtful citizens. In the delicate question of the rights and wrongs in industry-labor disputes how can we obtain the uncolored facts which would enable us to be impartial judges? Both sides are asking the rest of us to render judgments in their favor.

The columnist points out that when fact-finding commissions are appointed they are usually made up of "pro," "con," and "public" members. The feeling is prevalent that even the public members are not impartial. "The fashion nowadays appears to be," he notes, "to demonstrate that the public members really are pro or con." He concludes with this significant observation: "We will serve our free society poorly if we should ever conclude — with finality — that impartial judgments are impossible. Facing today's tangled problems we need such judgments now as never before."

How is it in religious matters? Throughout our denomination we are presently engaged in the first stages of fact-finding studies with the avowed and good purpose of eliminating wasted effort and effecting such reorganization of administrative procedures as will further our denominational cause. In certain areas of investigation there will be pros and cons — differences of opinion.

Theological liberalism and conservatism are sure to lie in the background or come to the front even in matters concerning boards and agencies. There are bound to be fears on the part of some earnest members that a power struggle between these two elements will develop and will not result in an impartial decision. Convictions honestly derived from the Word of God must not be compromised. To that all will agree, at least in theory. There are also some questions of faith from which no Christian in good conscience can try to stay aloof or impartial. On the other hand, administrative procedure and many things that go with it should be impartially decided, and can be if we honestly and intelligently face the facts.

Mr. Blossat is right in warning of the danger of yielding to the feeling that impartiality is impossible.

## How Many Ex-Service Men?

If we are to understand ourselves as a nation we must constantly bear in mind the various influences that make us what we are. Constantly the populace is made aware of the present military establishment and the large number of men now under arms as well as those who don uniforms every week and flock to armories and reserve centers for training. What we tend to forget is the vast number of ex-servicemen who make up such a large segment of the population. A high percentage of these have not entirely dismissed from their minds the life-influencing experiences of their military years. How many are there? The Veterans Administration made a survey.

The total number of veterans as of December 31, 1961, the date of this survey, stood at 22,338,000 with 15,138,000 World War II veterans; 4,542,000 Korean Conflict veterans; 2,511,000 World War I veterans, and 147,000 other veterans including Spanish-American War, Indian Wars, and career ex-servicemen comprising the Regular Establishment.

The figures at hand do not indicate how they are distributed in the various states, but they probably average out according to total population in other states much the same as in New Jersey, where there are 820,000 war veterans. Of this number 98,000 are veterans of World War I. Most of the others are from World War II and the Korean Conflict.

Does a man who has been in the service always think like a serviceman? Certainly not. Neither does he think like those who have not seen military duty. The people who have had years of Christian training in their youth may thrust the implanted ideas and motivations far from them when the world seems to smile their way. The background is sometimes brought sharply into the foreground when the brows of the world seem to be beetled in their direction. So, too, with veterans. They want to put behind them most of the experiences of being under authority, and it is well that they do. But all experiences are woven into the pattern of life whether we wish it or not. Some have developed an unreason-

ing hatred for everything military; some have permanently adopted the loose standards so often found in service establishments; others have built nobly on the new foundations they had to discover while in uniform.

We can be thankful that our 22 million veterans do not think or vote as a bloc. Individuality, which must be sublimated in marching columns, is largely regained upon leaving the service, as it should be. Respect for properly constituted authority should not be and is not shed by those who truly served their country. Many of them more easily submit to the guidance of the Word of God and appreciate the Lordship of Christ. Most soldiers found themselves at certain times in situations of compromise. It is hoped that ex-servicemen in general have seen enough of that so that they want no more in their life as private citizens. Are they different from others? Yes, in some ways, but not in their need of a Savior or in their willingness to serve Him as their Commander.

## EDITORIAL NOTES

### Negative Thinking About Money

A Republican Congressman from Illinois, N. M. Mason, says he is sometimes questioned about the frequency of his negative vote and the Administration's spending requests. Is it a clear case of habitual negative thinking? He answers that it is not and that "persons who are truly negative in their thinking are those who would be wildly liberal with someone else's money." Perhaps he has something there when due allowance is made for the political strategy suspected when one speaks as a member of the opposite party.

What if one applies Mr. Mason's statement to the use of church and denominational funds? Responsible people in positions of Christian leadership are constantly faced with the necessity of making decisions on recommended expenditures of contributed and invested funds. This sense of Christian responsibility, we believe, puts them above "party politics" and keeps them from being overconservative in the promotion of our work and also from the negative thinking which wastes resources by being

MEMORY TEXT

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. Rom. 13: 13, 14.

wildly liberal with someone else's money. This financial responsibility at every level of church, board, and conference endeavor needs to be kept keen by faithful prayer and deliberate counsel on the part of all who are involved. Differences of opinion of what is most important are bound to occur because not all of us are equally familiar with or interested in all areas of our work.

We must ask for wisdom in putting first things first. It may be that a wider discussion of proposed expenditures of denominational funds would be desirable. One question should be constantly in the foreground of such discussion: How directly does this spending contribute to the saving of souls — the first priority in any program for advance?

**New York Attorney General Favors Sabbathkeeper Exemption**

I strongly urge the State Legislature to pass a fair Sabbath Law.

The present compulsory Sunday observance law, which designates that one day as a day of rest or worship for the entire community, imposes an unfair and unnecessary hardship on many of our citizens. The thousands who in adherence to the tenets of their religious faith observe another day as the Sabbath are constrained from doing business on two days each week.

The essence of American fair play cannot be squared with a practice which subjects any one to hardship because of the observance of his religious faith. Safeguards should be written into the law to insure the purposes of the Sabbath law and to protect every person in the observance of his religious faith, while at the same time promoting the principles of fairness and equality among all our people. — Louis J. Lefkowitz.

*President's Message*

**Plans — God Willing**

Soon after this appears in print, Conference President and his family will have started on an extended church-visitation trip. Because there may be need for some folks to contact him, we are listing places where this will be possible in the intervening time before General Conference.

We will leave Alfred, N. Y., Friday, June 29, and travel to Perry, Ohio, to visit lone Sabbathkeepers there. Sabbath afternoon, June 30, we will be in Jackson Center, Ohio; and on the evening of July 1, in Farina, Ill. On Monday, July 2, we will be meeting with the Kansas City Fellowship, and on Tuesday night, July 3, with the Nortonville, Kan., Seventh Day Baptist Church. On July 4, we will be with the North Loup, Neb., Seventh Day Baptist Church.

The weekend of July 7 will find us, God willing, in Denver and Boulder, Colo., and we may be contacted there in care of Gary G. Cox, 1120 Lashley Lane, Boulder, Colo.

By the weekend of July 14, we are planning to be in the Riverside and Los Angeles, Calif., areas. We may be contacted there in care of the Rev. Alton L. Wheeler, 4221 Central Ave., Riverside, Calif.

Plans have been made to meet with the Bay Area, Calif., Seventh Day Baptist Fellowship on Sabbath Day, July 21. We may be contacted there in care of Dr. Stanley W. Rasmussen, 1410 Buena Vista Ave., Livermore, Calif.

By July 25, we plan to be in Washington State. Correspondence to arrive during the period of July 25 to 31 should be sent in care of Mrs. Bertha Nida, Box 2030, Spanaway, Wash. (telephone Tacoma LE 7-8821).

We will leave Washington State for the trip to Mission Farms on Aug. 1, and will be meeting with Commission on Monday, Aug. 6. The mailing address there is Seventh Day Baptist General Conference, Mission Farms, 3401 Medicine Lake Blvd., Minneapolis 22, Minn.

By the beginning of the next week, Aug. 13, we will be looking forward to

seeing you at General Conference. Be much in prayer for General Conference that we may draw near to God. We know that He will draw near to us when we draw near to Him. See you at Conference — some of you before,

Melvin G. Nida.

**Population Profile**

Thoughtful citizens in general and thoughtful church leaders in particular need to be reminded periodically of the population profile of the United States because it has definite economic and religious implications. No long-range planning can accomplish its purpose without taking into consideration that aspect of the population profile which shows the relation between the productive and the dependent proportions of our people. If accurate figures are available as to the growing number of people over 65 and the increasing percentage of people under 21, these figures will have a bearing on church work. Fortunately they are available in compact and graphic form and can be secured from Population Reference Bureau, Inc., 1507 M St., N. W., Washington 5, D. C., at a modest cost. In the paragraph below, the figures are from a press release from this organization.

In the last decade alone, while the total population was growing by 18.5 per cent, the elderly group grew by 34.7 per cent — almost twice as fast. The 1960 Census counted 179.3 million people, 16.6 million of whom were 65 and over.

Regionally, the Great Plains and New England areas have the highest proportions of elderly people; the Mountain and Southern states have the lowest proportions. In 18 states, more than 10 per cent of the population was 65 and over in 1960, compared with only six states a decade ago. Three contiguous Midwestern states, Iowa, Missouri, and Nebraska, lead with 12 per cent in the elderly group.

**Life Expectancy Rising**

One reason for this increase in elderly people is the current aging of the last great wave of migrants which this

country absorbed early in the century. The main reason, however, is that people now live longer, due to the continuing advance of medical sciences. The falling death rate has brought Americans a sharp increase in life expectancy: from a little over 30 years at birth around 1800, to about 40 years in 1850, to 50 years in 1900, to 70 years today.

However, there are great disparities by sex and color. Life expectancy is considerably higher for women than for men, and for whites than for non-whites. On the average, the white girl baby born today can expect 74 years of life; the white boy, 67 years; the non-white girl can expect 66 years; and the non-white boy, 61 years.

The gap between the sexes is widening. Pregnancy and childbirth now cause fewer early deaths for women. Simultaneously, the proportion of deaths from accidents and heart and certain other diseases, all of which cause more deaths among men than women, has been increased. The racial gap is narrowing as the application of medical advances becomes universal. Since 1940, life expectancies for non-whites have increased more than for whites — in part because there was more room for improvement!

During the 1960's the elderly group is expected to grow by 20 per cent, to a total of about 20 million people; and the group below 20 will grow by 25 per cent, to reach approximately 87 million.

Thus, the population of the U. S. is growing "younger" and "older" at the same time, a pattern with important economic implications.

There are religious implications as well. Here are two widening fields for evangelism and for greater lay participation in the work of the church. An ever-increasing number of young people will be coming into the age where they can be challenged by the claims of Christ and put to work for Him. Older people, forced into retirement ten years before the average death age, have that many more productive years than the generation before them. Many who thought that they were too busy to give time to the cause of Christ may find themselves knocking on long-forgotten church doors



with a genuine interest and desire to serve. This is particularly true of Florida, the only vacation state with 11.2 per cent of people over 65.

Seventh Day Baptists entering upon their fourth year of advance in the Baptist Jubilee program will be placing some emphasis on a ministry to the aging. Equally important is the long-range wisdom of emphasizing a ministry of the aging. Elderly people enjoying a new lease on life must be sought out and used and not be forced into idleness in the Master's vineyard. Joshua made the sun stand still, lengthening the day enough to fight the battle to a successful conclusion. The days of our senior church members have been lengthened, not merely to sit in the Florida sun or in some other place, but to fight the Lord's battle with vigor. Let us remember that our oldsters are not as old as we thought they were.

### An Open Letter

To the Sabbath Recorder Editor:

We of the Schenectady church are perturbed! The reports of the meeting of the World Council of Churches at New Delhi (especially Recorder, March 19th and April 2nd, 1962) have raised questions in our minds.

Is it true that Seventh Day Baptists do not believe that Jesus is God? Or have we been misrepresented before delegates of the many churches in the Council? According to his statement our delegate spoke publicly against the inclusion of "Jesus is God . . . according to the Scriptures" in the basic statement up for consideration, and urged postponement of action. Did he present what was authorized by General Conference, or did he speak without official instruction? Did he present the position of the denomination or his own ideas?

When we came into the General Conference we understood "Jesus Christ, God manifest in the flesh" (Statement of Belief, Art. II) to mean that Jesus is God. John's statement, "The Word was God . . . and the word became flesh and dwelt among us" (John 1: 1, 14), we believe was the fulfilment of the prophecy

"Immanuel . . . God with us" (Isa. 7: 14; Matt. 1: 23).

When Thomas said, "My Lord and my God" (John 20: 28), what else could he have meant than that Jesus is God? Jesus did not rebuke or correct him. Peter speaks of "Our God and Savior, Jesus Christ" (2 Pet. 1: 1). Paul says, "Our great God and Savior, Jesus Christ" (Tit. 2: 13). There are other similar passages. Did not the Baptist delegate quoted know these Scriptures, or did he ignore them? Our delegate echoes the position that there is no Scriptural authority for saying that Jesus is God.

We are disturbed about this. Were we mistaken in thinking that the Seventh Day Baptist denomination believes that Jesus is God? If the denomination does believe this, should one purporting to represent us state otherwise?

Sincerely yours,  
The Schenectady Church.

P.S.—The objection has been made that the above letter did not quote the statement correctly. The Schenectady church is fully aware that the statement says: ". . . which confess the Lord Jesus Christ as God and Savior according to the Scriptures . . ." The wording as quoted does not change the meaning. The objection was to designating Jesus as God and to asserting Scripture authority for this designation.

By Mrs. Virginia K. Swartz, Clerk.

### Largest Woman's University

Strange as it may seem, the world's largest university for women is at Seoul, Korea. Ewha Woman's University is celebrating its 75th Anniversary. Its student body is 8,500. Ewha has seven colleges: liberal arts, medicine, law and political science, music, fine arts, education, and pharmacy. It would seem that it should be "hats off" to the women of Korea who prepare themselves in such diverse areas of study.

By no means all of the students are Christian. A team of the General Board of Evangelism of the Methodist Church, including Dr. J. Manning Potts, editor of *The Upper Room* and veteran of the four previous annual evangelistic missions to Korea, has set out to take the Gospel to Ewha and other places. On previous missions of this nature several hundred students have become Christians.

### "Third Sabbath in May" at Old Stone Fort

By Don V. Gray

Field co-ordinator, North Central Association



The Sabbath of May 19 was traditional homecoming day at the Old Stone Fort Seventh Day Baptist Church. A delegation from Farina plus friends and relatives of the Stone Fort people came in to swell the congregation to about eighty.

First came Sabbath School, with discussions both serious and spirited, and with the genial presence of superintendent Lester Lewis making one feel as if attending Sabbath School was one of the nicest things that ever happened to anybody. Then came the morning worship service, with the earnest message delivered to an attentive congregation by the Rev. Addison Appel of Farina. After church most of those present grouped in front of the church for a "documentary" picture. Following that everyone went to the basement to partake of the bountiful dinner waiting there.

It was a golden summer day in southern Illinois, and it was indeed a high occasion in the afternoon when Pastors Carlos McSparin and Addison Appel served at the Table of our Lord. "This is my body . . ." "This is my blood . . ." and as we took the cup the music ceased abruptly in the midst of a measure. Even babies were quiet. And into that silence,

wafted through the wide-open double doors on the honeysuckle-scented breeze, came the song of a brown thrasher, fairly breaking his heart with melody. "Blest be the tie that binds . . ." and as we sang we circulated through the church, smiling and shaking hands in the time-honored custom here.

We cannot escape the feeling that there is a resurgence of life in this spic and span rural church. There is growing interest in denominational and associational affairs; a new awareness of what can be done by submerging personal differences and pulling together. Perhaps the latest item of interest is the radio broadcast series begun over WEBQ Harrisburg on June 2. This is a program of sacred music and the spoken word, with Ivan FitzRandolph as regular in presenting the spoken word, Robert Burdick, Jr. as announcer, and various choral groups from among our people giving the worship in song. Arrangements for the program were made locally with WEBQ. The program is a project of North Central Association's Missions and Evangelism Committee, of which Doris Rood is chairman, and is sponsored by the Association. Broadcast time is from 6:30 to 6:45 p.m. every Sabbath Day.

**SEVENTH DAY BAPTIST GENERAL CONFERENCE, AUGUST 13-18, 1962**

**Place: Mission Farms at Medicine Lake, Minn.**

**Theme: "Draw near to God and He will draw near to you."**

## Concerning Conference Music

By the Director

Over the years our people have been coming to Conference expecting to be uplifted and purified by the music, and there is no reason to suppose that this year will be an exception in that respect.

Just as in the use of some of our other blessings such as the Sabbath itself, so in our music we partake of a variety of approaches, displaying individual inventiveness, intellectual curiosity, and spiritual warmth as we choose and interpret our music from a wide range of sources. Thus it is that the music at Conference can provide some delightful surprises, a rich panorama of worship, and finally send us home feeling wonderfully blessed.

Perhaps one of the greatest blessings is received by the ones who sing, and it is to these that this paragraph is especially directed. If you are a trained singer and/or a member of a church choir, by all means plan to sing in the Conference choir. If you like to sing, but because of domestic or other duties have had to forego choir work, or if you live in an area where there is no singing group which you can join, then you should plan to add this experience to your list of Conference blessings. If you like to sing, but do not read the part with ease, this is a fine opportunity for you to stand among singers who are sure and with their help sing some great music. And of course there is no age limit, so teenagers are most welcome, if they feel that they would enjoy the challenge of music at this level. Naturally we want the veterans — the old-timers who did this sort of thing for years and then "somehow drifted away from it." If your high soprano or tenor is not as dependable as it used to be, there's still the comfortable alto or baritone range!

Finally, if you would enjoy being used in a special number such as a solo, duet or other combination, or if you know of someone who would, why not let me know either by sending me a card or by noting it on your Conference pre-registration form?

Let us draw near to God in music.

Don V. Gray.

MISSIONS — Sec. Everett T. Harris

## Making the Headlines in Missions

Someone has suggested that we place more dramatic headlines on our mission material so that people will just have to read them. The idea behind this suggestion is that our people will then be stirred to give more generously to Our World Mission.

We seem to be living in a day when it is important to catch the attention of people who are in a hurry. They want it made just as easy as possible for them to read as they run.

This same thing is evident in many newspapers today. The people who work along steadily at their jobs and quietly carry forward the work of this world scarcely ever make the headlines. But let someone hold up the bank, or do some evil thing and this is played up in big print.

Some of us feel the pressure to go along with big, catchy, scary headlines but we resist this trend with deep feeling. God gave us the power to think and expects us to use it.

Why should we have to spell it out in dramatic detail before our people will realize that Our World Mission funds are low, that our missionaries are quietly going about their work in an efficient manner and are worthy of our whole-hearted support? Why should we wait until salaries have to be withheld because of fund shortage before we will give generously or even sacrificially?

The answer is that most of us do not have to have these matters written up in such a way. We even resent it a bit when somebody does try to put the pressure on us. We believe that God wants us to "purpose in our hearts" how we shall give. We believe that we should think these matters out carefully and then give deliberately, without being pressured into it.

God gave us powers of imagination. He gave us creative ability. He gave us the power to think and plan ahead. Let us carry forward and support His kingdom work as diligently as we do our personal affairs — without banner headlines.

## Good News and Good Deeds Go Hand in Hand

Christianity brought a new dimension to religion by bringing to the world the God-given relation between good news and good deeds. They are inseparable in the person of Christ. The good news began with the announcement of the birth of the Son of God. He demonstrated and taught that those who would be His followers must do His deeds — of mercy, of healing, and of meeting human needs.



Genuine Christians during these nearly two millenniums have seldom lost sight of this basic hand-in-hand connection of the Gospel and compassionate service.

The above picture with its story illustrates the connection just mentioned. Until a short time ago this Korean boy was in a notorious beggar camp near Seoul, Korea. Now he is serving the Lord, says David G. Beattie, Sabbathkeeping independent missionary who puts his arm around him, not for the first time, we can be sure. The Koreans, who have written most appreciatively of the Gospel and humanitarian work of Mr. Beattie, say they have been impressed with his self-denial and his most humble manner of life among them as he preaches the Gospel and teaches the commandments of God.

What do you see in this snapshot? You cannot miss the fact that this boy's warm jacket is American, not Korean. Previous correspondence shared with this writer told of the barrels of used clothing collected by Mrs. Beattie, a nurse on the Pacific Coast, and sent at considerable expense to her husband for the needy — such as this boy.

In recent months the severe illness of the missionary was reported by one of his Korean friends, a college student by the name of Moon sung man. Mr. Beattie in telling of his recovery from the original respiratory infection and the relapse, lets us know that there are a few depressing situations which add to physical infirmities. He discovered, for instance, that one large family of seven that he had taken into the premises and succored for the winter, although professedly Christians, with a number of others made an open stand against him "because of the commandments and the Sabbath in particular." "The Lord," he says, eventually "brought deliverance from a very bad situation." Through it all, he adds, "We feel that we have learned very much."

In a time when many independent missionaries make their dependence on the gifts of other Christians almost painfully felt, it is refreshing to find a different tone in the cherished correspondence with this self-appointed (or Spirit-appointed) missionary. He speaks of the joy of fellowship in our exchange of letters in which we discuss mutual interests in the Lord's work. He goes on to say:

I understand very readily how it is that your people would not be able to contribute toward the furtherance of the work that I am endeavoring to do here. (He had not asked for help). Their pledges and obligations that have been made of necessity must be met. That is the Word of the Lord. I am very happy to have their heart interest and prayers, and of course, if at any time any would be led to contribute we would endeavor to be faithful stewards of that which is put into our hands.

Two or three Sabbath tracts from our publishing house have been translated into Korean and distributed either by those associated with Mr. Beattie or others. "Pro and Con" had not been completely translated as of May 30 but



it and several others were expected to be ready for distribution soon.

Hand-in-hand with Gospel preaching go deeds of love and mercy. Adherents of the Sabbath truth find joy in teaching obedience to the revealed will of God as a vital part of Christian living whether it be in America or in the strife-torn countries of the Orient. — L. M. Maltby.

#### MISSIONS — Sec. Everett T. Harris

### Items of Interest From Jamaica

#### Transportation for Jamaica Pastors

An effort is being made by the Jamaica Seventh Day Baptist Conference to supply cars and travel expense allowances for the Jamaican pastors as they visit their churches, sometimes at a considerable distance from their homes, sometimes because two or three churches are being served by one pastor.

Supervisor Leon Lawton has written: "The Jamaica Conference has established a Pastors' Transportation Fund. The Jamaica Woman's Board placed 50 pounds in this fund from their fair last November. The Young People's Board is having a fair and rally at Bath on Wednesday, May 23, and hopes to raise a substantial amount.

"The pastors at present are allowed their bus fares to and from the churches and if they have a car, will be allowed this same amount."

#### Progress on Church Building at Mountain View

Mr. Lawton writes: "We are encouraged by the progress, co-operation, and enthusiasm at Mountain View. Ground was broken (toward building their house of worship) on April 15. Work began immediately on the foundation trenches.

"Brother James Johnston has supervised the forming and erection of the steel bars in the foundation and the 12 pillars that will be cast. This was finished and passed inspection on May 3."

Work is going forward rapidly. "The work," he adds, "has all been given by the men of the church. They are hoping to get the roof on by August so they can begin worshipping underneath before the rainy season."

#### CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### For Conscientious Parents

A professor of Christian Religion at Yale University has written a practical guide for parents interested in the spiritual welfare of their children. **Your Child's Religion** by the Rev. Randolph Crump Miller answers hundreds of questions about the place of religion in a child's life and what parents can and should do about it. He points out the parents' job — what is mother's responsibility, what only father can do — and what is the part which the church plays.

Every family will find helpful answers in this tightly packed volume of positive advice. "What shall I tell my child about death?" "My teenager needs leadership, drive, enthusiasm that will attract him. Can the church offer this?" "How can I teach my child to pray?" "How should the family observe Christmas and Easter?" "Should I make my child go to Sunday (Sabbath) School?" Professor Miller who is the father of six children spends several pages in his book on the last question. It is true that religious education is important to the character and spiritual development of every child. However, most experts agree that an isolated hour a week spent in Sunday (Sabbath) School will probably have little cumulative educational value. Research indicates that when parents bring (not send) their children to a family-centered church, the results are more favorable. A program of worship with the family in church together, followed or preceded by separate classes for children, provides a shared experience which becomes the basis for religious growth during the week. Different ages bring different situations. Sometimes it is well to say, "You don't have to go to church school, but it is understood that if you do not go we will spend the same time in the study of religion at home. Watching TV or reading the funnies is not an alternative." If such a schedule is maintained it is likely that the child will elect to return to be with those his own age. Many teenagers actively rebel. Mr. Miller tells

how best to handle this situation and how to bring the child to the point of transition from Sunday (Sabbath) School to regular church attendance.

Mr. Miller is an editor of the inter-faith journal **Religious Education**, and the author of ten books, including a basic text, "Education for Christian Living."

(Having had Mr. Miller for a professor, I can recommend this new (June 15, 1962) book without having read it. R. E. Z.)

### Christian Endeavor Winners

Ralph E. Robrahn of Grandville, Mich., has been named 1962 "Endeavorer of the Year" by the International Society of Christian Endeavor, according to Harold E. Westerhoff, general secretary.

For his achievement Ralph will receive an all-expense paid trip (to a maximum of \$150) to the 1962 International Christian Endeavor Summer Assembly in Huntington, Indiana, July 2-7, plus room and meal costs.

Edna Mae Beatty of Covington, Ohio; Larry F. Gutridge of Columbus, Ohio; and M. Wilson Porter of Houston, Texas, were runners-up in the selection. All three will receive free room and meals at the Assembly and a free registration.

Young people were nominated for the Endeavorer of the Year selection by Christian Endeavor societies, unions, or adult groups who enrolled in the 1962 Society Roll Call before March 31. Each nominee was required to have passed his 12th birthday but not have reached his 22nd birthday by February 28, 1962, and to be an active member of a Christian Endeavor society. The nomination form called for information on the nominee's Christian Endeavor, church, denominational, interdenominational, and community activities.

Dr. Frederic Dolfen, minister of Eighth Reformed Church, says, "I have been in Christian Endeavor work long before entering the ministry and have been connected with young people in the 18 years of my ministry in Christian Endeavor work and summer conferences. But, in all of these years, I have not found a young person as capable and

with such leadership abilities as Ralph. Along with that he has a dynamic personality."

The Endeavorer of the Year selection was inaugurated in 1961 to recognize the outstanding young person and to encourage youth in their Christian witness.

### Your Christian Education Committee

For the churches in our denomination who have Christian Education committees, and for Association Christian Education committees, we recommend the new complete guidebook for 1962-1963 called **This We Can Do** published by the American Baptists. In it are many suggestions for the work of the various age groups in your church. You may order it from the American Baptist Publication Society, Valley Forge, Pa. It costs \$1.00 plus 10¢ postage.

The above kit will be found useful for pastors and Sabbath School superintendents.

#### WOMEN'S WORK — Mrs. Lawrence W. Marsden

### Attends Methodist Assembly

Condensation of report to Women's Board

By Mrs. Eldon S. Hitchner,  
Shiloh, N. J.

As I make my report to the Women's Board, first let me say what a rare privilege was mine to attend the Quadrennial Assembly of the Women's Society of Christian Service of the Methodist Church, held in Convention Hall at Atlantic City.

Perhaps my proudest moment was when I was formally introduced from the platform, on Wednesday morning, as representing the General Conference of Seventh Day Baptists. Following the morning session, we were escorted to the Hotel Dennis where we were luncheon guests. I was privileged to meet the president, Mrs. J. Fount Tillman, who presided at the luncheon. The women were so gracious, friendly, and could not do enough to make us feel "at home" while among them.

Never before have I had the opportunity to tell so many people about the denomination which I represented, where

I lived, and about the history of the Seventh Day Baptists. To those who asked I am sending several tracts on the Sabbath from our church rack. They had never heard of the Seventh Day Baptists until I was introduced from the platform.

A high point at this convention was witnessing the commissioning of six missionaries and seven deaconesses, an impressive service conducted by Bishop Richard Raines, president of the Board of Missions Program, both at home and abroad.

Outstanding addresses were given by Dr. Roswell P. Barnes, executive secretary in the U. S. for the World Council of Churches. Said Dr. Barnes, "Protestants are committed to Christ and not to anything else." Dr. Barnes encouraged one church coming to the rescue of another church. This was his deep concern as he enlarged upon his address, "Christian Unity."

Very well received for his excellent delivery was Bishop James K. Mathews, as he addressed the Assembly on "The Church at Work in the World." Said the bishop, "We are not going anywhere where God is not in charge." He encouraged us to "move forward in Christian love and understanding." I was happy to meet Bishop Mathews following the session.

Miss Alice Bull, from the American Bible Society, also a fraternal guest, and I spent much of our time together. She was so pleasant to know.

Assembly singing was under the direction of J. Edward Moyer, professor of Church Music and Speech, director of Seminary Singers, Wesley Theological Seminary, Washington, D. C.

It was estimated that approximately 10,000 partook of the Sacrament of the Lord's Supper on Thursday evening. I sat beside the editor of the **Upper Room**, whom I found most interesting to converse with. She, too, would like some tracts on the Sabbath.

#### SABBATH SCHOOL LESSON

for June 30, 1962

Too Little, Too Late

Scripture Lesson: 2 Kings 23: 2-3, 21-27.

#### Peace Corps Consultation Held at Interchurch Center

On June 6 a one-day consultation was held involving President Kennedy's Peace Corps director, R. Sargent Shriver (brother-in-law to the President) and members of his staff, leaders of numerous Protestant denominations, and the National Council of Churches' Peace Corps Committee. The consultation at the Interchurch Center of some 85 people of widely varying interests was called by the chairman of the above-mentioned NCC committee to give wider acquaintance to the work of the committee in determining what co-operation is considered proper and mutually valuable between the Peace Corps — a government program of volunteer service in foreign countries — and the church program of volunteer service under mission boards and other church-related agencies. The meeting was informative and the discussion groups profitable for those involved in the worldwide service outlook either as missionaries or as neutral government volunteers. Seventh Day Baptists had one representative, Leon M. Maltby, at the consultation.

The Director of the Peace Corps, Mr. Shriver, declared that representatives of the National Council "really worked hard as expert advisors, giving invaluable assistance as the corps was being organized."

"The Peace Corps is not in competition with the mission work of the churches," he said, but it does have the same primary aim to help people. "The work of the corps should be viewed as supplementary rather than competitive."

Mr. Shriver made it clear that he feels the anticipated problems over the religious faith of individual volunteers have not materialized. He cited the success of the program in Colombia, South America, where some predicted that "anti-Protestant" sentiment would hamper the work of corpsmen.

He said about 100 volunteers are working effectively in Colombia now. Leaders of the program there, Mr. Shriver pointed out, include a Southern Baptist and a man with "his Bachelor

of Divinity degree from Princeton Theological Seminary."

"America's churches can be of most assistance to the Peace Corps by encouraging properly motivated people of good character to volunteer their services," Mr. Shriver said. "There's plenty of work to do for all of the missionaries and all of the Peace Corps members."

Presiding at the conference was Dr. Alford Carleton, chairman of the Council's Peace Corps Committee and executive vice-president of the Board for World Ministries of the United Church of Christ.

In January 1962, a Peace Corps office was opened in the National Council to take care of the many requests for information and counsel coming from the denominations, Dr. Carleton reported. The Rev. C. F. Stoerker was appointed director of the office, and the Rev. T. A. Braun, associate director.

Mr. Stoerker reported to the conference that the office has been serving "a liaison and educational function between the churches and the Peace Corps."

There was a feeling expressed by some of the missionary recruiters with whom the Seventh Day Baptist representative talked that there was danger that the highly publicized Peace Corps might draw into its service some who could be challenged to a greater service under mission board sponsorship. On the other hand, there may be indications that many of the present volunteers do not consider regular churchgoing an important part of modern life. In other words, in trying to avoid church-state complications the training of volunteers may to some extent weaken distinctively Christian standards.

As to whether or not Sabbathkeepers could fit into the Peace Corps program, there may be difference of opinion. The training of volunteers is a six-day-a-week program, the representatives stated.

**Correction:** We were in error in reporting in the last issue (p. 5) that Wayne Maxson, assistant pastor at Alfred, would be open to a call at the end of the summer. His present plans are to work toward another degree at Hartford Seminary in the fall. If those plans do not materialize, then he would be open to a call.

#### New Tracts Mailed to All Churches

Two new tracts have just come off the presses of the American Sabbath Tract Society. In order to introduce them the editions were printed in sufficient quantity so that each church can distribute them as samples to most of their resident and nonresident families. It is hoped that this will be done promptly and that larger orders for distribution beyond the membership will be received soon at the Plainfield, N. J., office.

"Seventh Day Baptists — Their Place in History" is not a new title but is a new tract prepared by one who has studied much in the history of the denomination. It combines some of the material in a previous tract of this title with portions of another, "Do You Know?" which will be retired from the list of available informational literature. The new tract is up to date in mentioning Seventh Day Baptists prominent in national life in most recent years.

"The First Day of the Week in the New Testament" sounds familiar to some of our older leaders as a tract title. It is, however, a new and much more readable treatment of this interesting subject. For those who have not made a careful study of Bible references to the first day this will be enlightening. The material needs to become so familiar to Sabbathkeepers that they can present it in conversations. Following such conversations the tract can be profitably handed out.

#### Drinking on Planes Less of a Problem

Drinking on airliners which would endanger the safety of flight has become less of a problem in recent months, according to a spokesman for the Federal Aviation Agency. The reason for this, the FAA believes, is that airline personnel have become familiar with the regulation which limits drinking on airlines.

The FAA regulation limiting drinking first went into effect in March 1960. It prohibits all drinking of alcoholic beverages except drinks served by the airline, and it prohibits the airline from serving any person who appears to be intoxicated.

— CNS.



## Thousands Find Christ Through Chicago Crusade

Jesus said that the salvation of even one lost soul caused the angels of heaven to rejoice. If thousands are being saved in the Billy Graham Crusade, how much rejoicing there must be!

So doubters asked: "Can any Crusade reach the hearts of Chicagoans?"

It could happen in New York, in the great industrial centers of Britain, in still dark areas of Africa, in the continent "down under," and in the teeming cities of Asia — but could it happen in Chicago? There were those who answered with an unequivocal negative. Chicagoans would not come to the Crusade. If they came, they would not respond to the invitation. The newspapers of the great city would ignore the Crusade.

But that was before the Holy Spirit moved through Chicagoland and drew men and women to McCormick Place, the great exhibition complex overlooking the lake. That was before thousands of men and women, some of whom had traveled hundreds of miles to attend the Crusade, responded to the challenge of Christ, as delivered by His ambassador, Billy Graham.

Before the first week of the Crusade had ended, the word had flashed around the world that Chicago was no different, that the people of Chicagoland had a heart-deep longing for peace with God, for the assurance of forgiveness, and the security of Christ's leadership in their lives.

The Crusade opened on Memorial Day, with an attendance estimated by McCormick Place officials at 33,500, and with 514 decisions for Christ recorded. Following the pattern of other Crusades, attendance dipped on the second night, soared again on Youth Night, and rose to a new peak on the first Sunday of the Crusade.

In the first five days of the Crusade, 167,000 persons (estimated by McCormick Place officials) attended the services. By actual count, 3,902 persons recorded decisions for Christ.

On the first Sunday afternoon of the Crusade, the attendance reached 44,000,

including 1,500 standees and an overflow crowd of about 2,500 in the main lobby, to whom Billy spoke briefly, and some 1,500 persons who stood throughout the service.

Youth Night attracted 35,000, more than half of them under 25 years of age, and resulted in 1,495 decisions. As in other Crusades, the world around, Youth Night decisions in percentage of attendance were nearly double those of other nights.

Thirteen high-ranking editors of newspapers in Europe, Africa, Latin America, and Asia were among interested visitors on Saturday and Sunday. They were especially impressed by the show of thousands of Bibles held aloft in response to Billy's query: "How many of you have your Bibles with you tonight?"

When the invitation was given on Saturday night and 768 persons responded, one of the visiting journalists commented to an American companion that it was "all emotionalism." To prove his point, he circulated quietly among the inquirers and listened to their conversations and queries. After visiting the counseling rooms, he returned to his companion and apologized for his previous remark. "There is no emotionalism here," he said.

The Crusade has been "front-page news" for the great Chicago newspapers, which have published entire pages of pictures, editorials, special features on the life of Billy Graham, other features on the Crusade itself, and of course the day-to-day news stories. One paper is publishing a daily front-page message by the evangelist.

"We have never had such extensive, intensive, and sympathetic coverage in any other city," Dr. Graham declared.

At the invitation of Capt. Joel C. Ford, USN, commander of the Great Lakes Naval Training Center, Great Lakes, Ill., Billy spoke Sunday morning, June 3, to more than 8,000 recruits, members of their families and friends, Training Center personnel, and residents of nearby communities.

The difficulties of life are designed to make us better, not bitter.

## Churches Should Be Attractive

By Herbert N. Wheeler

Regular churchgoers look forward to the day, whether Sunday or Sabbath, when they can worship in God's sanctuary in the church of their choice, and join in fellowship with fellow members. The size and architecture of the building is of little concern. Buildings of all sizes and descriptions serve the desires and needs of the worshipers. As satisfactory as this is to the regular members, strangers looking for a church home may not feel the urge to enter a place that has no special appeal.

Solomon's temple was built of the best material available, and ornate within, and was considered by the Jews, for centuries, as the only place where God should be worshiped. A Lutheran church built on 16th Street in Washington, D. C., was attractive in design, and the grounds landscaped as soon as the structure was up. In an art magazine it was cited as an especially attractive place of worship. A visitor hired a taxi to take him to the place. The driver missed the number and drove past it. The rider inwardly wished Lutherans would build such attractive churches, and was greatly pleased when the taxi man saw his mistake and delivered his passenger to the right church.

The Calvary Temple in Denver, Colo., beautifully designed and landscaped, serves 2,000 or more members. Previously the congregation of less than 100 people attended an inadequate, unattractive building. The pastor had an urge for better things and the temple and large congregation are the results.

Every church is dedicated to the worship of God and should be in keeping with its mission. It need not be excessively ornate but will serve a better purpose if attractive inside and outside, not just a show place to attract the curious, but with an appeal to passers-by to enter and worship. Some outdoor places have this urge. Years ago the writer with a small group entered Muir woods near San Francisco for morning prayer. Another group nearby asked to join.

Let's make all of our churches appealing so they will intensify our feeling that we are in God's presence.

## Deacon Alonzo Button

Alonzo D. Button of Friendship, N. Y., a convert to the Sabbath and a deacon of the Friendship church, died at the age of 80, April 23, 1962.

He was united in marriage with Miss Amelia A. Ward on February 27, 1904. To this union were born three children: Jessamine E. Allen (Mrs. Harold N.) of Alfred Station, N. Y., who died December 3, 1949; Paul Eugene Button of Belmont, N. Y.; and Helen Mae Giebell (Mrs. Floyd) of Paris, Pa. There also survive two brothers, John of Andover, N. Y., and Ernest of Caneadea, N. Y.; one sister, Emma Button Wheaton (Mrs. Coit) of Alfred, N. Y.; eight grandchildren and nine great-grandchildren.

Mr. and Mrs. Button became interested in the Sabbath question through their study of the Bible. They accepted the Sabbath truth and united with the Friendship Seventh Day Baptist Church at Nile, N. Y., in 1923. They were members when the church disbanded.

Mr. Button was ordained deacon of the Friendship Seventh Day Baptist Church at Nile on July 6, 1929, and served faithfully in this office until ill health prevented his being active.

Memorial services were conducted at the Davis Funeral Home, Friendship, N. Y., Wednesday afternoon, April 25, 1962, with his former pastor, Rev. Hurley S. Warren, officiating. Interment was in Woodlawn Cemetery, Alfred Station, N. Y. — H. S. W.

## OTHER FOLDS AND FIELDS

### Southern Churches Move Toward Desegregation

In the nation's capital, 74 Protestant churches in the metropolitan area have issued a joint statement welcoming all to worship and membership. Of those signing the statement issued by the National Capital Area Council, it was pointed out that many churches had long welcomed those of all races and were only reaffirming their position. Other Washington churches reportedly support bi-racial worship "in practice" but could not sign the statement for "procedural reasons."



# The Sabbath Recorder

In Tulsa, Okla., a letter to all churches circulated by the Department of Christian Life and Work of the Tulsa Council, resulted in statements by 120 Tulsa churches that their houses of worship are open to any person "without regard to color." The Council's letter said in part: "This house of God is open to the whole family of God."

## World Mission and Evangelism

The Rev. Dr. Roland W. Scott, an official of the Methodist Board of Missions, New York City, has been appointed to serve in Geneva as a secretary of the Division of World Mission and Evangelism of the World Council of Churches. He will assume his new duties July 15.

The Division of World Mission and Evangelism was created in 1961 at the New Delhi assembly of the World Council of Churches when the International Missionary Council and the World Council of Churches became a single organization.

The new official will assist in the general administration of the Division's Geneva office. There are two other offices of the Division, one in New York headed by Dr. George W. Carpenter, and the London office, under the direction of the Rev. Ronald K. Orchard.

## Oregon Baptists Urge Orthodoxy

The Baptist General Convention of Oregon-Washington passed the following resolution at its annual meeting at Kalamath Falls in late October:

"We urge our Southern Baptist seminaries to keep as faculty members only those teachers who believe unquestionably in the complete inspiration and authority of the Scriptures, the deity of Jesus as well as the humanity, His virgin birth, His sinless life, His sacrificial death, His personal, glorious return.

"That man is a lost sinner, that Jesus is the Savior of sinners, that regeneration is necessary to salvation: it comes by faith and produces new life. Hell is the eternal abode of the lost, heaven the home of the saved.

"These things are to be taught and preached constantly to all the people of the world. This is the only basis for a lasting peace."

—(B. P.)

## NEWS FROM THE CHURCHES

**BUFFALO FELLOWSHIP, N. Y.** — Present plans call for our Church Organization Day to be September 15, 1962, the third Sabbath in that month.

The general planning has been placed in the hands of a committee consisting of Miss Sara Jayne Bottoms, Mr. Harold Wellman, and Pastor Zwiebel.

**JACKSON CENTER, OHIO** — Mrs. Cretora Miars who has been the point of contact for those who have been sending communications to the churches writes that she is now moving to Milton, Wis., and that correspondence should now go to William Lawhead.

## Marriages

**Wagner-Tollison.**—Charles Edward Wagner and Dianne Tollison were united in marriage March 17, 1962, by their pastor, Marion C. Van Horn, at Texarkana. (The pastor says he reported it incorrectly for the May 21 issue. The groom's mother was a Mitchell.)

## Obituaries

**Button.**—Alonzo D., son of Ralph and Betsy Moser Button, was born on March 7, 1882, at Little Marsh, Pa., and died at the Allegany County Infirmary, Angelica, N. Y., April 23, 1962 (more extended obituary elsewhere in this issue).

**Truman.**—Mary Wilcox, daughter of John D. and Eleanor Leach Wilcox, was born at Coventry, R. I., January 19, 1879, and died at the home of her daughter and son-in-law, Mr. and Mrs. Clare P. Holl, Greenlawn, L. I., N. Y., May 24, 1962.

She was baptized and joined the First Seventh Day Baptist Church of Alfred on March 24, 1901.

She was married to Frank S. Truman in Summit, R. I., August 2, 1899. To this union was born one daughter, Dorothy Wilcox Truman, mentioned above.

Following Mr. Truman's death in 1939, she devoted herself much more intensively to doing and caring for others. She served as house-mother at a boys' home on the Hudson, as a companion nurse, and as a nurse in the Chapin Home for the Aged in Jamaica, L. I., N. Y.

Besides her daughter, there survive one brother, Harold Wilcox of Harrisville, R. I., two grandchildren, and nine great-grandchildren.

Memorial services were held on Sabbath afternoon, May 26, 1962, at the First Presbyterian Church, Greenlawn, L. I., with the Rev. Leon Flanders officiating. A graveside service was held on Monday afternoon, May 28, 1962, at the Alfred Rural Cemetery, where burial was made, conducted by her pastor, Rev. Hurley S. Warren. — H. S. W.



Backed with the flags that signify national and religious freedom, our faithful pastors open to us the Word of God that speaks to us of things eternal.