

The Sabbath Recorder

Lippincott.—A daughter, Darcy E., was born to Mr. and Mrs. D. C. Lippincott of Dodge Center, Minn., on May 12, 1962.

Nieman.—A son, Richard Lawrence, to Mr. and Mrs. Danny Nieman, Nortonville, Kan., on June 7, 1962.

Obituaries

Caughron.—Mary, daughter of Leroy and Rosana Pearce Skaggs, was born January 26, 1876, in Christian County, Mo., and died in Edgerton, Wis., June 5, 1962, following a long illness.

Blessed with the influence of a Christian home throughout her childhood, Mary was baptized in 1888 by Dr. Holderby in the James River, Christian County, Mo.

In 1914 she was married to the Rev. J. Wesley Caughron, a Missionary Baptist minister. Following his death in 1944, Mary made her home in Milton, with her sister, Mrs. E. F. Grant. She affiliated with the Milton Seventh Day Baptist Church where she remained faithful in attendance and interest as long as her health permitted.

Surviving her in death are four stepsons; three stepdaughters; a brother, the Rev. James L. Skaggs, Milton, Wis.; and a sister, Mrs. E. F. Grant.

The funeral service was conducted June 7, 1962, in the Milton Seventh Day Baptist Church by her pastor, the Rev. Elmo Fitz Randolph. Interment was in Milton cemetery. — E.F.R.

Lewis.—Nellie Grace Lewis, daughter of John L. and Samantha Mulvey, was born in Stone Fort, Ill., July 11, 1884, and was called to rest July 3, 1962, while residing in Riverside, Calif.

Having accepted Jesus Christ as Savior and Lord at an early age she was baptized, uniting with a Christian church in membership until she was married to the Rev. Ellis R. Lewis. At that time she accepted the Sabbath truth and became a part of the Seventh Day Baptist witness.

During the extended years of her life she was numbered among the faithful Christians as an active, diligent, and dependable participant in many phases of the larger Christian witness, until impaired by ill health.

She is survived by three sisters: Olive Elkin, Ann Edmiston, and Blanch Scott; one brother, Andrew Mulvey; three children, Mrs. Robert Burns of San Diego, Mrs. John Carrel of Claremont, and Wm. B. Lewis of Riverside; and by ten grandchildren and seven great-grandchildren.

Services were conducted on July 9 by Pastor Alton L. Wheeler in Riverside. — A.L.W.

Maxson.—Mrs. Gertrude Maxson, daughter of Samuel and Elizabeth Griffin, was born Sept. 23, 1870, and died Mary 12, 1962 at the Pine Nursing Home, Leavenworth, Kan.

She had lived all her life in Nortonville. Her husband and four brothers preceded her in death. She is survived by several nieces and nephews.

Farewell services were conducted at the Warren Funeral Home, Nortonville, Kan., on May 15 by the Rev. John Hodge. Interment was in the Nortonville cemetery.

Noble.—Mary Allen, was born January 16, 1870, in Ulysses, Pa. She was adopted by a great-aunt, Mrs. Eliza Crandall, who brought her to Albion, Wis. As a member of the Albion Seventh Day Baptist Church, Mary was active throughout her years. She died in Janesville, Wis., August 7, 1962.

On December 31, 1890, she was married to James J. Noble, who died in 1941. Also a daughter, Vine, and a son, James, preceded her in death.

Surviving are two sons, Lester Earl and Hugh W. of Albion and Janesville, Wis.; one granddaughter and three great-granddaughters.

The funeral service was conducted in the Albion Seventh Day Baptist Church with the Rev. Elmo Fitz Randolph officiating. Burial was in Evergreen Cemetery, Albion. — E.F.R.

Rood.—Lena Nelson, daughter of Nels P. and Caroline Olson Nelson, was born in Dell Rapids, S. D., Sept. 30, 1882. She died at the Edgerton Memorial Hospital June 12, 1962, after a short illness.

She taught in the rural schools in the vicinity of Dell Rapids before coming to Milton, Wis. to attend Milton Academy. It was there she met Byron Rood. They were married July 6, 1904, at Dell Rapids, S. D., and returned to Milton where they have lived since.

Three children were born to Byron and Lena: Leman J. of Edgerton, Wis.; Edward J. (deceased), and Nelsie of Milton.

Baptized in 1896 by the Rev. J. H. Jurley, Lena Rood knew the blessings and power of the Christian life throughout her years. Her faithfulness and devotion to her church and Lord were an inspiration to all who knew her.

She is survived by her husband and two children; by three sisters: Mrs. Carrie Frederick, Gentry, Ark.; Miss Hannah Nelson, Milton, Wis.; and Mrs. Lyda Hurley, Madison, Wis.; three brothers, Martin of Lima Center, Wis.; Charles and Julius of Milton. She is also survived by six grandchildren, four great-grandchildren, and many nephews and nieces.

The funeral service was conducted in the Milton Seventh Day Baptist Church June 14, 1962, by Deacon D. Nelson Inglis, in the absence of her pastor. Interment was in the Milton Cemetery. — E.F.R.

FOR SALE:

We still have some copies of *Benedic Anima Mea*, the stirring W. C. Daland anthem sung Conference Sabbath morning, at thirty cents per copy, and some of Linda Bingham's lovely arrangement of "Make Me an Instrument of Thy Peace," at twenty cents per copy.

Also available are the attractive Seventh Day Baptist road signs displayed at Conference. Printed by silk screen process. Light-fast colors on waterproof posterboard. Price is three dollars each.

Requests for any of the above should be sent to Don V. Gray, Box 517, Milton, Wis.

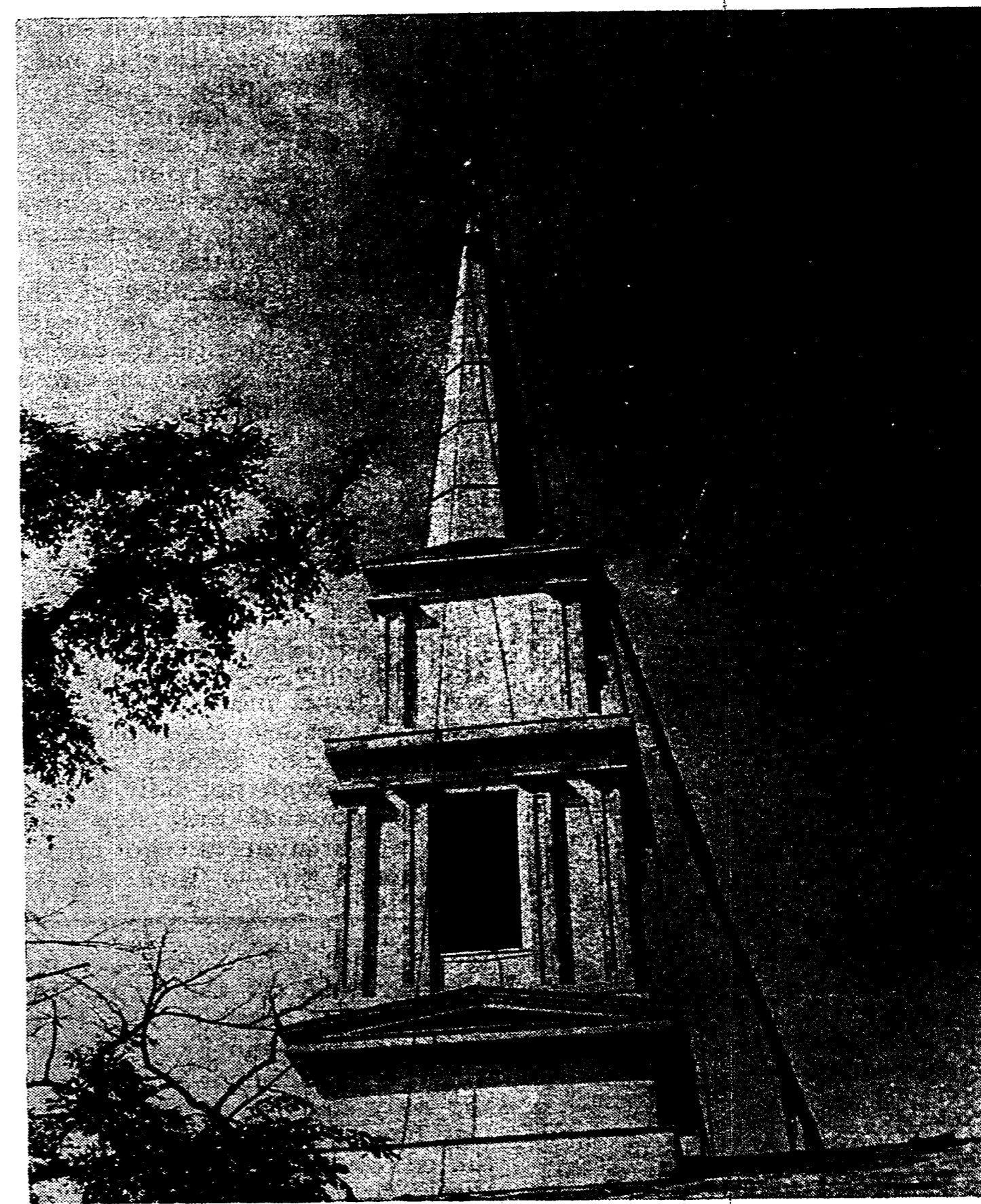


Photo by the Westerly Sun

Repairing the high Pawcatuck church steeple (see inside)

The Sabbath Recorder

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

There was a time when Protestant congregations could expect their pastors in their regular and evangelical sermons to speak vigorously about the sinfulness of this world. In these days, ministers have learned that congregations grow uneasy and critical when they dwell on the sinfulness of sin. There has been quite a tendency to mention that little three-letter word rather infrequently. Realizing that preaching on sin has gone out of style with men we do not always remember that God may not have changed His mind about its symptoms or its remedy.

It is almost startling to note that just about the time preachers drop the use of strong theological words secular writers pick them up and use them forcefully. There is a case in point. James Marlow, an Associated Press news analyst, had an article in the daily papers recently under a Washington dateline. He was commenting on the inability of Moscow and Washington to agree on the terms of a nuclear test ban. Here are his words:

"The United States says it wants disarmament — including a ban on nuclear tests — but in a world as sinful as this one it wants to be sure there is no cheating."

"In a world as sinful as this one," is an expression that comes with new force when written by a secular news analyst. The Bible has an expression that is applicable, "Saul among the prophets?" Has it come to the place where news writers have more courage to "call a spade a spade" than pastors? Let all timid religious leaders take heart and be bold enough not only to speak of sin but to go that one step further that only a Christian can go in proclaiming the cure of sin — Christ's saving power.

Our Cover: The repair job on the sky-piercing spire of the Pawcatuck Seventh Day Baptist Church was photographed for *The Westerly Sun* by Jerry Van Horn, a summer replacement in the newsroom of the only daily newspaper under Seventh Day Baptist management. In a letter from the editor giving us permission to reprint this picture, Mr. Charles W. Utter calls attention to the fact that Jerry is a grandson of a long-time editor of the *Sabbath Recorder*, the Rev. Herbert C. Van Horn.

The Vatican Council

Much will be written in the months to come about the much-heralded Ecumenical Council at Rome which is about to begin. Most Protestants have dreamed that this council (to which only certain Protestant bodies are sending observers) will prove to be a long step in the direction of Christian unity — a unity which some hope will eventually mean union of all Christian bodies. Others would question whether the source of that dream is from heaven or from some other place. Perhaps time will tell.

The announcement as to what will be taken up at this interminable council should discourage any Protestant who does not have a thorough acquaintance with and appreciation for the intricacies of Roman doctrine and rituals.

Giuseppe Cardinal Siri outlines it thus:

The Council is to review the entire field of Catholic ideas and practices. Nothing adjudged to be essential of the nineteenth-century-old inheritance from Jesus Christ will be changed, but a vast variety of rituals and religious formulas will be examined, with the idea of making them more palatable to twentieth century minds.

Catholic journals and spokesmen of the highest rank make very clear how they expect to respond to the non-Catholic desire for unity. *The Register* quotes the Pope on this:

Addressing a group of Austrian pilgrims, Pope John XXIII emphasized "three paths that are supposed to bring all Christians back into the Church of Rome. They are: fidelity to the Gospels, love for the Savior, and trust in His Mother and ours, Mary."

Pope John XXIII on another occasion made the following statement:

If we were, first of all, to listen to the rumors and proposals from outside and begin discussing them, others would cross our path and soon intricate obstacles would arise. The Church must instead, think above all of its constant life and finality, responding with new drive to the divine plan established by Our Lord. Once we have established, agreed upon and set forth the best solutions, including the new demands of the times, we will be able to indicate to the separated brothers the sure road of that unity to which they also aspire.

Christian Heritage in the first issue of its commentary on the Vatican Council (to which we are indebted for the above

SEPTEMBER 17, 1962

MEMORY TEXT

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Galatians 1: 11, 12.

quotations) gives also the clear words of Cardinal Bea, S. J., as follows:

Once the truth has been recognized, that truth upon which the Church must remain intransigent, all those children returning (to Rome) will find that the Church is a mother disposed to concede every possible largesse in the field of liturgy, traditions, and discipline, and on the human plane.

The Rev. Stuart Garner, Lutheran editor of *Christian Heritage*, 369 Carpenter Ave., Sea Cliff, N. Y., reminds people that the magazine plans to cover the Vatican Council by maintaining a Rome office staffed with former priests fluent in Italian and Latin and conversant with an ecclesiastical terminology that is foreign to most of us. This monthly supplement running for the duration of the council should be one of the most accurate evaluations of the proceedings available to Protestants.

Pictures Not Yet Available

The pictures of Pre-Con and other activities of Conference which we had hoped to use in this issue have not been received. As soon as they are available the story they tell will be presented. The inaugural statement by the new president of Conference is another item that readers can still look forward to. Resumes of some of the sermons will be used as soon as there is space.



We are glad to introduce here one of the new members of Commission by means of a snapshot taken after the election of officers. Herbert Crouch of Milton, Wis., was elected to a term of three years. It is with considerable personal sacrifice that busy laymen serve for three years in this capacity.

Fall Retreats Plan Winter Advance

The churches that are following the suggestions of the Planning Committee for the fourth-year Program for Advance have already held or are planning to hold the fall retreats that are programmed in the well-prepared packets. These local church retreats or fall planning conferences held the past several years have proved very valuable in focusing the attention of the members on the forward-looking objectives of the church.

There is a sense in which this year's emphasis in the five-year advance is more down to earth (and yet more difficult) than any of the previous emphases. Supposedly we have developed the capabilities of our laymen and have enlisted them in the task of winning the unchurched and the prospective members whose lives they touch in their daily work. Now we are planning to take the evangelistic message by every appropriate means to the wider circle of those who may be considered to be on our social frontiers. The fall church retreat, if properly guided, will discuss the possibilities of such an advance and will arrange for workshops and group studies to determine where our greater responsibility lies and how we can best discharge that responsibility. We may call it a fall retreat for a winter advance. Time is running out in this five-year program and most of us have not really gotten down to any part of the personal or mass evangelism that will "add to the church daily such as should be saved," as was said of the early church (Acts 2: 47).

The weapon of the Christian's warfare by which he advances in the conquest is the sword of the Spirit, the Word of God. Are we as skilled in its use as we need to be to win in the battle before us? Probably not. But we can become more skilful if we study and practice.

There are subsidiary weapons which have been successfully used in the past and are now, it appears, being rediscovered by our people. We refer to Gospel and Sabbath tracts and evangelistic special issues of the *Sabbath Recorder*. In the fast-moving age in which we live only

a small percent of the people who need the Gospel can be persuaded to spend a considerable amount of time finding the plan of salvation in the Bible or digging out the full content of God's will for the ordering of their daily lives. Smaller pieces of literature which gather together in a few pages some of the important truths of the Bible are more acceptable. They whet the appetite for a more thorough study of the Bible — which even the most busy people do find time for when they are convinced of its eternal importance.

Throughout the length and breadth of our land certain groups of our people have organized themselves under church or association sponsorship to distribute tracts and *Sabbath Recorders* at county and state fair booths rented for the purpose. Thus some have been fired with an enthusiasm for a literature ministry. This has happened or is yet to happen in the states of New York, New Jersey, Michigan, Wisconsin, Minnesota, Arkansas, Texas, and California. Vast quantities of printed matter have been printed and distributed in this way, often with a personal contact and witness. But what has been done is only a beginning.

Those who have prepared and distributed packets of tracts or have handed out to interested people copies of the *Sabbath Recorder* would be the first to recognize that the weeks of preparation and the few days at the fair, strenuous as they may have been, were only the seed sowing. The germination of the seed and the eventual harvest depend upon the working together of God and man. Who knows what opportunities may come from cultivating, watering, and putting in the sickle at the appointed time? Furthermore, these distribution efforts have not involved enough of us or any of us over a long enough period. Our responsibility in the Lord's campaign does not end with a valiant effort in a single battle in the summer; there must be steady advance on all sectors in winter as well as summer.

The point to which we are leading is apparent. In the fall we plan our strategy. We must not neglect to use the tools or weapons that are available

The Commission Report

Those who are familiar with the business of General Conference are aware that the report of the Commission covers a wide variety of subjects that need Conference action and that very much of the more important business of the annual session centers around this report. Sometimes the *Sabbath Recorder* has printed it in full substantially as it would appear later in the Yearbook. It is not possible to print it in Yearbook style at this early date. The editor is advised that an article summarizing the report, quoting from it and telling how it was handled by the Committee on Reference and Counsel and on the floor would make better reading in this journal than the full report. Certain details, important for permanent record, can be read later when the complete minutes are published in the Yearbook.

The members of Commission who are responsible for the report as originally presented are (omitting titles): Loren G. Osborn, Kenneth E. Smith, Mrs. Eldred H. Batson, Melvin G. Nida, George E. Parrish, and Wayne R. Rood. They introduced their report with the following paragraph.

"Throughout the year, at its various meetings, and through monthly contact by letters from the executive secretary, the 1961-62 Commission of the Seventh Day Baptist General Conference has been active. Many hours have been spent, in teams and separately, in all of which we have asked God's guidance. We have sought to draw near to God in our work for the denomination."

or that can be prepared. What will be your needs for literature in the months ahead? Do not wait until the last moment and then expect that all the tracts you want will be in stock or that special issues of the *Sabbath Recorder* will have been stored up in sufficient quantity for wide-scale distribution. Let us plan to use plenty of literature as we advance to the social frontiers in this fourth year.

— Corresponding Secretary
of Tract Society.

At the beginning of the section reporting the pre-Conference meeting come these words:

"The Commission met for its pre-Conference sessions in the rustic setting of Mission Farms, Minneapolis, Minn., August 6-12. All members were present. Each meeting opened with devotions and prayer as we sought God's guidance in our activities."

The report goes on to speak of the organizational survey which was summarized for the Commission by Mrs. Batson. Commission thanked the boards and agencies for their self-study. It will be noted later that they are asked to continue this self-study and to respond to further questions designed to help them in this study. We read:

"The survey of denominational organization and administrative procedure, proposed by the Co-ordinating Council last year, has been reviewed. A summary of this survey was made available for the pre-Conference meeting of the Co-ordinating Council. In keeping with this request for self-study on the part of boards and agencies the Commission made an analysis of its purpose and function. A summary of the Commission duties is appended to this report."

The above-mentioned summary lists the specific assignments gleaned from Conference minutes from 1921 to 1961. Situations have altered, making some of the assignments non-applicable at the present time. The opening statements, however, are quoted in full:

"The field of operations of the Commission is as broad as that of Conference itself.

"The Commission, unless expressly charged otherwise, is limited to recommendations to Conference, but these recommendations may cover any matter which the Conference may properly consider.

Creative leadership and initiative above and beyond the review of material presented by other denominational agencies is the function of the Commission which should be of most value to the denomination and which should receive major time emphasis." (1955).

Ministerial Training

"The Commission commends the Ministerial Training Committee for the manner in which it has concluded its assigned responsibilities.

"The report of the committee has been received and reviewed by the Commission, which has ruled that, because of the significance of the proposals to every Seventh Day Baptist, the committee shall present its report directly to the General Conference.

"The Commission requested that the new Council on Ministerial Training (proposed in the final report of the current Committee on Ministerial Training) formulate in writing and present to the Commission at its midyear meeting an analysis of duties and functions for both the Council, the director, and the General Conference; and a definition of the nature and function of the Study Center detailing the content of the curriculum, plans for the student field work, and designs for research."

Budget Promotion

"On the subject of budget promotion it was suggested that the monthly news-sheet be distributed by all the churches to all of their members including absentees and non-resident members. It was also suggested that the sheets be discussed in various groups in the churches so that questions concerning denominational activities might be considered. We believe that this would help to stimulate concern and interest."

Appointments

"The list of appointments to be made by the Commission has been increasing each year. Hereafter the procedure will be to provide a list of nominations for the Nominating Committee of the General Conference rather than to make appointments directly."

At the close of the general statements such as those selected above and before setting forth the fifteen recommendations (of which the proposed OWM Budget was the last) the Commission expressed the following commendation of the executive secretary:

"The Commission is highly appreciative of the efficient and dedicated labors of

the executive secretary, Harley Bond. Throughout the year he has been in constant communication with the Commission members and made preparations which facilitate Commission meetings. His remarkable knowledge of denominational affairs and his willingness to assume broad responsibilities are noted here by a grateful Commission."

The conclusion of the report is introduced at this point and should be kept in mind as the story of the recommendations is told.

"We, the elected Commission of the Seventh Day Baptist General Conference, offer our thought and concern to the Conference with the hope that the deliberations herein reported and the specific actions and policies recommended may be helpful to the Conference in carrying on its business, and with the confidence that the decisions of the Conference taken in democratic process and under the guidance of the Holy Spirit will be in accordance with the will of God for Seventh Day Baptists in a world in need of the Good News and the redemption of daily life."

Commission Recommendations

1. Nominating Committee

The Nominating Committee of the General Conference is charged with considerable responsibility, and Commission is concerned that the selection of members be made in time for effective work to be undertaken. Therefore, we recommend that the president of Conference be authorized to appoint members to this committee if appointments are not received from the Associations by August 1.

2. Accreditation

"The Commission has reviewed the credentials of four men who have been recommended to the General Conference for accreditation as ministers by the General Conference. Each has been ordained by a Seventh Day Baptist church and has met the requirements as established by the General Conference and the Committee on Ministerial Training. Therefore, we recommend that Leroy C. Bass, Ernest K. Bee, Jr., Ralph C. Hays, and Wayne C. Maxson be duly accredited

as ministers of the Seventh Day Baptist General Conference."

The Commission had proposed an added clause at the end, "and that they be commended to sister churches of the Conference as qualified spiritual leaders. It was pointed out by one member when the matter came to the floor that this was done not to indicate that these particular ministers were more to be commended as spiritual leaders than those who had not been thus specifically commended but to attempt to make clear what is implied in accreditation. The Committee on Reference and Counsel proposed deletion of this clause in the interest of conformity with statements made in the past pertaining to General Conference accreditation of ministers. The dean of the school of theology, Rev. Albert N. Rogers, spoke at some length in favor of the deletion on the grounds that only the local church at the ordination council, and not the Conference, should pass judgment on the private theology of a candidate. Clarence Rogers argued for the Commission statement on the ground that the meaning of accreditation should include recommendation as spiritual leaders. The Rev. Alton Wheeler, secretary of the Committee on Reference and Counsel, speaking in behalf of his committee's proposal stated:

We believe that the discussion heard informally and formally points to the fact that we have not clearly defined accreditation. We believe that this leads us perhaps to take action at this or some other session to move that the proper procedure steps be taken to study and to define and bring to our common knowledge the actual definition of accreditation. Until this is done the statement as included in the report of Commission has not been procedure. It is not the phraseology that has previously been used. We suggest adhering to the past phraseology until the new action is taken.

Conference in this case upheld by a clear majority in voice vote the deletion of the clause, thus accepting the thinking of the Committee on Reference and Counsel.

The president made the following ruling in regard to consideration of the four names recommended for accreditation:

"We will confine ourselves to the

procedural matter of the accreditation of the names before us, and I will underline procedural matter. We are not debating the qualifications of these men. They are recommended by the local church and their credentials have been presented. You will confine your remarks to the procedure of this recommendation. Any motion or amendment to change the procedural process of accreditation will be declared out of order at this point. You may question the credentials presented by the ordination council, but the candidate is not in question here. That is the prerogative of the local church and the ordination council. We act as a Baptist body. We vote upon the credentials, not upon the qualifications."

In conformity with this ruling there was no question raised as to the qualifications of any of the four men. Before the vote was taken there was a request from the floor that the names be voted upon separately, which was done. There were no negative votes except in the case of the fourth man, and a strong majority agreed that he had met the requirements for such accreditation.

(Report to be continued)

Pressing Forward

All the past must be forgotten —
Every failure, each mistake,
If we want to win for Jesus,
Every conquest for His sake;
Let's go forward into battle
For our God, His truth and right;
With His love, His grace and mercy,
We can conquer in this fight!
Friend, we must be free from evil,
Every doubt and worldly care,
That is often prone to hinder
Our advancement anywhere.
We are in a ranging conflict,
Backed by Satan, sin, and strife;
And we must keep pressing forward
If we would win eternal life.

— Pastor E. Osa.

The above poem comes to us over the signature of E. Osa, Seventh Day Baptist pastor of Ede Town in Eastern Nigeria with the request that it be published in the Sabbath Recorder. The sentiment is as applicable in the United States as in his native land.

Friendly Relations Among Foreign Students

(Portion of letter received from Dr. J. Benjamin Schmoker, executive director, Committee on Friendly Relations Among Foreign Students of D.F.M.)

We are grateful for the evidence of interest and the support of the Seventh Day Baptist Missionary Society to the program services of the Committee on Friendly Relations Among Foreign Students. You will find enclosed a receipt acknowledging the grant of \$50 toward the work of the committee.

The Committee on Friendly Relations was founded 50 years ago by Dr. John R. Mott and others. It was established to serve the overseas student in the United States. This past academic year we have had, in over 1,900 American colleges and universities, 58,087 students from 149 different areas and nations of the world. In addition, we have nearly 9,000 foreign doctors in hospitals and some 12,000 persons primarily from the under-developed areas of the world, who come to the United States under U. S. Government or other auspices for specialized training.

The Committee on Friendly Relations works co-operatively with and is the designated body of the Division of Foreign Missions of the National Council of Churches. We work with church groups, and particularly the United Board of Church Women, in providing services to these overseas guests who are in our communities across the United States. We also provide data on the religious affiliation of these overseas students to the Protestant church boards, to National Catholic Welfare, and to B'nai B'rith, in order that the ministry of the church may be available to these guest students who are of the Christian or Jewish faith. It will be of interest to you to know that out of the 58,000 overseas students, approximately 52 to 53% are of the Christian faith.

SABBATH SCHOOL LESSON

for September 29, 1962

John Heralds the Christ

Lesson Scripture: Luke 3: 2-3, 7-18.

Missionary Society Report

The report of the major boards are carefully prepared to tell the full story of the year's work. They are gone over thoughtfully at General Conference by one or more committees made up of delegates. These reports, together with the recommendations of the committees are then considered by the Conference as a whole and printed in the Yearbook. For the majority of Seventh Day Baptists it might be said that the reports (which are very much alive in most cases) are buried in the Yearbook since so few people purchase the book when it becomes available several months later. When a price was placed on this annual volume a few years ago, the number distributed declined sharply. Since the price of the next one will be \$2 instead of \$1 it is likely that the valuable material it contains will reach an even smaller number. For that and other reasons it seems well to make some short quotations from some of the reports to whet the appetite of those who ought to read them in full when all are compiled in the Yearbook.

Much of the missionary information has been printed in the **Sabbath Recorder** throughout the year when it was really fresh, but not all. Certain of the summaries of home and foreign field activities and plans for the future are new and vital. Space limitations prevent us from reprinting as much of this as our readers would like to have. The following words from the secretary's report tell a thought-provoking story.

Gleanings from the Report

During the one hundred twenty years since the Missionary Society was organized, thirteen corresponding secretaries have filled the office. The average length of service for each secretary has been a little over nine years. Your present secretary completed ten years of service on July 1, 1962.

In the early days at the time of the beginning of the society, the duties of the corresponding secretary did not require much time, but as the years passed and the work expanded, it was necessary to employ an officer who should give full time to correspondence, administration

and field work. According to the plan adopted by the society, the corresponding secretary is an executive officer carrying out the plans and decisions of the Board of Managers. One of his duties has been to furnish Missions material for the **Sabbath Recorder** under arrangements made with the Tract Society. This arrangement has been kept up for about eighty years.

There are indications that the program of study and action offered through the Third Year Advance of Conference has been helpful and stimulating to those churches that have carried forward the suggested theme "Mission to the Unchurched." The Missionary Board has co-operated in preparing and promoting this program. The Fourth-Year Advance theme "Mission to Social Frontiers" will bring a challenge to the churches "to earn the right to speak for Christ through deeds of lovingkindness and a sincere concern for persons in need."

During the first two years of the Advance program we sought to develop an increased sense of responsibility and capability within the lay leadership of our churches. During the third year we have sought to increase our ministry to the unchurched. And now during this fourth year we would continue that emphasis with renewed vigor, extending it in a widening circle to those who have been beyond our normal concern.

The two booklets included in the fourth-year packet titled, "Friendship Evangelism" and "Who Cares?" are particularly adaptable to continuing and extending the emphasis on reaching the unchurched for Christ.

As we look ahead to the fifth and last year of the Baptist Jubilee Advance Program of which the theme is "Mission to the World," we need to think in terms of our distinctive Sabbath witness and how Seventh Day Baptists are succeeding in carrying out the Great Commission of our Lord. Today there are Seventh Day Baptists on five continents and many islands of the sea. The time would seem to be not far off when there will be more Seventh Day Baptists abroad than in this country. Who knows what import this may hold for the future?

A statement in the report of the Missionary-Evangelistic Committee of Eastern Association for the past year is cause for some concern. The committee reported as follows: "Statistics given in reports from churches (of Eastern Association) indicate that losses in membership (during the past year) were almost three times as great as gains."

Yet, some of the larger churches of this Association continue to carry on a strong and successful program of outreach. This is equally true across the denomination. Some of the larger churches are growing stronger while some of the smaller churches are dying out.

The above-mentioned committee concluded their report with these words: "It is well for us to remember that knowledge of Truth demands commitment to it and its promotion. If it is truth that we hold, then we must readily accept the responsibility for living and disseminating it."

We have wonderful opportunities before us today and we have resources far beyond that of our forefathers in the faith. There is a tendency to hold on to what we have with a grasp of fear, because of the insecurity of our day. But the words of Jesus are just as true today as when He spoke then, "Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9: 24). The individual, church, board or denomination that will lose its life in unselfish, out-flowing, loving service need have no fear for the future.

On the occasion of the 100th Annual Report, the late Secretary William L. Burdick wrote these words, with which this report is concluded, "Christ's Kingdom, which has advanced through two millenniums in spite of all the forces of evil, is going to triumph with us or without us. (Boldface mine.) Every church, every minister, every Christian wants a part in the victory which all the worlds in the universe of God will one day witness. In the face of the past century's work and the prospects of the future, in the face of Christ's presence and promise to help, we should enter the new century with confidence and entire devotion." — Editor.

Affirming Belief in the Word

(A resolution presented at the closing business session of General Conference by the Rev. Paul B. Osborn)

At the close of the long Friday afternoon business session of Conference the Rev. Paul B. Osborn announced that he had a brief resolution to present. Due to the lateness of the hour and the need to call another brief business meeting to finish a few other matters the president stated that the resolution could be presented on the evening after the Sabbath, which was done. It was read without an introductory statement with the expectation that there would be no need for discussion. The resolution follows:

RESOLVED that this Conference affirm its belief in the authority of the Bible in matters of faith and conduct, and the freedom of each individual to interpret it under the guidance of the Holy Spirit.

The parliamentarian ruled that this was a reaffirmation of a portion of the denominational Statement of Belief rather than a change and therefore could be voted upon immediately. A further question was raised from the floor as to the reason for bringing such a resolution to the Conference at this time. In response, Mr. Osborn read a prepared substantiating statement. Discussion followed with the result that a majority voted in favor of referring the resolution to the Commission for study and action next year. The statement follows:

(On another page the framer of the resolution is given space to answer in an open letter the correspondence he has received since Conference.)

"We have heard much of late regarding the Baptist tradition of liberty of conscience, freedom for each individual to believe as he wishes. I believe there is another tradition which is just as important, and upon which liberty of conscience depends. That is the traditional Baptist doctrine of the authority of the Scriptures in matters of faith and conduct.

"I will not here go into any Biblical basis for this tradition, since that is a detailed study in itself. I would like to

call attention to the history of our denomination relative to this point.

"William L. Burdick and Corliss F. Randolph speak regarding this point in the **Church Manual** edited by them and published in 1926. Speaking of the **Seventh Day Baptist Expose of Faith** they say:

They (Seventh Day Baptists) guarded their freedom of conscience so carefully that they would not lay down a statement of beliefs for anyone. If a man was penitent for his sins, accepted Christ as his Savior and guide, was immersed in water, kept the Sabbath of Christ, and took the Bible as his rule of faith, nothing more was asked of him.

"They further cite Elder Henry Clark's **History of Seventh Day Baptists in America**, published in 1811, with this quote:

As this denomination universally hold the Bible to contain God's holy will revealed to man, where are exhibited the object of faith and the rules of life: . . . and as the Bible is explicit to direct in every station of life the duty we owe to God, ourselves, and our fellow mortals — so they generally esteem any prescription of man . . . as to rules of faith and morals, not only useless, but nearly presumptuous.

"Our present statement of belief which some insist is not binding, but which surely reflects the historical position of Seventh Day Baptists, reads thus:

We believe that the Bible is the inspired record of God's will for man, of which Jesus Christ is the supreme interpreter; and that is our final authority in matters of faith and conduct."

Faith and Practice

Dr. Martin Niemoeller is quoted as saying that in Germany fewer people attend church than in the days of Hitler. He speaks of "thousands of church member atheists" who understand Christianity as a system of ethical or moral principles but feel no incentive to participate in any service or listen to the Gospel message. In Germany as well as elsewhere this concept of Christianity is an acceptance of only the easier Christian principles. The idea of loving one's enemy is not one of them. It cannot be accepted by those who have failed to come into personal relationship between "the Living Lord" and the faithful disciple.

An Open Letter to My Correspondents

By Paul B. Osborn

(In reference to the resolution considered at General Conference)

Having much mail to answer and the desire to state my position for the denomination in general, I am writing this letter to summarize my response to many queries. Copies of this are being sent to some of you who have written and a copy is going to the **Sabbath Recorder** in hopes that the content might find wider audience, for I feel that your questions and statements accurately reflect the feelings of many Seventh Day Baptists who would like to know my answers.

Basically most are in agreement with the resolution — the Bible is our final authority. The disagreement comes from misunderstanding concerning the resolution and my presentation of it. Let's try to clear some of this.

First, I am heartened by those of you concerned about my personal reaction to the action of Conference in referring, rather than adopting, the resolution. I had so counted on a smooth adoption of our basic Baptist policy. A personal decision hinged on the affirmation, and referral sent me speedily back to the prayer chapel to ask, "Lord, what wilt Thou have me to do?" Now that God has dealt with my pride I can see how He has answered the prayers of many who were seeking to call attention to this foundation of our beliefs from which some have tumbled. How much greater will be the effect of action taken following a year's study than a simple voice-vote from the floor of this year's Conference. Praise God for His overruling guidance!

Speaking of my pride, a second point must be mentioned: The method of and motive for presenting the resolution. "It appears," said one of my correspondents, "that certain liberal leaders were very much afraid that something was being put over on them." Another indicated that some feared that adoption of the resolution would be a slap at one or more of our recently accredited ministers. (If this is so, I feel the slap

is needed.) Many have assured me that the vote to refer did not mean that we had rejected the Bible. Of that I am sure. But the referral, along with the reasons, just given, shows that it is an issue that must be faced, and that we do need to affirm our faith in the authority of God's Word, the Bible.

I had determined before Conference that such a resolution should be acted upon and was not discouraged from this goal by anyone. The resolution with its substantiating statement was ready for Friday's business session. When hearing and action on committee reports took all the time and new business had to be carried over to the night after the Sabbath, I had more opportunity to pray and think concerning the presentation. I decided that the substantiating statement was just facts that everyone knew anyway, and that reading it would just be "Osborn showing-off," so I determined to omit it. Thus, when new business was called for, I merely read the resolution and moved its adoption. O foolish pride! I did not resist the chance to spring up and read the statement when the motive for presenting the resolution was questioned. How I wonder what would have happened had I only asked the motive for questioning the resolution.

But the whole question of the method of and motive for presenting the matter seems to have caused a great deal of confusion in people's minds. Perhaps my motive was twofold. Adoption of the resolution would put the burden of my conscience on to those who do not accept the authority of the Bible. It would also serve as notice that those who accept God's revealed Word to man are not going to surrender on this point.

Some objected to the resolution because it was too weak, it did not say enough. (I had purposely written it this way to insure its passage). In fact, one of the quotes from the **Church Manual** in the substantiating statement indicates that much more could have been said. "If a man was penitent for his sins, accepted Christ as his Savior, was immersed in water, kept the Sabbath of Christ, and took the Bible as his rule of faith, nothing more was asked of

him." The word "more" indicates to me that the previous items were understood and agreed upon, too. Note that all of them are strictly Biblical teachings (or interpretations). True, we are not saved by the Scriptures, but Christ Himself said, "It is they that bear witness to me" (John 5: 39, RSV). I would very much like to have an expanded statement adopted, but we must base any statement on our agreement as to the Bible's place of authority as God's revelation to mankind.

This brings us to the matter of interpretation and the final point I wish to answer. Let me re-assert what I said in the preceding paragraph. We are not saved by the Bible. The method of salvation is revealed in it. Perhaps the best summary is "acceptance of Christ as Savior and Guide," as the statement above quoted from the Church Manual indicated. All teachings concerning salvation are based on the Bible and, we may say, are interpretations of the Scripture. I believe that my interpretation is correct, naturally, or I would change my preaching concerning salvation. I have changed minor matters of Biblical interpretation, but salvation through faith in the atonement of Christ is based on an experience gained because I believed the revelation of God in His Word, and I cannot change that.

My conscience has allowed me to affiliate with Seventh Day Baptist leaders and laymen who differ with me only because I have felt that the authority of the Bible was the basis for all Seventh Day Baptist interpretations, and that individuals who rejected God's revelation would have to answer to their own consciences, and to God. You see, the affirming of our belief in the authority of the Bible was not a matter that had to be referred for a year because it was part of our statement of belief. The "Statement" was quoted in the substantiating statement only to show the historic position of Seventh Day Baptists in regard to the Bible. All of our beliefs must rest upon our acceptance of the authority of the Bible.

If we are going to question God's revelation then we are in more serious

trouble than I thought. We need, not a year's study on a resolution, but a time of prayer and earnest seeking for revival, that we might return to God's standard and grow in Him.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Junior High Conference

Under the direction of the Rev. Neal D. Mills, Junior High Conference was held each day of General Conference, including an hour on the Sabbath.

Thirty-two youngsters were registered the first day, but a total of forty-eight were in attendance by the end of the week. A few came for the Sabbath only. Featured each day was a worship service complete with sermonette, led by the director.

The group was divided into two classes for the study of "Sabbath Keepings" taught by Claston Bond of Dodge Center and "Learning to Be Like Jesus" taught by Miss Helen Ruth Green of Milton.

During the daily singing period many of the hymns written by Seventh Day Baptists were used. Mr. Mills directed the music period assisted by Miss Lauri DeLand. Mrs. Doris Rood was pianist for the week. As a part of the Conference vespers on Sabbath eve, the entire group sang the following numbers: "More Like Jesus" by J. M. Stillman; "We Thank Thee" by Betzen and Mabel D. Main; "To Know Him" by the Rev. Loyal F. Hurley, Mrs. Bernice Brewer and Miss Ethlyn Copeland; "Bless Thou the Lord" by Handel; and "Thanks Be to God," anonymous.

Guest speakers for the week included Loren Osborn who spoke on the work of the Missionary Society, Charles Harris on the Tract Society, and the Rev. Rex E. Zwiebel on the Board of Christian Education.

Recreation, which included swimming, claimed the afternoons.

Junior High Conference is a project of the Conference president with assistance being given by the Board of Christian Education secretary.

We are very grateful for the work of Mr. Mills and his capable staff.

Sabbath School Reports

To the ones in our churches who are responsible: we trust that you have sent to the Board of Christian Education, Box 15, Alfred Station, N. Y., your reports on your Sabbath school, Vacation Church School, Youth Fellowship, and camping activity. If you have not, and if you have lost the questionnaires, may we suggest that you refer to pages 224-233 in the 1961 Seventh Day Baptist Yearbook, note the information needed, write it down and send it in right away. We are grateful for your co-operation.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

At the Thursday afternoon meeting of Conference, "The Program for Advance as seen by the Boards," the historian of the Women's Board gave the following:

Faith To Go Forward

By Agnes Post Schertz

Isn't this a gorgeous day to weave into the warp and woof of our lives? In the words of the Psalmist: "Let the beauty of the Lord our God be upon us and establish thou the work of our hands" this 78th year of the Seventh Day Baptist Women's Board history.

To the women who have served on the board in the past, we owe a debt of honor, and grateful appreciation.

To the women who are at present struggling with the work of the board, may God's richest blessing attend each one of you and strengthen your hands and your hearts for all tasks.

To the women who will serve on the board in the far future — who will doubtless have their workshop on the moon — highest and happiest success.

With all noble women throughout our land who hold the torch on high to light the darkened places, our Seventh Day Baptist women stand by.

"May we never, never waver

In our quest for right and truth,

Till we make the world our neighbor,

And enlist the strength of youth."

At a time when the exploration of outer space is the new frontier of mankind this confused world can easily be seen as a purposeless welter with everything pointless and transitory.

As in the old story of Sinbad the Sailor, anchoring his boat on what seemed an island, but finding it to be instead a great beast of the sea that went charging off with him, boat and all, across the tossing ocean, so our trusted stabilities fail, and disturbed societies and nations drag us with them in turmoil. However, Fosdick writes, "Transiency is not the last word in this universe. Life's change-fulness is underlain and penetrated by an unchanging purpose! Behind and within all vicissitude — from everlasting to everlasting — is God."

What does life mean in a mess of a world like this? The number of souls facing that question multiplies. Browning, in a burst of optimism sang: "God's in his heaven; all's right with the world"; but an American soldier changed that second line to: "All's riot with the world." The angel Gabriel in Green Pastures said to "de Lawd," "Everything nailed down is comin' loose."

To get our eyes on what stands firm we read in Matthew 7 that Jesus says in His parable. Two houses — one built on sand and the other on rock, look much alike in tranquil weather — but when the rains descend, the floods come, and the winds blow and beat upon them, then one sees which is solid and which insecure. In a troubled era this is the secret of the soul's triumph — using the shaken time to reveal all the more clearly the unshakable.

The Bible always anticipates us in our most critical problems. The Epistle to the Hebrews was written in an era much like ours. The Roman Empire unifying the known world had broken through the barricades which hitherto had separated people from people. In that age mankind faced "one world," as we do today. Old nationalisms — politics, racial differences, economies, religions, and philosophies poured into one receptacle meant not peace, but misunderstanding — discord, hatred, war. Everywhere in this epistle one faces the transitory and perishable. "That which is becoming old and waxing aged is nigh unto vanishing away."

One who in a time like that could write a letter worth preserving all these centur-

ies has a message for us. He used the world's upheaval to distinguish between the abiding and the transient. When he speaks of his hope, it is "an anchor, sure and steadfast." When he talks about his Lord, He is "Jesus Christ, the same yesterday, today and forever." He takes his stand on a firm faith. "We have," he said, "a kingdom that cannot be shaken."

Consider history. So much of it is transient. Empires rise and fall, melee follows melee and everything human seems inconstant. But some things are strangely permanent, which keeps us singing, "In the cross of Christ I glory, Towering o'er the wrecks of time." We have deep within us something that the Bible calls being "buildd on a rock," and underneath us what the Bible calls "the everlasting arms" — a faith in God and an inner relationship with Him which time and tide cannot alter. The 13th Chapter of First Corinthians is commonly regarded as a poem about love, but it is more than that — a statement of Paul's distinction between the fleeting and the abiding. "Phophecies," says Paul, "they shall fail; . . . tongues, they shall cease; . . . knowledge, it shall vanish away." Throughout the chapter he is dealing with the transitory aspect of this mortal life, but then come two resounding words, "Now abideth." We can build our lives upon it. We need not live merely in a world of mutability. "Now abideth faith, hope, love" — faith in the sovereign God, hope in His eternal purpose, love that suffereth long and is kind. That message is needed today if we go forward.

To many, nothing seems more fluctuating and unstable than moral standards. Are they not all relative? Customs and demands are geographically bounded, men say, and what is right here is wrong somewhere else. It is like Jews wearing their hats in synagogue and Christians doffing their hats in church — a mere convention. For example, what a football game would be without goal posts, life would be without moral standards. As in a scientific laboratory, all else may change but the standards are unalterable. Falsehood is never better than truth; theft is never better than honesty, treachery

better than loyalty, cowardice better than courage.

As James Russell Lowell said:
"In vain we call old notions fudge,
And bend our conscience to our dealing;
The Ten Commandments will not budge,

And stealing will continue stealing."
We are shaken because there are unshakable moral laws with which men and nations may not innocuously fool.

Victor Hugo attributed Napoleon's downfall to more than mortal man. As Hugo put it, Napoleon "bothered God." "Whatsoever a man soweth, that shall he also reap," is an everlasting fact.

The story is told of a young British lad, whose father had been long away from home during the war. He stood in front of his father's picture, and said to his mother, "I wish that father could step out of the frame." As Christian faith sees it, God in Christ did step out of the frame, made Himself manifest, so that when we say "God," we mean something definite and describable, and when we believe in God, we believe in real and commanding presence.

Such is the Christian's victory in an upset world, when exploration of outer-space is the glamorous enterprise of this century.

The Lord of the planet — He has invited us to join Him in the work of the Kingdom. This partnership will give significance to every effort for the betterment of life. Let us praise the God we adore, whose love is as great as His power, and trust Him for all that's to come as we in faith go forward.

NEWS FROM THE CHURCHES

MILTON, WIS. — The social rooms of the Milton church were the scene of a "Vacation Ending Party" on Thursday evening, August 30. Herbert Crouch, as master of ceremonies, divided the evening's events into four phases.

The first phase was to welcome newcomers to our community and particularly to our church and its activities. Dr. and Mrs. Burton Crandall and Brandon were introduced and given a formal welcome.

Mrs. Cretora Miars has also moved here from Jackson Center, Ohio.

In introducing phase two, Mr. Crouch asked Pastor Elmo Fitz Randolph to lead the singing of the familiar song, "Let Me Call You Sweetheart." This he did by using group singing, followed by singing the song leaving out the pronouns. The fun enjoyed in doing this led into a form of "This is Your Life" for the pastor on the eve of his birthday.

Various years and events were mentioned with special emphasis on his service to the church and community during the eighteen years he has been here. Mr. Crouch spoke of the Community Lenten Services, Meal of Sharing, presentation of babies with dedication of parents, church newsletters, and Camp Wakonda, for which our church is indebted to our pastor for instigation and promotion.

Phase three brought forth another outstanding event in "This is Your Life." This was the date of his marriage to Madeline Watts on September 1, 1937. They were presented with a card shower and a gift of silver coins in a box covered with foil and ribbon. As the box was opened a shower of coins swung on ribbons from the inside of the cover.

For phase four, the newcomers and the Randolphs led the large group to the table for refreshments, where beautifully decorated cakes of "Welcome," "Happy Birthday," and a large anniversary cake with silver bells furnished ornamentation with the candle-light setting. The double surprise was a great success.

— Correspondent.

DODGE CENTER, MINN. — Conference is over and the associations and fellowships are now but memories, but pleasant ones. Almost the entire congregation of this church attended and performed various tasks. Several friends stopped in Dodge Center, en route to Conference, and spent the Sabbath. Homes were opened to them, and on the Sabbath a pot-luck noon meal was served. In the afternoon, there were talks by the visitors, and the children had a service of their own. A high-light was a talk

by Oscar Richards and his doll "Little Joe" of Riverside. Mr. and Mrs. Richards spent some time this summer in the parsonage, guests of their son, Pastor Richards and his family. On the Sunday following Conference several friends included Dodge Center on their route home.

Young folks have been busy with ice cream socials, hay rides and picnics. Many attended Pre-Con.

In the Sabbath School, plans are being made for a picnic to be held soon, and promotion exercises for the members of the Graded Department.

Junior and Intermediate choirs resumed rehearsal the week of September 2. The young people and their leaders, Mrs. Helen Green and Mrs. Claire Green, were on vacation during the summer.

A committee from the Association, headed by Miss Mary Thorngate, sponsored a booth at the Dodge County fair grounds. There, Miss Thorngate with helpers gave out tracts concerning Sabbath truths and the way of salvation. Several thousand tracts and a Bible were given away.

Returned missionary Miss Barbara Bivins, was in Dodge Center briefly and interested church members with a talk and slides on her mission work.

Mrs. Robert Austin and four daughters have returned home after spending the summer in Rapid City, S. D. Mrs. Austin was counselor in a Girl Scout camp. Mr. Austin (Lt. Col.) is stationed in South Vietnam.

Mrs. Gertrude Campbell, Riverside, visited her daughter, Mr. and Mrs. Glenn Wulf this summer. While here Mrs. Campbell celebrated her 80th birthday with an open house at the home of the Wulfs.

Bette Bond, Linda Greene, Loretta Langworthy, Doug Payne, and Bill Bond attended Junior Camp at Camp Wakonda. Bette, Doug, Loretta, and Karna Conrad were baptized at an inspiring service during the summer, near the farm home of Deacon and Mrs. Wallace Greene.

Visiting pastors during the summer were the Rev. O. Arlie Davis of Phoenix, Ariz., and the Rev. Edgar Wheeler of Ashaway, R. I. — Correspondent.

Accessions

Los Angeles, Calif.

By Letter:
Miss Marion Hudlow

By Testimony:
Mrs. Elizabeth Marsden

Salemville, Pa.

By Baptism:
Mrs. Jean Crawford
Mike Crawford
Pat Crawford

Births

Pinder.—A daughter, Lisa Jean, to Leora and Clayton Pinder of Nitro, W. Va., on August 7, 1962.

Roberts.—A daughter, Karen Sue, to Mitchell and Belva Roberts of Rodman, N. Y., on August 5, 1962.

Wheeler.—A son, Dale Edwin, to Mr. and Mrs. Norris Wheeler of Lawrence, Kan., on April 17, 1962.

Obituaries

Adams.—Milton H., son of the late Charles Frances and Laura Emma Baker Adams, was born May 10, 1885, in South Dakota, and died at an Owatonna Hospital July 21, 1961, after a prolonged illness.

On December 14, 1910, he married Laura Sanford in Dodge Center.

Mr. Adams was employed most of his life by Dodge County and worked on the road maintenance crew until retiring.

Surviving are: his wife; two daughters, Mrs. Elma Paulson of Albuquerque N. Mex., and Mrs. Myrtle Dickey, Kenosha, Wis.; two sons, Jack of Albuquerque and Robert of Circle Pines, Minn.; 15 grandchildren; 10 great-grandchildren; one brother, George (Bert) Adams of Dodge Center and Red Wing; and two sisters, Mrs. Katherine Johnston of Nevada, Iowa, and Mrs. Vivian Hoffman of Maiden Rock, Wis. One son preceded him in death — D.E.R.

Davis.—Samuel Hoffman, son of the Rev. Samuel D. and Elizabeth Fitz Randolph Davis, was born at Jane Lew, W. Va., Nov. 26, 1867, and died at Salem, W. Va., July 29, 1962.

He grew to manhood in the communities of Lost Creek and Salem. He was baptized by his father and became a member of the Lost Creek Seventh Day Baptist Church on April 11, 1875. After continuing his education at Alfred University he became a prohibition lecturer, traveling throughout the country for several years.

In 1896 he was called to the pastorate of the Pawcatuck Seventh Day Baptist Church, Westerly, R. I. While there, he studied and was graduated from the Yale Divinity School.

After seven years he returned to temperance work, studied law, and was graduated from the Boston University Law School. He practiced law in the New England states for 32 years, with continued interests in and service to his church and denomination.

In recent years he made his home at Daytona Beach, Fla., visiting West Virginia, New England and New York State in the summers. At 91 years of age, he registered at Salem College for art courses.

About three weeks before his death he returned once more to West Virginia. He spent the final week of his life in the home of the Rev. and Mrs. Clifford W. P. Hansen of Salem, where he died.

Surviving are his wife, Nina Hineman Davis; two daughters, Mrs. Harvey (Ruth) Ring of Watertown, Conn., and Mrs. Armistead (Virginia) Wharton of Henrietta, N. Y.; four grandchildren; three great-grandchildren; and five nieces and nephews. He was preceded in death by four brothers, S. Orlando Davis, Boothe C. Davis, M. Wardner Davis, and Simeon Gillis Davis, his twin.

Funeral services were conducted in the Salem Seventh Day Baptist Church by the Rev. Clifford W. P. Hansen, assisted by the Rev. Duane L. Davis. Burial was in the Lost Creek Seventh Day Baptist "Brick Church Cemetery." —D.L.D. and C.W.P.H.

Langworthy.—Mrs. Jane Langworthy was born in a log cabin east of Dodge Center on May 3, 1865, to Joel and Caroline Sanders Tappan and died May 26, 1962 at the Fairview Rest Home.

On Nov. 14, 1888, she was united in marriage to Adelbert Langworthy. The couple continued to make their home in Dodge Center and were active in the Dodge Center Seventh Day Baptist Church.

Although the Langworthys had no children of their own, they adopted two girls from New York State. Both Mrs. Jessie Carter and Mrs. Carmine DeNero, as well as her husband have preceded her in death.

She is survived by two granddaughters, Mrs. Ted (Glee) Konecyn of Saginaw, Mich., and Miss Geta Carter of Rockford, Ill.; one grandson, Malcolm John Carter of Polo Heights, Ill.; and a host of cousins, nieces, and nephews.

Memorial services were held in the Dodge Center church by her pastor, Donald E. Richards. Interment was in the Riverside Cemetery, Dodge Center. — D.E.R.

FOR SALE:

We still have some copies of *Benedic Anima Mea*, the stirring W. C. Daland anthem sung Conference Sabbath morning, at thirty cents per copy, and some of Linda Bingham's lovely arrangement of "Make Me an Instrument of Thy Peace," at twenty cents per copy.

Also available are the attractive Seventh Day Baptist road signs displayed at Conference. Printed by silk screen process. Light-fast colors on waterproof posterboard. Price is three dollars each.

Requests for any of the above should be sent to Don V. Gray, Box 517, Milton, Wis.

The Sabbath Recorder



An Open Bible

No book is so precious to so many people as the Bible, the Book that men have sought to lose sight of or discredit because it speaks to them of their sins. An open Bible does more than convince men of sin; it points them to the Savior and gives them present peace and a foretaste of future joy.