

The Sabbath Recorder

Edna Richards and Nettie Stone have spotted missing members and sent personal cards to them in the past year with good results in improved attendance and morale.

Maleta Curtis has done a monumental job of perfecting a card system to stimulate and record all visitation in the name of the church, among us. This month, greater stress is again laid to the matter of calling.

Jack Jensen has been a faithful member of the Tract Committee for several years and served last year as its chairman. Largely through his personal efforts special issues of the *Sabbath Recorder* have been placed monthly in the waiting rooms of five beauty salons in Riverside, one in Arlington; an Arlington medical lab., two Arlington dentists, and two in Riverside. Four Riverside doctors and seven in Arlington have responded, as well as Riverside County Hospital, Parkview Memorial Hospital, and Riverside Medical Clinic. One office mentioned is that of a psychologist. People coming there know they need emotional help, and God grant they find it through the pages of the *Recorder* as well as the couch!

ITEMS OF INTEREST

Feed the Hungry

CROP Marks 15 Years of Service

Fifteen years ago, in September of 1947, the Christian Rural Overseas Program officially received its name. CROP was initiated as an emergency program to feed people in war-devastated countries, and 15 states organized and collected wheat and other foods to be sent on a "friendship train" to people in Europe. Today, CROP continues to respond to needs of this kind and to help in other disaster situations, but there is more aid geared to improving living conditions and increasing nutritional values in food production in under-developed countries.

For several years Church World Service, co-operating with the personnel of various missions, has been distributing food to the poverty-stricken masses of Haiti. Recently, food for work programs have successfully used CROP donated foods for payment to laborers who have

constructed wells, cisterns, and roads. "Food for Work" projects have provided a more dignified method of food distribution, plus supplying lasting benefits to the people of Haiti.

Hawaii Reports

432 Revival Conversions

Hawaii Baptists reported 432 professions of faith in Christ and more than 500 other decisions resulting from their two-week Baptist Jubilee revivals. Twenty-two churches and five missions took part. C. Y. Dossey of Dallas, associate in the division of evangelism, Home Mission Board of the Southern Baptist Convention, led the revival campaigns. Pastors and musicians from 13 mainland states assisted.

At the Waimanalo Mission, which almost cancelled its participation, 15 of the 17 members of the junior choir were converted. All came from Buddhist homes.

Dossey said it was the first time all reports of decisions made were available by the close of the revival services. The 502 other decisions included 161 by transfer of church membership or church letter, 319 rededications, and 22 commitments to Christian life service. — B.P.

Accessions

Ashaway, R. I.

By Baptism:

Mrs. Richard (Elaine) Johnson
Richard Johnson
Ruth Wheeler
Richard Wheeler
David Brayman
Richard Brayman

Rockville, R. I.

By Baptism:

Carol Matteson
Susan Wilcox

Births

Babcock.—A son, Newell Nathan, to Calvin P. and Meleta Monroe Babcock of Little Rock, Ark., on August 31, 1962.

Burnett.—A daughter, Beverly Yvonne, to Arthur and Ellen (Swinney) Burnett, 33 Sidney Drive, Wichita Falls, Texas, on Sept. 6, 1962.

Sheppard.—A daughter, Jean Carol, to Mark and Arah Mae (Davis) Sheppard of R.D. 3, Bridgeton, N. J., on June 15, 1962.



Buffalo Fellowship Becomes a Church

After months of planning and years of association together the Buffalo Seventh Day Baptist Church was duly organized on Sabbath, September 22, with fifteen charter members. Pictured here in addition to most of the members are several of the ministers who have served the fellowship. See history inside.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
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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., OCTOBER 15, 1962
Vol. 173, No. 14 Whole No. 6,014

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Revise Nonresident Concepts

Have we revised our concept of non-resident membership as fast as we have increased our driving range? Something to think about, isn't it? Dr. Marvin T. Judy, professor of church administration and rural sociology at the Perkins School of Theology in Texas, states that because people do not think so much of distance today, rural churches can serve five to ten times as much territory as before.

Is there an arbitrary distance of 30 or 40 miles that constitutes a member non-resident? For statistical purposes some such rule may be applicable still, but in practice both the church and the individual must be prepared to stretch that old rule considerably. We have become accustomed to recognizing that some people are not as old at 85 as others appear to be at 65. But age has far more limits in its elasticity than activity in church work due to distance. Speaking of age and distance together reminds us that automobile travel has become so comfortable and quick in recent years that even the aging people can travel long distances without tiring. There are, of course, limits beyond which we cannot well afford to travel regularly for Sabbath and midweek services. Cost is a greater barrier to regular attendance than distance, but have we always been honest with God in determining the expense accounts that we allow? Are we willing to spend something to make our lives full and rich? "Where your heart is there will your treasure be," is a legitimate reversal of the Gospel proverb. What do we want most for ourselves, our children, and our somewhat dependent parents? Is church attendance with its emphasis on eternal things one of our real wants?

Surely it is desirable for as many people as possible to live close to the church or for the church to be established close to where the interested people live. Since this is not always possible let us do our best to locate somewhere within the ever-widening circle beyond which we would have to consider ourselves nonresident members. When this, too, is really impossible there is still much that we can do as individuals and churches to mutually strengthen each other. It is surprising how many in these circumstances honestly try to raise up new churches.

An Acre of Corn

Among Seventh Day Baptists in recent years there have been many so-called "Lord's Acre" projects to increase the amount of money available for denominational and local church use. Faced with the fact that in most churches only a relatively small percentage of the members are actually engaged in agriculture the term "Lord's Acre" has been broadened so much that any resemblance to its original meaning has been largely lost. It is applied to any and everything other than normal envelope contributions.

Shall we quarrel with this? Only mildly. To say that words lose their meaning when we rob them of their meaning is not a very profound statement, no matter how true it is. Farming is a dignified, productive, and satisfying occupation which has its own possibilities of meeting human need. The Lord's Acre fits those who have land that they can devote to the Lord's work. Why not keep it that way and think up some better term for those who cannot contribute the use of land. Where is our Christian ingenuity? There are some good biblical examples that are applicable. If you have something you can sell perhaps you can get a name from the fifth chapter of Acts. How about "Dorcas Projects" for women? There are many more.

Our title speaks of an acre of corn. There is a very effective philanthropic organization known as CROP (Christian Rural Overseas Program) which ships vast quantities of contributed agricultural products overseas. Although the bulk of the contributions may come from those who have large acreage there is also a place for the small farmer and the city dweller moved to the country and looking for a purposeful use of some of his "farm." It is interesting to note that the Farmers Union Hybrid Seed Corn Company in Illinois has offered to supply the seed for each CROP "Friendship Acre" of corn planted in that state next year. Perhaps not many Seventh Day Baptists are in a position to take advantage of the above offer but the idea is good and can be adapted for use in other states and for other causes. Let's be earnest, imagina-

tive, generous, whether it is Lord's Acre or something else. Special giving has blessings. Perhaps the best suggestion is that of the Bible, "The tithe is the Lord's."

Seating Red China

There are a number of religious groups related to some very large interdenominational movements that have recently made pronouncements favoring the admission of Red China to the United Nations. The UN is now in session and the pressures of the Communist bloc of nations for the admission of Red China is again on. The margin of committed votes against such action is narrowing. Is American public opinion, the bulwark of our nation's opposition, changing? Will our representatives be forced to weaken their long-held stand? Will they eventually have to make concessions and admit this populous and powerful nation? It is conceivable that Communist-sympathizing countries may sometime be able to outnumber the others in voting power at the UN. There is not too much that the average Christian citizen of this country can do to prevent it, but the sustaining or the changing of American public opinion is everybody's responsibility, particularly the responsibility of Christian leadership.

There is difference of opinion among professing Christians as to what the Christian attitude should be toward the admitting of Red China to the United Nations. Some would have us believe that we are not Christian if we oppose it. Others are equally sure that we would betray Christ if we advocated the admission of this country now or in the foreseeable future. Furthermore, they believe it would wreck the United Nations as an effective instrument of peace and international justice. To be sure, it stretches credulity to the breaking point to think of the big glass house on the East River as a place where Christian principles guide the deliberations.

What is the attitude of American Christians toward recognition and admission of Red China? Has it changed? Is it changing? Your answer may depend on

whose material you read. The real question is as to whether it should change. There are many who believe it should not. China's record has not changed. There are no real signs that the nation has earned the right to sit among the nations and vote on matters of right and wrong.

There is a Committee of One Million against the admission of Communist China to the United Nations, a committee that has apparently grown to a million and a quarter, all of whom are represented in a recent release as endorsing the follow-statement (with added reasons):

We continue to oppose the seating of Communist China in the United Nations, thus upholding international morality and keeping faith with the thousands of American youths who gave their lives fighting Communist aggression in Korea. To seat a Communist China which defies, by word and deed, the principles of the UN Charter would be to betray the letter, violate the spirit and subvert the purposes of that Charter. We further continue to oppose United States diplomatic recognition or any other steps which would build the power and prestige of the Chinese Communist regime to the detriment of our friends and allies in Asia and of our national security. Any such action would break faith with our dead and the unfortunate Americans still wrongfully imprisoned by Communist China and would dishearten our friends and allies in Asia whose continued will to resist Communist China's pressures and blandishments is so vital to our own security interests in that part of the world.

EDITORIAL NOTES

Boys Needs Blood

Would you give your blood to a Chinese boy who needed it? Surely. The boy, Barry Moy, son of a Memphis grocer, had no need of blood until he bumped his knee against a school desk. The bleeding would not stop over a period of three months because he, unlike others in his family, has a blood clot deficiency. He is a hemophiliac, requiring one transfusion after another to maintain his blood supply. During the period of receiving transfusions he was converted and baptized.

A converted Catholic heard of his plight, donated a pint of blood and convinced 75 of his buddies to do likewise. Even after 76 pints there was no blood in reserve in the Red Cross Blood Bank, for his need of the blood was great.

It was in a church that the converted sailor heard from the pastor of Barry Moy's need for the blood. It was also from the faithful preaching of the Word that this sailor came to know about the blood of Jesus shed for him in a sin-cleansing flood. If he had not responded to the invitation to trust in the "blood of the Lamb" he would not later have heard the call to give of his own blood for another's life. To be sure, there is little comparison between the simple humanitarian act of giving easily spared blood and the sacrifice on the cross, but the great gift of God's Son prompts the lesser gift. This story also reminds us although few of the people of the world are "bleeders" (hemophiliacs) all stand in need of the shed blood of Christ, according to the clear teaching of the Word.

Mr. Khrushchev Quotes Scripture

It has been learned that Mr. Khrushchev when a boy was given candy for memorizing Scripture verses and that he earned a special prize for memorizing and repeating all of the four Gospels. Even now he seems to find it easy to quote Scripture although it seems quite out of place for the top man in a God-denying system to do so. Can it be that the better side of the Soviet premier which is presented at times is a reflection of some of the things that enlightened his mind in his boyhood days? We can be sure that his boorishness, his ruthlessness, and atheistic communism are not a result of his having learned New Testament Scriptures. These weeds somehow choked out the good seed that was sown. The words of the Bible were in his head but the message failed to take root in his heart.

Shall we teach the Word diligently to our children? By all means. And with the memorizing let there be explanation, living example, and fervent prayer throughout all the years of youth.

"Separation means that the church shall not participate in official processes of state and the state shall not participate in the institutional functioning of the church." — C. Penrose St. Amant.

History of the Buffalo Seventh Day Baptist Fellowship

(Presented by Mrs. Charles Bottoms to the Church Organization Council, Sept. 22, 1962.)

The history of the Buffalo Fellowship covers a period of fifteen years. Early in 1947 the late Rev. Harley Sutton met with a few interested Seventh Day Baptists for the purpose of discussing the possibility of holding church meetings



A host of friends from many churches participated in the church organization.

in the Buffalo vicinity. It was shortly after this that the Western Association Men's Fellowship became interested in advancing the work in the Buffalo area and decided to sponsor monthly meetings. The Rev. Charles Bond, who was at that time serving the Little Genesee church, and the Rev. Ralph Coon, who was pastor of the Richburg church, undertook to carry on the work in this area, and made a thorough canvass of the people in the Buffalo vicinity who at some time had had affiliation with Seventh Day Baptist churches. Arrangements were made by Mr. Bond for monthly meetings to be held in the basement of the Kensington Methodist church, in north Buffalo. They were held once a month on Sabbath afternoon at 4:30 p.m., with a fellowship dinner following the worship service. These fellowship meals have been a very pleasant part of our meetings and have continued through these fifteen years. In 1949 Mr. Bond left the Little Genesee church and Mr. Coon carried on our services until the Rev. Victor Skaggs took over the work with the fellowship. The year 1951 was eventful. In January

the fellowship organized with the name Buffalo Seventh Day Baptist Fellowship, and a president and a secretary-treasurer were elected. On Feb. 17, Mr. Skaggs planned a statement of belief and policy for the newly organized fellowship as follows:

I believe in one God, perfect and loving, known to us as the Triune God, the Father, the Son, and the Holy Spirit.

I believe that the Bible is the Word of God, my guide and authority in matters of faith and conduct.

I believe in the Church of Christ, the body of believers in Jesus Christ, found in all lands called by many names, but one in Him.

I believe that salvation from sin unto eternal life is theirs who accept the love and the atonement offered us in Christ.

I believe that Christians should bind themselves together for fellowship, worship, service, and personal spiritual growth.

Therefore, I willingly unite with my fellow Christians as a member of the Buffalo Seventh Day Baptist Fellowship, affirming my Christian beliefs and experience, observing the Sabbath in worship and praise, and expressing my love for God in Christ and for my fellows in this pledge of faith and my determination to serve.

Mr. Skaggs pointed out that membership in this fellowship did not interfere with their present church affiliations and the above policy was signed by the following: Harold Wellman, Marguerite Wellman, Alva L. Davis, Flora Davis, Thomas L. Burdick, Margaret D. Burdick, Shirley Bottoms, Charles Bottoms, Janice Bottoms, Sarah Meritt, Grayden E. Monroe, Elsie M. Monroe, Lester Reynolds, and Hazel H. Reynolds.

On September 15, the fellowship met in the Chapel of the Baptist Church in East Aurora with the largest number of members and visitors ever to attend, which was about 48. In December 1951, Dr. Wayne Rood, who was living in Alfred and was professor of Religion in the seminary, became the new pastor of the fellowship, and services were changed from 4:30 p.m. to 11:00 a.m.

In 1952 it was decided that a more central location and also an opportunity to use the sanctuary of a church was desirable. A committee was appointed. The present location was found and arranged for. We started meetings on May

17th and the fellowship greatly appreciates the wonderful relationship with the Union Road Community Church and its pastor. The facilities of the kitchen and dining room as well as the sanctuary have been open to us. In 1955 we started meeting twice a month.

The Rev. Loyal F. Hurley became our pastor September 9, 1952, as Dr. Rood moved to California. Our average attendance was 30. While Dr. Hurley was our pastor (until June 2, 1956), two of our young people, Judy Wellman and Sara Jayne Bottoms were baptized. At the close of worship on June 2, 1956, and with the use of a borrowed Communion set, we celebrated Communion together and felt that this brought us closer together in Christian fellowship. During the four years Pastor Hurley was here our fellowship had grown, more officers were appointed as needed, and a Promotion Committee was appointed to advertise and promote growth and interest.

In 1956 Rev. Rex Zwiebel became our pastor and on October 6, 1956, we had our first Communion service with our own Communion set given to us by the recently disbanded Piscataway Church, at Dunellen, N. J.

We have been most fortunate to have Mr. Zwiebel with us the past six years. During this time more of our members received baptism: Kendall Wellman, Jack Bottoms, Harold Wellman, and David Wellman. We have been holding services three Sabbaths each month and now have an organized Sabbath School. Our pastor has held special training classes for our young people prior to baptism and leading to church membership. We have increased our pastor's salary, contributed to Our World Mission, started a building fund, have considered the pro's and con's for church organization and, during the past year the Growth Committee has prepared the constitution and the covenant for the Buffalo Seventh Day Baptist Church.

Many thinking western Europeans feel that communism is not the wave of the future; it is the wave of the past.

— Ross Coggins, Southern Baptist official and former missionary.

U. S. Churches Help Hong Kong Recover

By the Rev. Sterling Whitener

Hong Kong is struggling desperately to recover from Typhoon Wanda, one of the most devastating storms in its history, which struck on September 1, and the churches in America — through Church World Service — are helping immeasurably with their gifts of supplies and funds.

Hundreds of thousands of persons — most of them refugees from Communist China — crowded into their flimsy shacks in squatter villages, or huddled on rooftops or on sidewalks. A few hundred thousand more sought refuge on fishing junks and tiny sampans.

A tidal wave lifted sampans and junks moored in the waters off Shatin and sent them crashing into the shacks of the village. The mangled bodies of hundreds of men, women and children were left buried in the wreckage. Dead cows, pigs and chickens were everywhere.

Thousands of families struggled through the swirling waters looking for safety and shelter. Church World Service opened its doors to the homeless and began to feed the hungry, who were also taken into the welfare centers of the Church of Christ in China and the American Baptist Mission.

Schools and public buildings were also opened to victims of the storm, and CWS workers took milk and high-protein biscuits to those who had gathered there.

The winds eventually died down but the rain continued to pour. Many worked through the night and the next day without letup. As we began to get things organized, some order began to appear out of the chaos.

The Social Welfare Department of the Government got one hot meal to the victims each day, and we supplemented this.

By Monday afternoon, Church World Service alone had distributed 25,900 pounds of rice, 20,000 pounds of wheat, 30,000 pounds of biscuits, 12,000 cups of milk, 3,000 pounds of noodles, 1,500 pounds of Multi-Purpose Food, 2,800 pounds of beans and 540 pounds of oil.

We were able to do this because of the food, clothing and money contributed generously by people through their churches, and the food given by the U. S. Government from its surplus supplies. I do not know what we would have done without it.

Baptist Group Upholds Court Prayer Decision

The Baptist Joint Committee on Public Affairs in semiannual session October 2, voted concurrence with the Supreme Court decision in the New York Regents' Prayer Case and opposed any alteration of the first amendment.

During the heat of the discussion following the court's decision June 29, the staff of the Baptist Joint Committee on Public Affairs took a strong stand upholding the position of the court. C. Emanuel Carlson is the executive director and W. Barry Garrett is the associate.

In its first meeting since the prayer ruling the Baptist Joint Committee on Public Affairs commended the staff for the positions they took.

The statement approved by the committee agreed with the court that prayer "composed by government officials as a part of a governmental program to further religious beliefs" is and should be unconstitutional.

The committee's action said, "We find that in the decision in the New York Regents' Prayer Case the court made no attempt to limit or restrict the prayer life of the people, but that the decision was a restraint on government from regulating such prayer life."

In response to the current cries for a change in the Constitution the committee said, "It is our belief that the first amendment provides satisfactory safeguards for the religious liberty of our people and of our churches. Since it clearly states that there shall be no establishment of religion and that the free exercise of religion shall not be prohibited, we believe that the first amendment should stand unaltered as it now appears in the Bill of Rights."

The Baptist Joint Committee on Public Affairs re-elected Bryan F. Archibald as

chairman. He is pastor of the Chevy Chase Baptist Church in the District of Columbia.

Other officers are Walter Pope Binns of Falls Church, Va., first vice-chairman; Frank H. Woyke of Chicago, second vice-chairman; and Foy Valentine, Nashville, secretary.

The Baptist Joint Committee on Public Affairs is maintained by the American Baptist Convention, the Southern Baptist Convention, the Baptist General Conference, the North American Baptist General Conference, two National Negro conventions, and the Baptist Federation of Canada. — BP.

NOTE: Seventh Day Baptists have been asked to join this large committee which speaks so effectively for the denominations it represents. Secretary Harley D. Bond attended the above mentioned meeting as an observer. Dr. Melvin Nida was present at the 1961 fall meeting. Many of our leaders feel that we should assume the nominal cost and be officially represented on the committee.

Best Seller Fighting for Life

Dr. Harold A. Bosley, pastor of Christ Church Methodist of New York City, in an address at Riverside Church commemorating the tenth anniversary of the Revised Standard Version on September 30 pointed out that the Bible has always been on the best-seller list. He went on to say, "Nevertheless, the Bible is fighting for its life." He explained that though many possess a Bible, they neglect or ignore its teachings altogether. "There can be no power in the Bible's message," he said, "if we do not accept its guidance." He urged that the Bible should not be subordinated to the church.

Office of Public Relations Change of Address

Mrs. Rolland A. Maxson, director of public relations for General Conference, has moved from Milton, Wis. to Los Angeles, Calif. Those who have information useful to her should make note of the new address, 129 S. Ave. 64, Los Angeles 42, Calif.

British Guiana Missions

Pastor Leland Davis tells of a visit with his family to the Bona Ventura church. This church group lives along the Pomeroon River and is about eighty miles from Georgetown. The trip required six days going and returning, with speaking appointments along the way at the Queenstown and Dartmouth Seventh Day Baptist churches.

In order to get to Bona Ventura it was necessary to cross the estuary of the Essequibo River from Parika by steamer with the car, drive over rough roads to Charity where the car was stored in the police station, and then travel by motor launch down the Pomeroon River to Bona Ventura.

Pastor Davis writes, "We all enjoyed the ride down the Pomeroon in the launch. At the Bona Ventura church we were met by Herbert English who took us in his motor boat up the Akawini Creek where we made our weekend home with his mother, Mrs. Ewilda English. On Sabbath, the little church was packed with a congregation of nearly seventy people. Mrs. Davis not only spoke to the children but also played the portable organ for church.

"We are happy to report that five believers were baptized at Bona Ventura the week previous to our visit there. That was the week they expected me, but due to family sickness I was unable to be there. Nevertheless, we rejoice with them. All five candidates, I am told, will be joining the church.

"On Sunday morning we arose at 4:30 to catch the early launch back to Charity, where we got our car and drove back to Dartmouth. For the day we were entertained in the home of Deacon and Mrs. Joseph Scipio next to the church. In the evening this church was also full with attentive listeners as both Mrs. Davis and I spoke. Following the service, we returned to Queenstown with the Tyrrells in our Volkswagen. Arriving at 11:00 p.m., we spent the night in Queenstown. On Monday we returned home via the steamer across the estuary of the Essequibo, thence to Parika where we drove

20 some miles to the Demerara, put the car on the ferry, and arrived in Kitty by dusk.

"I doubt if we will be making that trip very often with the family, but at least now all the churches can say they have seen their missionary family. For this they had been patiently waiting for over seven months. We were glad we made the effort and the Lord gave us the strength."

Reviewing some of the work and plans of the churches, Pastor Davis has written that the Dartmouth church has raised matching funds to complete construction of their house of worship and is requesting \$70 (British Guiana currency) from the Missionary Board for this purpose. The Bona Ventura church has now enough lumber cut for the frame of their new building and are beginning to cut lumber for the siding. The Uitvultg church held a rally on September 9 in connection with their fund-raising campaign, looking toward building their house of worship. At that time about \$180 was reported to have been received.

Regarding the furnishing of the Georgetown chapel with pews, pulpit, and altar table, Pastor Davis writes, "Mr. Hope has finished six pews and pulpit and they are lovely. He will begin constructing the Communion table next week." Special giving has provided for this need and gratitude is expressed.

He continues:

"With school in session, the children's Bible Club interest is mounting. This month attendance jumped from 12 to 25 and then to 37! The Youth Fellowship attendance has been around 20 to 25 with pictures being shown early on Friday evening. Some fifty new members have joined the library since school began. We now have 150 members" (of the Library Club).

As to further needs Pastor Davis adds a postscript: "The Dartmouth church needs two dozen more brown Service Hymnals. They barely have a dozen books. Also, we need a tent for evangelistic services." He tells of assisting Pastor Tyrrell and Trotman in an "Evangelistic Crusade" at Parika September 9-11. "A

hard rain plus a conflicting social event stifled our first meeting in the open air. But the second and third nights we showed lantern slides at the church and had from 70-75 in attendance each evening. Pastor Trotman stayed on for a fourth night and held an open-air meeting with a public address system."

It is evident that our missionaries and the British Guiana pastors and brethren are making every effort to reach out into the communities where our churches are located to tell the Gospel message and to win converts to our Lord Jesus Christ. The least we can do is to support them with our loving concern and prayers.

The Fourth Year Advance Mission to Social Frontiers

(A message presented to General Conference at Mission Farms, Minn., on August 16, by Secretary E. T. Harris.)

(Continued from last week)

We sometimes give the impression that we are only seeking the talented, the moneyed, the well trained — those who have much to offer the church. The world begins to think that we really do not care about the needy ones, that we have lost the capacity to really show compassion for the needy.

Well, let us prove to the world that they are wrong. Let us prove in our home communities that we who are members of Seventh Day Baptist churches do have the capacity, the time, and the firm intention to carry out this fourth year Advance into the Social Frontiers.

Before closing, I must mention one more important quality, on which the success of this program of advance finally rests — that of spiritual discernment. We must be quick and alert to understand the needs of those about us and tactful in our efforts to meet these needs. Jesus helped the leper to regain and keep his sense of self-respect. This comes from a depth of perception that some of us seem to lack, or if we do understand, we fail to show it. The chief difference between the "do-gooder" and one who heals the spirit as well as aids the downcast — the real difference lies in our depth of

MEMORY TEXT

And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. 2 Thess. 3: 14, 15.

spiritual discernment, the ability to size up a situation and do or say the needful thing.

I will illustrate with a true story. A friend of mine was returning by train from a visit to a hospital. He was weak, tired, and cold. He shouldn't have been there. He should have made arrangements for someone to get him in a warm car. But he had thought he could make it by train. Now he was caught in a situation. The train pulled into the station. There was a long walk to get on the coach. His suitcase was heavy. He felt dizzy. He doubted if he was going to make it. Then a young fellow who had been striding along, suddenly turned back and looked into the older man's face. He never said a word, just took the suitcase, linked his arm under the other man's and helped him on the train, to a seat and placed the suitcase in the overhead rack, inquired where he was going and disappeared. When the train stopped at the older man's destination, the young man came back, helped my friend off the train into the waiting room, made a dash for the train and was gone. As my friend sat in the waiting room he said a prayer, he told me, a prayer of thankfulness to God that He had still left a few people around who are able to size up a situation and do the needful things — asking no thanks or obligation — just doing it for love of God and humanity.

Do we have that kind of person in our churches today? Yes, thank God, we do. Hundreds of them. And the compassion of Christ is the motivating spirit behind it. No one takes offense when His Spirit of loving concern is shining out of our eyes and through our actions. This is a part of what it means "to earn the right to speak for Christ."

Is Ignorance Bliss?

By Viola E. Ahlborn*

To those who wish to be enlightened truth becomes ever sweeter and more precious and they search for it in people, in conversations, religion, government, and everywhere. There seem to be many who do not care to know; they cling cheerfully to old customs, false traditions, and ways acceptable to the majority.

The spirit of 1776 when men were bold to speak against tyranny and false systems does not seem over-evident in 1962. There is timidity, and the edge of fear shows in the hesitation to speak out against encroaching isms and enemies. There are leaders and groups who plan smear campaigns and brand honest men, neighbors, and other groups with false and libelous stigma. There are so many pressures against our way of life, against our truths that we hold dear, and we hope for a Thomas Jefferson, a Martin Luther, or a Daniel who would dare oppose and expose because we feel too weak to express ourselves. As Modernists claim more and more religionists and deceive so many youth we would wonder where is the prophet "who would cry aloud and spare not and show my people their transgressions."

"Be wise as serpents and as harmless as doves," says God's wonderful Book. We can't deal with the issues of today or make good judgments or even stand faithful to God unless we recognize and understand the dangers that threaten a Christian's spiritual relationship to God. How can we teach or warn others how to tell truth from error unless we know the facts? Something is happening — something that Matthew 24: 24 says "will deceive the very elect . . .," and unless those days are shortened, no flesh will be saved. . . . God wants to save us from spiritual death — eternal separation from Him. Nothing could be worse. Would we count ignorance bliss that leaves us

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helpless when these false teachings and preachings turn our sons and daughters from God's love?

There is a war going on. Our enemy doesn't need bullets or knives. This is a war for our minds. Do you remember the picture given of Satan in Revelation 12: 3? I believe that this same old dragon, with his many heads, is creeping over the world, concentrating at present upon our own country. Every one of his diabolical heads is penetrating some form of our everyday lives. "His time is short" and if he cannot deceive and hurt us through one source, he will reach us through another. We see one of his heads trying to change our laws, reaching out to weak officials who seek to sell us out and lose us our freedoms. We see another head, all whitewashed and smiling deliciously, trying to fasten himself to our pulpits. Watch for him in the schools; see his fangs getting an ever and ever firmer hold upon the economics of our nation. Now we see his trail in measures designed to cripple in the realm of agriculture.

"We are so giddy and so ignorant," I said to myself as I watched a news commentator interview people on the streets of Los Angeles with this question. "What is communism?" One said, "I hear that it is a threat to our country, but I can't explain it." One said, "It has something to do with Russia." One woman thought, "I think it started with a man named Marx, but that is all I know." Not one person in fifteen who were interviewed understood communism, yet they hear the word over and over, use it, yet they have no understanding of what they are saying. At that moment I couldn't have explained it either. We use terms communism, nazism, modernism, Mohammedanism, church and state — so many terms, but just words they remain until they become a personal menace in our very homes. Modernism seeks to disillusion and destroy the very basic truths of the Bible, denying the divinity of Christ; the threat of nazism, at the moment, seems minor although it is not entirely stamped out; Mohammedanism seems more confined to one area. But communism? It is the ugly and sinister

figure of red communism which has conquered, since World War 2 some 900,000,000 people, and all of this has been accomplished without one Russian soldier. Let's face reality.

"Study to show thyself approved unto God" (2 Tim. 2: 15). This seems to point the way, so I have begun to study. Will you? I believe that it is God's will that I be well informed on any subject that might hold a threat for my family, my church, or my own spiritual strength. Do you? It is my prayer that the Lord will awaken us to our danger before it is too late.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Youth Field Worker

Miss Linda Bingham, field worker, has been busy in the Central New York Association and is now working in the Eastern Association. From Sept. 7 to 17, she worked with the Verona church; one night was spent at Adams Center; the Berlin church was her host, Sept. 22-30; the Rhode Island churches claimed her attention in October; and she is due in Plainfield, N. J., the first of November.

Miss Bingham sends full reports to the Youth Work Committee of the board. She indicates that co-operation has been good, and that materials and methods claim a full part of the discussion time.

Schedules beyond Plainfield have not been crystalized at the time of this writing, but as the new Youth Work Committee gets under way, this matter will receive primary attention. (The Youth Work Committee chairman of last year has been elected president of the board, thus making it difficult to reorganize that committee.)

Executive Secretary Rex Zwiebel has been granted a fellowship in Christian Education by the Methodist Church, thus making it possible for him to continue work towards a Master's Degree in Syracuse University. We are grateful for the grant from our sister denomination.

Unless complications arise the secretary will finish his resident requirements this

semester. The Board of Christian Education has voted the sum of \$150 toward this education program.

The quarterly meeting of the board is scheduled for Sunday, Oct. 21, at 2 p.m. in the Alfred University School of Theology.

Primary Conference

Twenty youngsters of primary age participated in Primary Conference at General Conference under the direction of Mrs. Kenneth Van Horn, New Auburn, Wis.

Flannelgraphs were used to help with memorization work.

Miss Barbara Bivins told a story each day related to the mission work in Nyasaland, Africa.

Mrs. Robert Austin and Mrs. Claire Greene, both of Dodge Center, Minn., helped plan the week-long program, and both participated in the sessions.

James Hitchcock of Alfred, N. Y., helped with the recreation.

Others who gave support in various ways included Mr. and Mrs. Oscar Richards of Riverside, Calif., Miss Mary Thorngate of Dodge Center, Minn., and Mrs. Doris Rood of Milton, Wis.

Four hand projects were completed during the 5-day session: A desk paper-weight with a picture of the head of Jesus, a handy kitchen plaque with a Bible verse, a lovely rustic toothpick cross, and a creative yarn and straw picture depicting a missionary story of Makapwa Mission.

The director would like to thank any and all who helped in any way with the Primary Conference.

One youngster demonstrated the impact of the visit of Miss Bivins when he told his mother before retiring one night that instead of being a minister, he wanted to be a missionary.

Only those who work in such an activity know the hours of effort necessary to set up a conference for youngsters. The denomination is grateful.

SABBATH SCHOOL LESSON

for October 27, 1962

The Counselor Within

Lesson Scripture: John 16: 4b-15.

Tract Society Statement

(Excerpts from the annual report)

The 28-page printed report of the trustees which will appear later in full in the 1962 Yearbook is quoted here to give just a glimpse of what is stated in paragraph form. Financial matters relating to the year past and budget estimates for the year ahead are completely omitted. There is, however, a big program ahead that will tax the available resources and call for greater sacrifice if opportunities are fully met.

When our Lord sent out the twelve and the seventy He had far greater faith in the success of their mission than they themselves had. They had been with Him too short a time to be well trained, and the formal education of most of them was not much. Jesus, however, gave them the substance of the message they were to bear and miracle-working power to go with the message. Going forth without support into villages where reactions to them and their message would be mixed would take courage. Upon their return they testified of the joy they experienced in being able to do for people what before had been impossible. They felt that their reward had been great.

Looking back over another year of service in the cause of Christ the members and consultant members of the Board of Trustees of the American Sabbath Tract Society are happy to have been engaged in something like the mission of the seventy with its intangible rewards. Some unexpected results have come which can only be explained by the presence of the Holy Spirit with the workers who have gone forth with the message on a voluntary basis. With no authority of our own, no message of our own, and no claim to unusual wisdom, we have prepared and provided printed messages on the authority of the Word of God in a form that could be used by relatively untrained messengers. Not every tract distributed, not every filmstrip shown, not every Sabbath Recorder printed, not every word spoken over the air, not every advertisement in the papers has brought a known response but some have and the promise still holds that harvest will follow seedtime and the

word will not return void. In the following paragraphs will be found an account of our stewardship, a little analysis of what has been attempted or accomplished, and some hint of the vastness of the fields of labor open to us as a people — especially in the relatively inexpensive area of evangelism through literature.

Advisory Committee

Over one-third of the resident members of the board are appointed to the Advisory Committee which normally meets the first Sabbath night of the month to advise the secretary-editor and to make such studies or decisions as are referred to it. It has chosen the editors of the special-issue **Sabbath Recorders** and this year has given detailed consideration to some suggestions from the midyear meeting of Commission on how to make the **Sabbath Recorder** serve the denomination more fully as a means of communication.

Editor of the Sabbath Recorder

The **Sabbath Recorder**, both in its regular and special issues (November, February, and May), appears to have had a good year although no spectacular advance in subscriptions or in expensive changes in format may be claimed. Reader response from churches and lone Sabbath-keepers continues to indicate the high regard in which the **Sabbath Recorder** has long been held. One evidence of the steady progress of our journal in fulfilling its mission is the way paid subscriptions have continued at a relatively high rate. When the present editor was called to the task in 1953 the membership of the Conference was 6,237 and the number of subscribers 1,086, which yields a percentage of 17.4. In 1961 membership was reported as 5,803. Subscribers numbered 1,210, a percentage of 20.8, the highest percentage since 1931.

(To be continued)

Recorder Comment

Little Genesee, N. Y. — "Again I am sending my renewal for the **Recorder** for another year. I do enjoy your editorials, well, in fact, all the contents of each issue."

Report of UCYM Study Conference and General Council Meeting

By Linda Bingham

The United Christian Youth Movement Study Conference was held at Conference Point Camp on Lake Geneva, Williams Bay, Wis., from August 26 through 31, 1962. In attendance were about 150 representatives (older teenagers and adults) from several different Protestant and Orthodox denominations and state UCYM councils. Geographically they represented many different states and several foreign countries, including Canada, Sweden, Germany, Australia, and the Congo.

This was a study conference in the truest and fullest sense of the word (and as such, marked, I believe, a radical departure from the UCYM tradition). The main resource speaker was William Stringfellow, a lawyer working in Harlem, New York. He introduced the group to a method of Bible study which was strange and new to many of the participants. The underlying truth (assumption or hypothesis) on which the study was based is that the Word of God has integrity; that there is only one Word which has a meaning and existence of its own and is not dependent on man for either. This Word is the same for all men at all times and in all places. If a man then will listen, that is, forget what he thinks, or what the Word means to him, or in a sense, makes himself vulnerable to the Word and to what the Word says, he, and all others who listen, will discover the unity, the integrity, of the Word.

It was with this in mind that we met together in small groups each morning for Bible study. The Epistle of James was our subject. The group to which I was assigned was composed of twenty adults and four teenagers. The procedure we attempted to follow was to read a verse or a paragraph of verses and then to ask, "What is this saying?" In this way we nearly finished the first chapter of James in our five two-hour sessions together.

Following this study session we would all meet together for a lecture by Mr. Stringfellow in which he would make comments pertinent to the Bible study. Then

we would disperse to the small groups again to discuss his comments.

We also met in small groups each afternoon to discuss several current national or international problems and their relationship to Christianity.

The sessions of the General Council of the UCYM were held August 31 and September 1. During this time we attempted to evaluate this new trend of the UCYM Conference, and agreed that it was good. The UCYM is not seen to be a junior National Council of Churches; it is instead "a fellowship of churches, which join together through their youth movements or ministries . . . rather than a constituency engaged in a precise order of responsibility and action." In the light of this new view of UCYM, a proposed statement of intention was adopted, to be operationally effective until the 1963 meeting, and to preclude the former bylaws of UCYM.

"The use of a 'statement of intention for the UCYM' rather than 'bylaws' reflects a desire to invite to membership in UCYM all denominations which concur in a statement of intention rather than only those previously affiliated. The procedure for concurrence will be as follows:

- "1. According to a self-determined procedure, each denomination is asked to concur or suggest changes necessary before concurrence is possible.
- "2. Each denomination is invited to send to the 1963 Central Committee (formerly General Council) meeting voting delegates who are authorized to act on behalf of their denominations in matters of revision and final concurrence.
- "3. Those denominations which finally concur in the statement of intention voted upon in 1963 will become members of the Central Committee of the UCYM."

It is my personal hope and recommendation that Seventh Day Baptists will officially concur in this statement of intention and thus become members of the Central Committee of UCYM.

I would also hope and recommend that Seventh Day Baptists be represented

at the 1963 UCYM Conference and Central Committee meeting with their full allotment (two youth and one adult) of voting delegates. Here, to me, is not only a privilege, but a responsibility of our denomination; for here is a place we can make a real and valuable contribution in voicing the truths we hold to believe.

White Cloud Pastor Featured in Muskegon Paper

The Muskegon Chronicle of Sept. 22 printed a picture of the Rev. Don Sanford of White Cloud, Mich., (40 miles distant) and accompanied it with a two-column spread which began with:

"Preacher, teacher, author, fireman or umpire all sound like full-time jobs. Take your pick and ask Don Sanford of White Cloud — he can fill any of them adequately.

As minister of the Seventh Day Baptist Church, the Rev. Mr. Sanford carries a full load of church responsibilities, including that of secretary-treasurer of the Newaygo County Ministerial Association. He is director of the Michigan Council of Churches and a member of the adult work committee of the Division of Christian Education of the National Council of Churches."

The article goes on to speak of his editing the adult lesson quarterly, *The Helping Hand* and to describe how he fills his other jobs. As fireman he is usually the first man at the Fire House in response to a call because the parsonage is only half a block away.

The feature writer continues:

"He is a member of the executive board of the PTA and is immediate past president of that organization. Serving as vice-president of the White Cloud Chamber of Commerce, as director of the United Fund Board of Directors, and as a member of the Citizens Recreation Study Committee help keep the Rev. Mr. Sanford from spending much time on his hobby of woodworking.

"For the past two years he has served the Big Prairie Congregational Church as supply minister. For several months he also served the Grant Congregational Church."

"The Spirit of a Man, It Lives"

By O. B. Bond

He who is counted with the blest
And, in honor, is laid to rest,
Leaves the spirit of a man.

He who has virtue in his face
And is found, right in his place,
Leaves the spirit of a man.

He who walks before mankind,
In him, little error can you find,
Leaves the spirit of a man.

He who is thoughtful, generous, true
In all the things he attempts to do,
Leaves the spirit of a man.

He who can be trusted with a child
And, with adults, is always mild,
Leaves the spirit of a man.

He whose time is not his own
But, for others, is always shown,
Leaves the spirit of a man.

He whose life is led by God
O'er the paths, on earth he's trod,
Leaves the spirit of a man.

The above poem was written as a tribute to S. H. Davis whose obituary appeared in the Recorder of Sept. 17. Mr. O. B. Bond in submitting the verses speaks of sharing many experiences with Mr. Davis at the Daytona Beach church and appreciating "the poise, dignity and honor with which he has met the problems of life."

Washington People's Church Has New Pastor

Readers will recall a notice to the effect that the Rev. Elizabeth F. Randolph has retired from the pastorate of the Washington, D. C., church which meets in the Baptist Building at 1628 16th St. N.W. Correspondence from Miss Randolph indicates that her retirement is only partial in that she has accepted a call to serve the People's Seventh Day Baptist Church whose building is located at 2107 10th St. N.W., in Washington. She has taken a lively interest in helping this church and promoting close relations between the two groups during her lengthy Washington pastorate. Her new address is the same as that of Mrs. Lillian Crichlow, 7 N St. S.E., Washington 3.

Miss Randolph undertakes her new

duties with enthusiasm speaking thus, "... which truly offers great opportunities to a challenging field of service in a church established at the heart of our nation in 1903, which has a resolute purpose to continue serving to the best of its ability." Attendance has increased, and the pastor is hopeful for the future although financially the church is very weak. This is the first time, we believe, that the People's church has had a white minister. The Rev. Isaac Patterson, the elderly acting pastor for several years, is now residing in Seattle, Washington.

The other Washington church is carrying on services faithfully under the direction of an active committee with guest ministers filling the pulpit and with considerable interest being shown by Seventh Day Baptists who are living in the area.

NEWS FROM THE CHURCHES

ADAMS CENTER, N. Y. — On May 12, Dr. and Mrs. Melvin G. Nida were with us. A fellowship dinner was held after Sabbath School so that we could visit with them and discuss Conference plans.

Our church went to Camp Harmony to worship with the campers of the Central Association on Sabbath day, July 7.

The Community Vacation Bible School enrolled 134 children July 16-26. Staff members from our church included Mrs. Nellie Barbur, dean; Rev. Delmer Van Horn, Mrs. Gerald Greene, Mrs. Albert Gilmore, Miss Cathy Gilmore, and Miss Linda Van Horn, teachers.

Our Ladies Aid did some redecorating at the parsonage while our pastor and family were away at Conference. Since the basement of our church is being used for a school room, some work had to be done there. We are fortunate to have Mrs. Neilie Barbur as teacher of the grade that meets there.

The annual meeting of the Ladies Aid was held May 8, at the home of Mrs. Chauncey Reed. Officers elected were: president Mrs. Chauncey Reed; 1st vice-president, Mrs. DeChois Greene; 2nd vice-president, Mrs. Richard Shippee; secretary, Mrs. Samuel Dibble; treasurer, Mrs. Paul Greene. Last May we served a

Mother and Daughter Banquet for the ladies of the First Baptist Church in Watertown. The Project Committee turned over to the treasurer this year \$85 from the sale of cards and church stationery, and \$30 for names that were embroidered on an album quilt. The work on this quilt was done by Mrs. DeChois Greene. It was placed in the parsonage as a surprise for Pastor and Mrs. Van Horn when they returned from Conference. — Correspondent.

DAYTONA BEACH, FLA. — Our church had an outstanding number of representatives at Conference this year. We



The Daytona Beach delegation

were happy that whole families could attend. It was indeed an uplifting experience to "Draw Nigh unto God" with many of like faith. Informal Conference reports were given on the afternoon of September 8.

The Men's Fellowship held a meeting on September 8 following the end of the Sabbath. The ladies were special guests for the wiener roast that followed the short business meeting.

Two of our members, Dr. Ruth Rogers and Raymond Kenyon, share the same birthdate (Sept. 22). A surprise get-together was held in their honor following Sabbath services with thirty-five attending.

Sabbath School promotion was held September 29. Those being promoted were presented Bibles. It is good to see the glow on their faces upon receiving a Bible all their own.

October heralds the arrival of our winter residents, and we are looking forward to a busy winter in the work of the Master. — Correspondent.

The Sabbath Recorder

DODGE CENTER, MINN. — The annual Sabbath School picnic was held recently in a woods not far from town. Chairmen for the picnic were Mr. and Mrs. Roy Langworthy. Games were played during the afternoon in spite of the threatening weather, and ice cream was furnished by the Sabbath School for the noon dinner.

Several Sabbath School teachers are taking a course in Bible and teaching techniques held on Thursday evenings in Rochester.

The junior and intermediate choirs are again meeting following the summer vacation.

During the regular prayer meeting hour on Friday evenings, members are now studying "Christian Character Course." After meeting in the church during the summer months, the meetings are now being held in various homes.

Barbara Green, daughter of Mr. and Mrs. Claire Green, active in YF and the church choir, has recently been elected to the all-state high school chorus. The chorus will sing at the meeting of the state teachers and for other state affairs. Bruce Green is again taking work in the state university.

Phyllis Payne, daughter of Mr. and Mrs. Donald Payne, and also active in YF and Sabbath School has enrolled in the Crookston Agricultural School.

The YF, under the leadership of Mrs. Donald Richards, meets for prayer meeting regularly. The young people held parties during the past month for Phyllis Payne, and for Philip Green (Navy), who was on leave from Hawaii.

A Meal of Sharing was held Sabbath day, September 29, with Mr. and Mrs. Leslie Langworthy and Mr. and Mrs. Roy Langworthy and family in charge.

Pastor Richards conducted devotionals over radio station KFOR in Owatonna, September 26.

The entire slate of the Sabbath School officers was re-elected at the business meeting held September 23. Mrs. Donald Payne was elected superintendent of the Junior CE. Members of the Christmas program committee will be Lorna Austin, Mary Thorngate, and Marguerite Clapper.

Promotion exercises were held in the graded department Sabbath day, Sept. 29,

conducted by the superintendent, Mrs. Claire Green.

Mr. and Mrs. Wallace Green were hosts to the Christian Fellowship on the evening of September 16. Slides from Germany were shown.

The pastor is giving a series of sermons on "The Church."

Baby Sitter classes, sponsored by the PTA, were held during September and a part of October. Several church young people and other interested ones took the course. — Correspondent.

Accessions

Milton, Wis.

By Letter:

Dr. Burton Crandall
Mrs. Burton (Carol Davis) Crandall
David Crandall
Brandon Crandall

Washington, D. C.

By Baptism:

Danny Karl Childers

Obituaries

Crandall.—Albert Babcock, son of the late William L. and Sarah Babcock Crandall, was born in Ashaway, R. I., April 24, 1875, and died at the Shelter Cove Rest Home, Westerly, R. I., August 22, 1962.

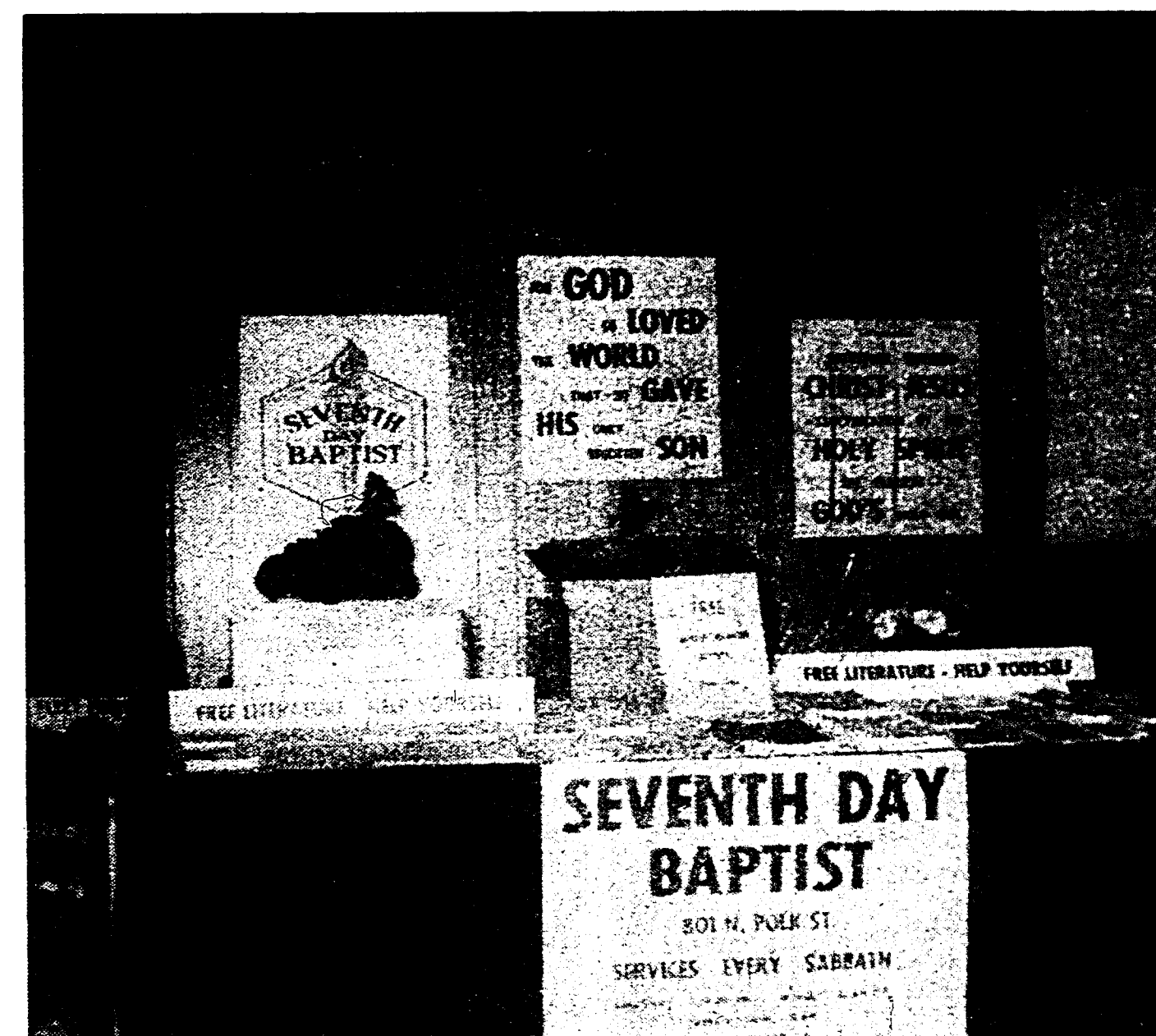
He was baptized April 30, 1887, and became a member of the First Seventh Day Baptist Church of Hopkinton, remaining a faithful member until his death.

He was well known and highly respected as a school teacher, having taught in the Ashaway schools for twenty years, later serving as principal of Hopkinton High School while also teaching in the upper grades, then becoming head of the English department at Rogers High School in Newport, R. I. He retired from this position in 1941.

He is survived by a niece, Mrs. Donna James of Hopkinton, R. I.

Funeral services were held in the First Seventh Day Baptist Church of Hopkinton, with his pastor, the Rev. Edgar Wheeler, officiating. Interment was in Oak Grove Cemetery, Ashaway. — E. F. W.

Young.—Seldon M., son of the late Lester A. and Georgetta Gould Young, was born at Watson, N. Y., May 5, 1872, and died at Westerly, R. I., Sept. 14, 1962. Funeral services were conducted from the Schilke Funeral Home in Westerly, R. I., Sept. 18 by his pastor, the Rev. Earl Cruzan, assisted by the Rev. Harold R. Crandall. Interment was in First Hopkinton Cemetery. — E. C.



Little Rock State Fair Booth

The new church at Little Rock, Ark., celebrated its third anniversary by giving away large quantities of tracts and Sabbath **Recorders** from a booth at the State Fair October 1-6. It is reported that a total of 16,000 pieces of literature was taken by the visitors and many signed to receive later issues of the **Recorder**. The church also maintains downtown tract racks from which 2,000 pamphlets and magazines have been distributed in recent months.