

# The Sabbath Recorder

The theme of the group this year was "Christ's Way, My Way." The Bible School offering was presented to Miss Joan Clement for use at Makapwa Mission. She shared the morning services with the Bible School children and gave a wonderful talk about the trials and problems of the African Christian, a few of the problems of the African nation, and closed by asking for our prayers because "the African prays for you — I have heard him do so." A covered dish dinner at noon was followed by an afternoon meeting with Miss Clement who showed slides and told more of their work at the mission. It was a day of spiritual fulfillment as we watched our children grow in Christ's Way and also to hear of our foreign brother Seventh Day Baptists.

New officers in the different organizations have been installed and have assumed their offices and work for the coming year. Mrs. Alice Stephan is president of our Missionary Society, and Charles Wheeler is Sabbath School superintendent.

On May 18 Lenna Babcock and Edna Wheeler attended ordination services for Rev. Mynor Soper in Boulder, Colo., as delegates of our church.

The Lord's Supper was served following worship services on July 6. That evening the annual business meeting was held.

The centennial celebration of the Nortonville Church will be held on August 3. Plans call for an all-day meeting with a noon meal served in the basement. Former members, non-resident members, and friends of the church are invited to attend. Those who will be unable to attend are asked to send a message to be read sometime during the celebration.

**Wanted**—A mature, middleaged woman (single or married) as companion to provide home care for elderly Seventh Day Baptist lady in Southern New Jersey. Resident accommodations good and provided. Reply to Box 868, Plainfield, N. J.

## Marriages

**Butts-Spaine.**—At the Seventh Day Baptist Church, Alfred, N. Y., Sabbath afternoon, July 6, 1963, Dale Stanley Butts, Alfred, N. Y., son of M. Stanley and Lydia Menges Butts, and Linda Pauline Spaine, Alfred Station, N. Y., daughter of Thomas Spaine and the late Eva Jacox Spaine, were united in marriage. The Revs. Hurley S. Warren and S. Kenneth Davis officiated.

## Obituaries

**Creagar.**—Barbara Spicer, daughter of Harold W. and the late Maude Whitford Spicer, was born at New Market, N. J., 34 years ago and died after an illness of several months on July 7, 1963, at the Plainfield, N. J., hospital.

Until the time of her marriage to the Rev. Charles P. Creager, now assistant pastor of the Greenbrook Baptist Church, she was a member of the Piscataway Seventh Day Baptist Church, having been baptized during the pastorate of the Rev. Trevah R. Sutton.

A teacher in the Plainfield school system until stricken, she leaves besides her husband, two small children, Deborah Sue and Beverly Anne, and a brother, Harold W. Spicer, Jr.

**Burdick.**—Lou Frink, the daughter of Dunham and Martha Garthwait Frink, was born in Milton Junction, Wis., March 20, 1869, and died suddenly May 24, 1963, at Caravilla Nursing Home near Beloit, where she had spent the winter.

She was graduated from high school in Milton Junction and attended Milton College. On October 8, 1892, she was united in marriage to Fred L. Burdick who preceded her in death. To this union was born one son, Rex A. of Madison, Wisconsin.

She was a lifelong member of the Milton Junction Seventh Day Baptist Church, faithfully attending church services as long as she was physically able. She took great pride in the fact that her father had helped to build the present church building. Surviving, besides her son, are one granddaughter, two great grandchildren, nieces and nephews.

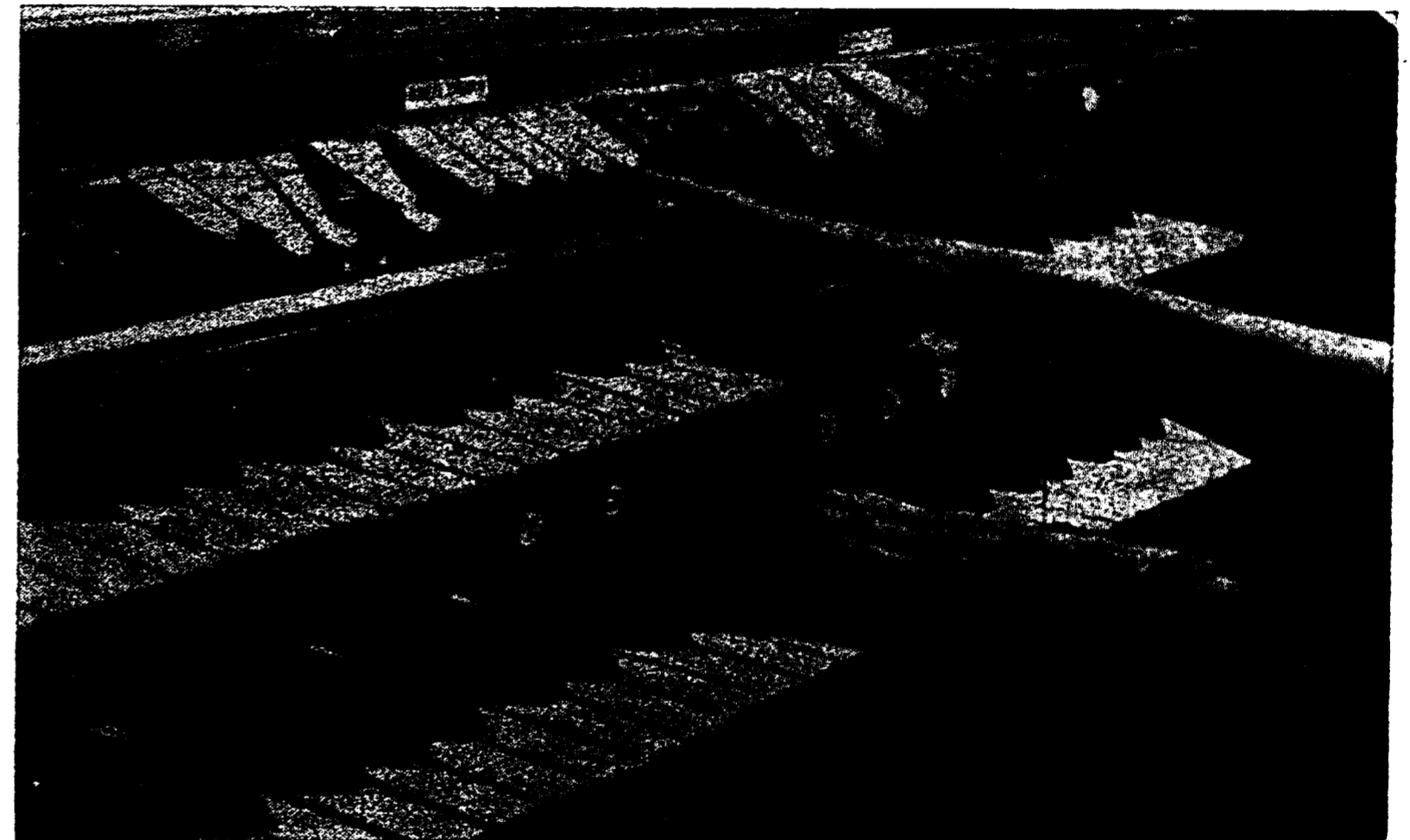
The funeral service was in the Albrecht Funeral Home, Milton Junction, with her pastor the Rev. Addison Appel officiating. Burial was in the Milton Junction Cemetery. —A. A. P.

**Green.**—Wayland M., son of Rollin and Clara Gates Green, was born Nov. 13, 1892, in Albion, Wis., and died suddenly May 27, 1963, in Janesville, Wis.

He was graduated from Albion Academy and attended Milton College. He married Lutie B. Ehlenfeldt August 18, 1915, in Edgerton. Mr. Green operated a dairy farm for many years, specializing in purebred Guernsey cattle. After retiring he lived in Edgerton and Janesville.

He was a member of the Albion Seventh Day Baptist Church. Surviving are: his wife; two sons: Rollin C. of Janesville and Dean H. of Long Island City, N. Y.; four grandchildren; a sister, Mrs. Edwin Carey, Madison; two brothers: Sidney of Battle Creek, Mich., and Walton of Janesville.

The funeral was from the Albion Seventh Day Baptist Church with Pastor A. Addison Appel officiating. Burial was in Evergreen Cemetery, Albion. —A. A. P.



### Of Hands and Mind and Heart

From whence comes the beautiful, Christ exalting music of a good organ? The instrument itself is a combination of lifeless parts, integrated, coupled and delicately adjusted, but silent. The music comes from the skilful manipulation of the keyboard and stop as indicated in the above picture. Back of the hands is the alert and disciplined mind, and back of the mind is the heart or soul distinguishing one musician from another and conveying something other than faithful accuracy to the waiting audience. Here the hands reveal something of strength, precision, and delicate touch. They are the hands of Gladys Sutton Randolph, the organist for the Seventh Day Baptist General Conference soon to convene at Fort Collins, Colorado.

# The Sabbath Recorder

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## First Things First at General Conference

Can we reasonably hope that when the Seventh Day Baptist General Conference convenes at Fort Collins, Colo., August 12 to 17, it will be a case of "first things first" all the way through? It is probable that the scheduled speakers will preach their best and that the most necessary items of business will be kept before the delegates by the president and the chairmen of committees. It cannot be expected, however, that the theme, "Lord, what wilt thou have me to do?" will be perfectly lived up to, or that the deliberating body will always take the high standard of Christ, "Seek ye first the kingdom of God." To expect that would be too much; it would be to take a superficial view of our religious devotion and our attainments in past years.

This will not be a perfect Conference. The musicians will strive hard for pleasing harmony during the rendering of their special numbers. But even musicians do not carry that harmonizing spirit at all times, and some of us are not musicians. If we could claim perfection in all of our personal attitudes and an unswerving desire to do the Lord's will even when it runs counter to our own, then we would be well on the way to a perfect meeting of minds when we gather together just east of the Rocky Mountains. If we cannot claim this for ourselves let us not be too harsh on the others who, in our opinion, fall a little farther short of God's will than we do.

Probably we cannot quite agree on which are first things and which are second things. Our viewpoint, we must admit, is definitely finite, not infinite. It is colored and circumscribed by the limited experiences that have been ours. Caught up as we will be with details of necessary business and the multiple choices in matters of procedure, it is going to be difficult in some cases to know what is best.

We must resist the downward pull of the course of expediency as we strive to ask the question honestly, what would Jesus do? Only as we keep before our mind's eye the lofty commission of our Lord can we hope to discern the difference between the best and the second best.

It is hard to predict what questions will take the most time in committee or on the

floor of Conference. The responsibility rests as much upon the delegates as upon the presiding officers or the steering of the groups that have considered most of the problems before they come to the floor. Will we discipline ourselves to speak very briefly on the minor questions and more earnestly on the major ones? Let us challenge ourselves to do so.

If this Conference turns out to be like some others we are likely to find ourselves talking more about machinery than message. Perhaps we will discuss lightly what we call our mission while we do little to consecrate ourselves to the fulfilling of it. We will struggle manfully with the little issues while dodging skillfully the bigger ones that lie at the foundation of our faith. We will demonstrate our education and be careful to defend our intellectualism while failing to show the humility that deep Christianity calls for. There will be prayers for guidance — there always are. Will we show after prayer that we have the Holy Spirit controlling our spirit? We do not always.

Christianity is a faith much more than a work. That is the way the Bible presents it. We have a work to do as a denomination. We have been attempting to do it. But primarily we have a faith to proclaim, to propagate, to contend for, and to keep pure. It is this kind of responsibility that we have a tendency to dodge because of its difficulties. There are pitfalls. If we are not afraid that we will lay ourselves open to criticism, we seem to be sure that some other brother has done so.

We believe in freedom to interpret the Bible for ourselves. But we will not be putting first things first if we make freedom a cardinal article of faith. Faith has content, body, and object. Freedom of belief is something different; it is related but is quite secondary. We must remember this if we are to put first things first during the coming Conference and if we are to take seriously our next year's emphasis, "Mission to the World."

The good news of salvation through Christ is as unchanging as the "A" on a tuning fork. Our business is to sound that eternal "A."

JULY 29, 1963

## Choosing Light or Darkness

The great Christian industrialist, R. G. LeTourneau, was writing down his thoughts as he sped westward from Dallas to Los Angeles at 600 miles per hour. He noted that if his plane flew at 1,000 miles per hour the sun would stand still and never go down. In the beautifully descriptive language of Revelation we get a picture of future bliss in a land where there is no night. There are no indications that man's increasing speed brings the populace of this world closer to that land.

Mr. LeTourneau might have mentioned that if he had started his westward trip after sundown and had been able to go on and on at 1,000 miles per hour the sun for him would never rise; he would have remained in perpetual darkness.

To moralize a little, it makes a great difference how we get started in life. The choice of light or darkness is just as much with us now as when Christ walked among men in Judea and Galilee, rebuking them for having chosen darkness rather than light. We of this generation are intrigued with the prospect of pacing the sun for brief periods of time if we can afford the price and if we set off in the right direction at the right time. But when one visits a great airport today he notices what a high percentage of people choose to fly at night. Perhaps about the same percentage think the only kind of life worth mentioning is night life. It is not so. Let us by our example prove to our young people that to follow "the light of the world" is real living. All of us are moving toward a western horizon. It is within our power, with the help of the indwelling Holy Spirit, to choose to have a joyous light continuously (and contagiously) in our faces.

That same Joshua for whom the sun is reported to have stood still when he needed its light to fulfil the task of the day also said, "Choose ye this day whom ye will serve." He suited his actions to his words affirming, "As for me and my house, we will serve the Lord." We live in Christian times with far more reason to make right choices; let us choose light rather than darkness.

## EDITORIAL NOTES

### Eastern Orthodox Takes Unusual Action

The official version of the pronouncement by the General Board of the National Council of Churches on "The Churches and the Public Schools" now carries an additional note reading: "The Greek Orthodox Church of North and South America has indicated that it disclaims and disassociates itself from this pronouncement."

During the discussion of this pronouncement at the General Board meeting in early June, the Eastern Orthodox representative had strongly objected to certain parts of the endorsement of the Supreme Court decision, and the board endeavored to revise it enough to make it acceptable to this church, which in other countries has been a state church. In the final vote this church abstained. Now Archbishop Iakovos wants it stated that his church has no part in the statement, which contains these words relative to the use of the Bible in public schools, "... neither true religion nor good education is dependent upon the devotional use of the Bible."

Whether or not one can go along with the position of the Eastern Church (the vote was 65 to 1, with one abstention), here is a possible precedent for denominations with the courage of their convictions. Suppose that the General Board has nearly unanimous agreement at some future time on a matter that some small (or large) denomination cannot in good conscience agree to. This course of action, though somewhat embarrassing, is open — disassociating the denomination from the pronouncement or action to which there is objection.

\*Quote is verbatim from Religious Newsweekly

### The Price of Rice, Who Cares?

In our land it would appear that more people are interested in "The Price Is Right," a TV program, than the price of rice. The long islands of our self-service supermarkets are stacked high with every brand of packaged food in a profusion that beggars imagination. People almost forget the basic commodity in hunting for the familiar brand name. Relatively few

buy rice and if they do it is likely to be pre-cooked so that the lady of the house will not have to miss "The Price Is Right" or some other favorite program.

An urgent note came on a postcard from Dr. Bob Pierce recently. Sent to the wide circle of supporters of his orphan work the card quotes a cable from Korea following the devastating typhoon and heavy rains: "Rice price doubled in two weeks." In a land dependent on rice this change in price is a catastrophe. Fortunately there are many agencies that spring into action whenever and wherever there is a natural or man-induced calamity. Nevertheless, the institutions that depend on the contributions of faraway compassionate Christians can be hard hit when their main item of diet suddenly doubles in price. We do care; we must care about the price of rice in Korea and Cambodia, Indochina and India.

### Chaplain to Speak at Pre-Con



The Rev. Dayton L. Olson, who is chaplain at Nebraska Wesleyan University, Lincoln, Neb., is scheduled to be guest lecturer at the Youth Pre-Con Retreat to be held at Glen Haven, Colo., August 7-11. On leave from his chaplain's duties, he is now in

the Denver area studying for his doctor's degree. He is a former associate pastor of the Wheat Ridge Methodist Church of Denver. His ability to challenge young people has resulted in his being asked to speak frequently at high school and college conferences and retreats. His theme at the Pre-Con Retreat will be "Personal Christian Responsibility."

### Telstar is Fast Talker

In two data transmissions using experimental equipment, Telstar relayed data across the Atlantic Ocean at the rate of 1,460,000 words per minute — fast enough to send the entire King James Version of the Bible in 45 seconds.

## Something Happens

### When Jesus Comes

By Miss Nancy Burdick\*

The world was dark. Hate flourished. For the masses, life held no hope. Even for the rich, whose lives meant only empty gaiety, there was little promise for the future. Truly, all men were in darkness. Then, in a small, out-of-the-way village in a province far from Rome, which was thought to be the most important city in the world, a candle began to glow in the darkness, and the glow, which increased as time went on, melted away much of the murkiness that had shrouded the world.

In this province far from Rome, a baby was born, and a child grew to manhood. That man walked and talked with the people of the countryside, and the ideas which He spoke of were powerful enough to begin to change the world.

He did not set out to conquer, as men think of conquest. He raised no army that He might defeat all men for His purposes. Instead, He laid aside His comfort to help mankind. The conquerers have been forgotten with the passage of time. Today, their names and deeds have been obscured in the pages of time. His words are still precious, and His deeds the example for all to live by.

Novelists are fond of the stories that may have happened as people came to know the man, Jesus. I suppose this is natural, for surely a number of lives were permanently changed.

We know a few of the stories of the people who lived with Jesus daily. There were many others, whose names we do not know, who traveled to hear him, who heard only His words translated into a language far different from the Aramaic.

Many, because their lives were touched by Him, became new men. Peter, once the fisherman Simon, a rash man, who was undoubtedly given to violence, lost

his belligerence in the presence of this Man of Peace. Finally, he gladly suffered death in His name, asking only that he be crucified, head down, because he felt himself unworthy to die in the same manner that his Lord had suffered.

"In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shineth in darkness, and the darkness comprehended it not."

These are the words of a poet, and the ideas are the ideas of a scholar of theology, yet the man who wrote them was once a fisherman. One day, as he worked on his nets by the shore, he saw that a man walked along the seashore. The man said to him, "Leave your nets and follow me." The fisherman followed, and for several years he had no time to think of his home or profession. His only desire was to sit at Jesus' feet, and to listen to Him, and to learn from Him. When Jesus had departed from His disciples, John, although he was still a young man, could not forget the things he had heard, and return to the sea. He must tell others the wonderful news while there was time for him to do it. He was completely different from the young fisherman who had stood on the shore one morning, and, seeing a stranger there, had followed Him away forever.

Partisan differences became insignificant in His presence. Two of His daily companions, a tax collector and a zealot were able to live together in harmony by His side. Anywhere else they would have been mortal enemies, but their hatred ceased under the influence of a man to whom love was one of the most important things in the world.

A man who had never known Christ, who had begun his career by persecuting Christ's followers, saw a vision on a country road and thereafter was not the same

\*Nancy Burdick, daughter of George and Helen Clark Burdick of Cohoes, N. Y., (Berlin Church) wrote this article for the Women's Board essay contest after attending a writers' conference at Green Lake, Wis. She won second place.

## MEMORY TEXT

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor. John 12: 26.

man. Whereas he had once doled out punishment to the Christians, now he felt that no affliction for Christ's sake should be unendurable.

And throughout history, men learning to know Christ have experienced the same change that affected Paul, Peter, John, Simon, and Matthew. Once they were men of the world; then they were men of God. Once their lives were their most prized possessions; then God became the most important thing to them. Once they were scoffers; then they became believers. We cannot account for such changes in terms we can define. The change was an inner one.

Even today, such a change is possible when we come to know Christ. Perhaps we cannot walk down Main Street beside Him; we cannot listen to Him speaking on a television show or in a packed auditorium. We can't see Him standing at the "bus stop"; we can't wish Him good morning as we pass. We can't do any of these things according to our definition of walking, and talking, and seeing, and listening. But we can do them.

We can see Him in our hearts, and we can listen as He speaks with the small voice that dwells within us. We can speak with Him in prayer, and we can remember that we have an unseen companion wherever we go.

Christ can be just as real to the twentieth century Christian as He was when He stood in the midst of a crowd and talked to those pressing about Him. Yes, Christ is real; men today need Him as much if not more than ever before. If they seek Him and accept Him, He is still able to change lives.

How about it? Christ will be glad to come into your life and He will transform it to something wonderful. Of course, you won't ever be the same again, but that won't matter — you won't want to be.

## THE 1963 GENERAL CONFERENCE

(No. 17 on local arrangements)

The Boulder church, at its last business meeting, voted to extend a hearty invitation to all who are coming to Conference to worship with them on Sabbath, August 10. Worship begins at 10 a.m., and Sabbath School at 11:15. After that, there will be a fellowship dinner, to which all of our guests are invited.

We have no information about the plans of the Denver church, but are sure you would be welcome there on Sabbath morning.

Let us summarize a few of the high points about the Conference:

The Conference will be at Colorado State University, in Fort Collins, Colorado, starting Monday morning, August 12, and ending Sabbath night, August 17. You should, however, try to get there in time to register between 1 p.m. and 9 p.m., Sunday. You have been asked to let Elno Davis know if you are coming; but if you have failed to do so, come anyway. The host churches are Denver and Boulder.

We plan to meet all buses arriving in Fort Collins between noon and 9 p.m. Sunday. Should you come by bus at some other time, it is only 3/4 of a mile from the bus depot to the meeting place. If you are asking directions, ask for the Student Center, where the meetings are held; our dormitory is Greene Hall, a short distance to the northwest.

Your cost of attending Conference, once you reach Fort Collins, consists of several parts:

(1) A fee of 30c per person per day to pay CSU for the use of the meeting rooms and various equipment which in other years has been rented separately.

(2) Your meals—You may eat at the moderately priced CSU cafeteria, or anywhere else you wish. First meal at the cafeteria will be Monday morning, and the last one will be Sunday morning.

(3) Your lodging—If you sleep at CSU, the charge is \$4.50 per night for single occupancy, or \$3 per person for double occupancy; this includes all bedding and linens. Parents may have small children in their rooms free if they furnish bedding, linens, and a cot if one is used. (Ground floor reserved for those who

have trouble with stairs.) You may sleep elsewhere if you wish. There is a free public campground some 6 miles away. A house trailer can be parked at a nearby court for \$8.50 per week; you can rent a camping trailer for not over \$40 per week. Or you can stay in a motel, or with friends. (Boulder is 45 miles away, and Denver is 60 miles.)

(4) If you attend one or more of the three evening dinners for special groups, the charge is about \$1.50 to \$2 per plate.

(5) You may want to indulge in other expenses. Coffee and doughnuts will be available at cost in the dormitory dining room in the evening. The bowling alley will be available evenings in the Student Center.

Colorado has a 2% sales tax applicable to nearly everything you will buy, except magazines. The tax is 1c for purchases from 19c through 68c; 2c from 69c through \$1.18; etc. Denver has a municipal 2% tax, with the same breakpoints, but with more exemptions.

You can tell what county a Colorado car comes from by the letters of its license number. Initial A or B stands for Denver. Initial M stands for Boulder County. Initial R stands for Jefferson County, where the Denver church is located. LU, LV, and LW stand for Larimer County, where Fort Collins is located.

—H. Herbert Howe.

Is it true that nobody but a crank takes the Decalogue (even thou shalt not kill) literally? A minister answers.

## The Decalogue — Yes

By Herbert L. Polan

Editor, Enquirer and News:

On the editorial page of the *Enquirer and News* of May 15, Sydney Harris had an interesting column, "On Obeying the Decalogue." He says, "In any discussion of world problems and man's fate, somebody sooner or later is bound to proclaim with sweet smugness — 'Well, if we only would obey the Decalogue, everything would be fine. After all, the Ten Com-

mandments are still the best rules to follow."

One can only wonder if Mr. Harris would advocate that we discard the Decalogue entirely.

Is it not true that civilization has advanced and our present sense of security is due in large measure to the extent to which the Decalogue is put in practice?

He uses the commandment — "Thou shalt not kill" as an example and tells how it is broken and that everyone makes his own interpretation. This is true.

A young man once said to another, "If it were not for the law I would kill you."

Fear of the law has kept many from doing murder. Many more observe the law because they believe it is of God and so should be kept. So the law is good and many are blessed because it is observed to the extent that it is.

Yes, people make their own interpretations of laws and we can only hope they will make the right interpretations.

One commandment of the Decalogue says, "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

It is said of a good old deacon that, "He served the Lord according to the dictates of his own notions."

The benefit of any good law comes from the conscientious observance of it.

Why not try the observance of the Decalogue, including the observance of the seventh-day Sabbath? From Genesis to Revelation there is no evidence that the Sabbath has been changed, and the only change that has been made since Bible times is what has been done by the will of men and tradition, and "We ought to obey God rather than man."

(The above letter was printed in the above-mentioned paper, a copy of which was sent by the writer to the Sabbath Recorder.)

### Colorado Springs Has Added Attraction

Few people with time for sightseeing in Colorado would think of missing the unusual sights around Colorado Springs, particularly the strange, perpendicular rock formations so aptly named the Garden of the Gods. Perhaps in prehistoric times by unenlightened people there was idol worship here — at least one could imagine that to be the case.

There is something else at Colorado Springs which may not attract the average sightseer but which is sure to thrill the earnest Christian — something that the godly person might well travel many miles to observe. The thousand acre estate of the founder of the city of Colorado Springs, property valued at \$1,500,000, was purchased on faith at a fraction of that figure ten years ago by the Navigators, a world-wide Christian organization. The castle became the headquarters, year-round training center, and conference grounds of this group which has done so much to promote the memorizing and evangelistic use of the Bible.

Why is this significant at this particular time? The property is now fully paid for and is to be dedicated at about the same time that Seventh Day Baptists are converging on Colorado for General Conference. Some might find it possible to attend the dedication of Glen Eyrie on August 3, 1963, which is the thirtieth anniversary of the Navigators, a soul-winning fellowship that began in Los Angeles. For those who can fit this into their travel plans it would be a stimulating preparation for the next phase of Seventh Day Baptist Advance which will be talked of at Conference. If time is not available on the way to Fort Collins, perhaps some could include a visit to Glen Eyrie, Colorado Springs, on a side trip before returning home.

The Navigators co-ordinate from this headquarters a ministry in 19 U. S. areas and 20 foreign countries. Some 5,000 persons have attended conferences at Glen Eyrie since 1954. The land owned by this Christian training group includes 320 acres of natural forest six miles up Queen's Canyon where Eagle Lake Camp for junior high boys has been operated since

1957. The adult work of the Navigators concentrates on personal contact with students, servicemen (especially Navy) and young professionals.

—L.M.M., from press release.

### Conference Program in Brief

By George E. Parrish

The worship part of Conference will consist of morning devotions Tuesday through Friday, these programs being presented by various Youth Fellowships. The opening session of General Conference will be a formal church service conducted by the Rev. Leroy Bass, and the sermon will be presented by the Rev. Paul Osborn. This will be a presentation of the Gospel of Jesus Christ and our obligation to make it known to those around us.

Monday evening the services will be conducted by the Rev. Paul Maxson, and the Rev. Earl Cruzan will have the sermon concerning the commitment of time.

Tuesday evening the worship service will be conducted by the Rev. Henry Lewis, and the Rev. Don Sanford will speak on the commitment of talent.

Wednesday evening the worship service will be conducted by the Rev. Victor W. Skaggs, and the Rev. Duane Davis will have a sermon based on appreciation.

Thursday evening the Rev. Mynor Soper will conduct the worship service, and the sermon will be given by the Rev. Kenneth Smith on the commitment of treasure.

The Rev. Charles Swing will conduct the Friday evening worship service, and the Rev. Charles Bond will give the sermon entitled, "Love." Following the evening worship service we will have a consecration meeting conducted by Dr. Lewis May.

We will observe Holy Communion Sabbath morning before the formal church service, and this Communion Service will be conducted by the Rev. David Clarke and the Rev. Elmo Randolph. The Sabbath morning church service will be conducted by the Rev. Addison Appel and the sermon will be given by the Rev. Eugene Fatato. His topic will be "Total Commitment and Involvement of the Individual."

Sabbath evening the worship service will be conducted by the Rev. Edgar Wheeler and the new Conference president, the Rev. C. Rex Burdick, will present his message during this service.

Tuesday, Wednesday, Thursday, and Friday mornings we will be led in a Bible study by the Rev. Alton Wheeler. Vesper services preceding the evening worship services will be conducted by the Youth Pre-Con on Monday and Wednesday evenings, by the Young Adult Pre-Con on Tuesday and Thursday evenings, and the

Junior High Conference personnel on Friday evening. Erwin Randolph is the music director of General Conference and Gladys Sutton Randolph is the Conference organist.

There will be three banquets held at General Conference — the Youth Banquet being on Tuesday evening, the Women's Banquet on Thursday evening, the Men and Boys' Banquet on Friday evening, ending before the beginning of the Sabbath at sundown.

### At Camp Joy — A Sabbath to Remember



A Sabbath day at camp is a rewarding experience for any young person, but for the campers at Camp Joy in West Virginia, Sabbath, June 29, 1963, was a happy day indeed. A week of sharing ideals and beliefs, as well as problems, was nearly at an end. In the larger photograph from which the above picture was made, the smiles of the young people would seem to indicate a feeling much deeper than merely trying to "look pretty" for the camera. After the church service that afternoon, the climax of the camp program came when four girls were baptized. Sandra Barnes, Linda Allen, and Linda Bond were baptized by their pastor, the Rev.

Duane Davis of Lost Creek, W. Va. Yvonne Brissey of the Washington, D. C., church was baptized by Pastor Ed Sutton.

Campers came to Camp Joy, held at the Upshur County 4-H Camp, Selbyville, W. Va., June 23 - 30, from Florida, Pennsylvania, Ohio, New York, and Maryland, as well as West Virginia. In addition to Pastors Sutton and Davis, the staff included Walter Bond, director, Ashby Randolph, Mr. and Mrs. Axthle Guyer, Rev. and Mrs. Leslie Welch, and Rev. Kenneth Davis. Camp Joy is sponsored by the Southeastern Association of Seventh Day Baptists. —From information furnished by a camper, Cynthia Brissey.

### British Guiana

Mail service from British Guiana has been nil for some weeks, but letters from the Rev. Leland Davis received July 8 and 9 tell something of conditions there. He writes: "We are sorry for the delay due to the strike, but will do our best to get the information as soon as possible. The only form of communication at present is by 'Messenger,' our own private one.

"Tomorrow I am sending Jacob Tyrrell to Den Amstel and Parika to carry messages for me to the two pastors. There is no train service; and the bus makes only one trip, one way a day. That means it will take him two days to travel there and back, a distance of 45 miles round trip. That gives you an idea of the handicap under which we are working.

"Only recently were we able to get gasoline. The car has been sitting idle for some time without fuel. Kerosene for cooking has been scarce; many have had to resort to the 'coal pot.' Other essential items which are being controlled by government are: milk, margarine, flour, sugar, salt, salt pork, dried fish, cooking oil, etc.

"Sabotage has been widespread; several government offices have been damaged from bombs. One Mosque destroyed. Tear gas has had to be used repeatedly to disperse unruly 'squatters' who are constantly carrying on 'passive resistance' campaigns against Jagan's governmental employees. Occasionally, the police are attacked by crowds for carrying out their duties. But this past weekend, the government has 'cracked down' on offenders, and things have been a little quieter.

"We are hoping the strike may soon come to an end. 'Back to work' talks are being held frequently between the trade unions and government, and it would appear that progress is being made. Unreasonable demands have been made by the unions who, it seems, may be trying to stall for time, hoping Britain will revoke the Constitution of the Government, but the latter seems unlikely.

"The boys have been back to school for a week now. Even though nearly half the teachers in their school are on strike, the

rest of the staff are trying to carry on. Mary Sue is still going only half days. Very few schools are open as yet. It seems strange to us to see civil servants as well as teachers on strike.

"Amidst all the unrest and uncertainty we are seeking to carry on the Lord's work in our immediate area. We have recently changed our Sabbath services to the afternoon, and are getting quite a number more youth but no more adults as yet. Aside from the Sunday evening Gospel service, we have a midweek Bible study group. We still hold the C. E. on Sabbath eve, and Children's Bible Story Hour on Wednesday afternoon. Library is still held two afternoons a week. We are in dire need of more books. When the mail service improves we shall put in another 'call' for them.

"We have had numerous relief cases since the strike. Our own personal budget does not make it possible to help needy families as much as we would like. What we really need is a 'Relief Fund' as countless families are hard pressed during these times. The Christian Social Council continues to give a meal a day to children under twelve who come to various 'Feeding Stations.'

"We are all well; able to get enough to eat each day, and are being protected by God's gracious hand. We covet the prayers of God's people in the States."

### Nyasaland The "Fourth"

Secretary Harris wrote: "Tomorrow we go to Blantyre to celebrate the 4th of July at the invitation of the American Consul, Robert Remole. I received a special written invitation from him and so feel that I should go." He expressed his interest in the event and the anticipated pleasure of the celebration in Nyasaland.

### Association at Nolo

With Rev. David Pearson, Secretary Harris expected to spend Sabbath, July 6, at Nolo and upon invitation, to speak at the meeting of the Southern Association of Seventh Day Baptist Churches. Dr. Victor Burdick had gone to the meeting on Wednesday, July 3. Returning to Makapwa on Friday he was to preach at the Sabbath service there.

### Milton Woman Attends Meeting Called by President At White House

In response to an invitation by telegram from President John F. Kennedy, Mrs. Don Gray, Milton, Wis., President of the Women's Society of the denomination, recently attended a meeting of leaders of women's organizations in Washington, D. C., to discuss the civil rights problem. This meeting was attended by 400 women and was held in the east room of the White House on July 9, 1963.

The women listened to President Kennedy, Vice-President Lyndon Johnson, Attorney General Robert Kennedy, and Assistant Attorney General Marshall. They all explained the need for immediate action on the part of every citizen to keep the leadership of the racial strife in the hands of reasonable and responsible men and out of the hands of purveyors of hate and violence. They asked for leadership by the women in this time of need, and to all appearances they will get action from the women.

After the speakers had finished explaining the need and outlining the plan of action, the women were given opportunity to tell what their organizations are doing in this line, or to make suggestions about what can be done.

At the end of two hours, the Vice-President closed the meeting because the President was waiting in the rose garden to bid the women goodbye.

As many of the women as could stayed for an evening meeting to organize a committee to act as communications outlet from the White House to the various women's organizations. This committee was requested by the President, and he appointed as chairman, Mrs. Mildred Horton, an outstanding leader in the group.

Among other things the women were urged to launch an attack on school drop-outs (both Negro and white); organize bi-racial Human Relations Councils in all local communities to study and work out peaceful solutions within the community; work with the clergy; encourage political seminars at local level to help citizens understand the need, and work unceasingly

on unequal accommodations in public facilities. He made it plain that this is not a political issue, but a moral one.

The President pointed out that it was one hundred years ago in the very house where the women were assembled, that President Lincoln signed the Emancipation Proclamation giving the Negro his freedom and equal rights. Now it seems the Negroes are tired of waiting for this to be put into practice. Recommendations have been sent to Congress to improve the situation, but neither House has had the opportunity to vote on them.

The Negro's drive for justice, however, has not stood still — nor will it, it is now clear, until full equality is achieved." He stated that the determining factor for the solution is whether or not the citizens will recognize the problem.

The Vice-President said the women of America have a heritage of compassion and a record of correcting, and appealed to their sense of practicality as well as willingness to do everything in their power to correct injustices and inequalities.

"The Women of America can do it — not as Protestants, Catholics, Labor Union Auxiliaries, etc., but as women of America!"

### Missionaries from Germany

German Evangelical overseas missionary personnel have increased from 180 to 1,155 since the end of World War II, according to a 1963 yearbook published in Hamburg. German Protestant missionaries are working in India, Indonesia, South Africa, Ethiopia, Egypt, Japan, and New Guinea. Medical work is especially stressed in German missions.

#### ATTENTION ALL PRE-CON YOUTH ARRIVING IN DENVER BY BUS, TRAIN OR PLANE

Please let me know by mail your means of transportation and time of arrival.

When you arrive call 424-7385. There will be cars leaving Denver at 3 P.M., to take campers to Glen Haven.

Anyone arriving later than 3 P.M. can get a Colorado Motor Ways bus to Estes Park, leaving Denver at 7 P.M., arriving 9 P.M. We will meet this bus. (Colorado Motor Ways, 1730 Glenarm St., Phone 825-8201.)

**Latest Word on Youth Pre-Con**

By J. Paul Green, Director

Youth Pre-Con Retreat will be held at Youth United Camp. To get there from Estes Park, take Devil's Gulch Road (Route 262) to Glen Haven, turn left between the General Store and Calico Kate's Gift Shop and go one more mile.

Pastor Herbert Saunders and his wife Barbara, of Little Genesee, N. Y., will be on the Youth Pre-Con staff. Herb will lead recreation and, as chairman of the Youth Work Committee of the Board of Christian Education, will preside over the SDBYF meeting where the first National SDBYF officers will be elected.

Horseback riding over Rocky Mountain trails will be an optional recreational activity at Youth Pre-Con. It will probably be indulged in by only the more affluent campers, since the fee is \$1.50 per hour. As many as 25 can ride at once, and guides are furnished free of charge. Anyone for saddle sores?

Youth Pre-Con will have to leave our campsite, Youth United Camp, right after breakfast Sunday morning, in order to make room for another group which will be moving in. An excursion into the mountains with picnic lunch en route, is being planned for us. We will then go to Fort Collins in mid or late afternoon, in plenty of time to register for Conference.

**SABBATH SCHOOL LESSON**

for August 10, 1963

People of the Covenant

Lesson Scripture: Genesis 17: 1-8.

for August 17, 1963

The Test of Faith

Lesson Scripture: Genesis 22: 1-14.

**Communications Explosion**

In 1927, when radio-telephone service was first extended to Europe, there were 11,000 calls. In 1962, there were 5 million overseas calls. By 1980, Bell officials expect 100 million a year.

Telstar, which cost the Bell System \$50 million, is the most recent evidence of the communications explosion.

**ITEMS OF INTEREST****Billy Graham Building at World's Fair**

Completion of the Billy Graham Pavilion at the New York World's Fair is expected by November 1.

The site, nearly 50,000 square feet in extent, made available by the New York World's Fair Corporation, will be enclosed by an octangular garden wall to provide a quiet, relaxed atmosphere in the area immediately surrounding the pavilion. It will be encircled by a gallery area which will house exhibits from many countries. The rotunda will also include a chapel which will seat 150; counseling rooms; a lounge and offices for team members and counselors who will be on duty daily.

The theater and exhibition gallery will be air-conditioned and will provide an area for leisure enjoyment. It will also serve as a waiting room between showings of a 28-minute evangelistic film each hour in the theater section.

The building, exclusive of the site and landscaping, will cost approximately \$400,000. Remarks made by Billy Graham at the ground-breaking ceremony February 6, 1963, included the following:

"We are living in a world of continuing crises and tension. Millions of people of all races are consciously or unconsciously searching for truth and reality. The New York World's Fair will provide an unparalleled opportunity for the Christian faith to present its message of peace and hope.

"The pavilion will be unique and different! In its presentation of biblical truth it will use every modern technique that science can provide.

"It will be unique in its simplicity. There will be a minimum of organizational promotion. It will be unique in its appearance. It will be unique in its appeal. We intend to minister to all races and all cultures. There will be various rooms within the pavilion dedicated to nearly every part of the world.

"As the thousands of visitors pour through these gates in 1964 and 1965 to attend the greatest fair in modern history, they will be reminded of the moral and spiritual strength that lies at the foundation of our republic."

**Tract Board Meeting****Filled with Challenging Work**

The Board Room on the second floor of the Seventh Day Baptist Building at Plainfield, N. J., was the scene of concentrated activity for three hours Sunday afternoon, July 14, when the Tract Board held its quarterly meeting. Other parts of the building hummed with committee activity for an hour before and an hour after the meeting. Nineteen members and two consultant members were present. Two were absent for health reasons and several were involved with the opening of a camp program.

The July meeting considered not only the quarterly reports and recommendations of nine standing committees and one special committee but also the annual reports of the work of the board that will be printed for General Conference consideration and for inclusion in the 1963 Yearbook. Verbal additions to some of the reports brought the latest challenging news to the attention of board members. For instance: June as well as May subscription receipts for the *Sabbath Recorder* were unusually high — about double the monthly average, but these encouraging figures are too late for inclusion in the annual report; a very encouraging letter had just arrived that morning from the Rev. G. H. Rowe of Johannesburg, South Africa, which was an answer to the secretary's letter of January 1954. It rehearsed the progress of the intervening years, told of his visit to Nyasaland (where he holds church membership) and of his need for help in registering the Seventh Day Baptist Churches in the Union of South Africa.

The months of March, April, and May were noted as bringing the year to a close with a high rate of publication and distribution of tracts. The orders were nearly double the previous three months. Publication figures for the year were above 189,000, which was nearly 60,000 above the 1961-1962 figure (which topped previous years). The board had to go into deficit spending in this item (and for its total work). The orders for tracts which the office was able to fill totalled 190,000, which indicates that there is little stockpiling. Attention was called to the fact

that over 19,000 special issue *Sabbath Recorders* were ordered for distribution. Members of the board, challenged by such figures, expressed determination to continue in this strong program of publication. Much of the increase in the use of literature, it was noted, was connected with the various fair booths maintained by local churches and Associations. The smaller and newer churches have, in general, been far more active in their tract ministry than the larger and older churches.

The Sabbath Promotion Committee presented an evaluation of the recent Supreme Court decision in which it held that a Seventh-day Adventist woman had been denied religious liberty when unemployment benefits were withheld after she was forced out of her job on account of Sabbath convictions.

The Tract Board adopted the report of the Advisory Committee which included a statement recently drawn up in regard to the feasibility and desirability of putting the *Sabbath Recorder* into every Seventh Day Baptist home by cutting its frequency and content in half. Upon the basis of carefully prepared figures the board did not think that the results would justify the one-year experiment which has been proposed by some outside the board membership. Single copies of the statement have been sent to each church and others are available upon request to those who wish to study the question.

Time was not found in the busy afternoon for the Audio-Visual Aids Committee to demonstrate the recently purchased display equipment for use at fair booths. This includes an automatic continuous-playing, rear-view filmstrip projector with a synchronized tape recording to be listened to with telephone receivers. The automatic features of the equipment were built by a member of the committee. Other display items are a small rotating table and changing color projection flood lamp. These, together with all other audio-visual items now owned by the board are available rent-free to churches.

The special project of the Radio and TV Committee, the sacred music album "Seventh Day Baptists Sing unto God," was reported as well on its way although a

firm date for delivery could not be given. Production costs are running higher than expected (even at the time of the board meeting). The narrowing margin between costs and expected receipts on this service project indicates that the sale must be pushed energetically. The committee continues to pursue its major work, assisting in the production and financing of Association sponsored radio programs.

On the financial side the board noted the reports of the treasurer, investment counsel, and the Budget Committee. At a May meeting of this committee various items of the proposed 1963-1964 budget had been pared down to keep within the amount that Commission at its midyear meeting had thought could be expected from OWM giving. They voted a \$210 increase in the special issue account, noted slightly lower anticipated earnings from invested funds, and decided to "balance" the budget at the previously adopted figure by increasing the budget deficit to \$1,239. A \$100 gift from the widow of a self-sacrificing tract distributor came too late for inclusion in the treasurer's report. Such gifts call forth greater devotion on the part of all to the challenging work that lies ahead.

### **Missionary Work In Pioneer Country**

We are printing in serial form portions of the story of the missionary experiences in western pioneer country of Rev. E. H. Socwell recorded shortly before his death in 1929 and furnished to our readers by Mrs. Lottie Babcock.

By Rev. E. H. Socwell

#### **Part VII**

#### **Exciting Experiences**

A runaway horse, an Indian camp, a visit to a mountain preacher's home.

On one occasion Deacon Tabor told me he would drive up to Darby, six miles, to the evening service and bring me home with him. But it so happened he could not come and he sent his daughter Dora, a girl of 16 or 17 years, and a fine Christian girl too. It so happened that clouds had settled down on the mountains on both sides, which rendered it absolutely dark down in the valley.

After church Dora came and told me she had driven the broncho up and we were to drive her back home, and since her two sisters were present and lived on our way home, we decided to have them ride with us as far as their homes. So Dora and her sisters, May and Mrs. Ella Overturf, sat on the seat in the one-horse buggy. I got in behind the seat and May did the driving. We left the schoolhouse on a fast trot, and I cautioned May about driving too fast, but on we flew, faster and faster through the darkness where we could see nothing, not even the broncho that was drawing us. Finally May exclaimed in fright, "Oh girls! she is running away! Jump for your lives!"

I stood up at once and took the lines and cautioned the girls to sit still, and began pulling in gradually on the lines, when suddenly one of the clips holding the shafts to the buggy broke, leaving the buggy to be pulled at random by only one shaft. This placed our lives in jeopardy—if the buggy ran onto her she was liable to kick it in pieces. The buggy ran first to one side then the other and nearly tipped over, but finally I got the broncho stopped without accident. We were obliged to leave our buggy and borrow one, then Dora and I continued on down the valley through the pitch darkness.

When we were quite near home our road was along the river through heavy timber, and here we came upon an Indian camp of about 300 Indians. It was late in the night, and the campfires on each side of the road had burned low. Many of the Indians were wrapped in their blankets and lying on the ground around the fires, while several of the squaws were sitting on logs and munching food in silence. Some of the papooses were still playing around the camp, running through the bushes, laughing and shouting. This was the first veritable Indian camp I had ever seen and I was deeply interested in it as we drove through it in the dead of night, and could but think of the many awful stories I had heard of Indian cruelty and murder.

#### **The Mountain Preacher's Home**

Deacon Tabor took me to visit Elder Cooper, the man who preached for the Baptist people in this part of the valley

whenever they had preaching, which was not very often. We drove up the valley above Darby, turned to the right through some of the most beautiful spruce timber I have ever seen, tall and straight and really nice. We ascended among the foothills, through a "slashing" — an area where the saw timber had been cut and removed, while the treetops and brush and bad logs lay thickly over the ground in a tangled mass. We followed a trail through the slashings for a half mile or more until we came to the old camp where the lumberjacks had lived while they were cutting off the timber.

Here in the deserted lumber camp Elder Cooper lived. His home was one of the best log buildings in the camp while some of the other buildings of the old log camp were used for his barn and other out-buildings. He was cleaning up some of the tangled slashing which he had bought, and making a home of it. He was located away back from all civilization, shut in on every side by heavy timber and towering mountains. The ground was covered with stumps, and very stony.

Elder Cooper and his wife were from Arkansas, and were quiet people of very little education. Here they and their 13-year-old boy lived isolated from all the world. The home was neat and looked quite homelike. A homemade bedstead and table were in the one-room house, and a few other articles of very plain furniture. No carpet, no pictures on the bare log walls, really a frontier home.

After our arrival Elder Cooper came to the house from back on the clearing where he had been burning logs to clear a spot for farming. He was an old man with white hair and white whiskers, his hands black from handling half-burned logs. His shirt and overalls were a mass of patches — simply patch upon patch. He was ignorant and spoke of a sermon as a "sermont," and "first" as "fust," and other similar language. An old, well used Bible lay on a rude stand by the door, and a few copies of a Baptist newspaper, "Baptist Flag" were nearby. His subscription was paid up ahead, as the tag on the paper showed. He was very poor and was eking out a kind of living in the lonesome place. His poor boy had no

chance to attend school and no other opportunities of any kind — only just to grow up.

They insisted on our remaining for dinner, and we did so. The dinner, though plain, was well prepared and good.

As I sat in the humble home and listened to the mournful sighing of the wind among the tall pines I was lonesome. I can never forget the feeling that crept over me at that time.

After dinner Elder Cooper desired me to read from the Scriptures and offer prayer, which I cheerfully did. He was certainly a devoted Christian man, preaching as best he could for the few people of his faith, without pay of any kind and, as I believe, living as truly as he had light to see. I shall never, never forget the frontier home nor the warmhearted people that greeted me so cheerfully on that bright sunny day.

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"A government's best approximation of Christian ideals comes by its assuring equal justice under the law for all citizens and protection for their God-given freedoms." — Editorial in Christianity Today.

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If you would win a man to your cause, first convince him that you are his true friend. — Abraham Lincoln

### **Southwestern Association Brings Blessing, Plans Advance**

(Continued from last issue)

James Mitchell, resident of Little Rock and serving as pastor of the Little Prairie church, brought a message Sunday afternoon on "Brotherhood of Mankind." This, again, was an emphasis on the social frontier. He used the parable of the Good Samaritan as an example of how so many failed to reach out and help others. We seem to fear what someone will say. He emphasized that when Christ commissioned His disciples to preach to every creature it implied that they were not to choose but to be willing to go to all. "We need," he said, "to call sinners to repentance regardless of race, for the souls of all are precious to the Lord."

The final message of Association was



# The Sabbath Recorder

brought by Pastor Paul Osborn of Little Rock under the theme "My Brother's Keeper." The third chapter of Ezekiel, he pointed out, gives us a challenge to accept our individual responsibility to meet each social frontier. "We must be aware of the needs of the world," he said, "and share the compassion of Christ." Thus we are ready to accept the commission of Christ to proclaim the message to the world. He emphasized that we must be alert to the opportunities for witnessing and suggested that Christ is hurt more by the indifference of Christians than He is by the iniquity of the world.

The meetings at Texarkana contained more than the messages outlined above; there was important business also. Careful plans had been made in advance for the Sabbath afternoon meeting. James Mitchell, who has pastored two churches, had a desire to be consecrated as an evangelist rather than as a regular minister. The Little Rock church favored an examination of his qualifications with a view to later ordination. He gave his statement of Christian experience and set forth his beliefs in words closely paralleling those in the denominational statement of belief. The examination, conducted by Clifford Beebe, lasted an hour and a quarter, after which the council unanimously endorsed the candidate.

There was other important business pertaining to the Lord's vineyard. The following resolution of the Petitions Committee was one of the forward-looking actions adopted:

WHEREAS the prospects for advancement of the cause of Christ and the Sabbath in the New Orleans area are unlimited, and

WHEREAS a part-time pastor cannot hope to follow up contacts, and

WHEREAS the Metairie Seventh Day Baptist Church has increased the pastor's salary recently and gives evidence of continuing increases of support,

**Wanted**—A mature, middleaged woman (single or married) as companion to provide home care for elderly Seventh Day Baptist lady in Southern New Jersey. Resident accommodations good and provided. Reply to Box 868, Plainfield, N. J.

**THEREFORE, BE IT RESOLVED** THAT this Association ask the Seventh Day Baptist Missionary Society to work out salary arrangements with the Metairie Seventh Day Baptist Church to enable them to employ their pastor full-time.

The next meeting of the Association is expected to be held at Hammond, La., at the call of the Executive Committee. Officers elected for the next year were: president, Fred Kirtland; vice-president, Earl DeLand; corresponding secretary, Earl Hibbard; recording secretary, Ralph Hays; treasurer, Inez Mitchell, with several others on the Executive Committee.

## Births

Spencer.—A son, Frederick A., III, to Dr. and Mrs. Frederick A. Spencer, Jr., at the U. S. Naval Hospital, Millington, Tenn., on July 3, 1963.

Van Horn.—A daughter, Cheryl Colleen, to Carroll and Terry Anne (Hurley) Van Horn of Salem, W. Va., on May 1, 1963.

## Obituaries

Truman.—Hazel Stillman, daughter of the late Alfred T. and Lucy Prentice Stillman, was born in Leonardsville, N. Y., June 5, 1896, and died at the Harris Nursing Home, Hornell, N. Y., July 7, 1963.

She came to Alfred with her family in 1910 and was graduated from Alfred University in 1919.

She was united in marriage with De Forest W. Truman, May 27, 1918.

She has been a faithful member of the First Seventh Day Baptist Church of Alfred, which she joined, Nov. 12, 1910, by letter from the First Seventh Day Baptist Church of Brookfield, N. Y. She was a member of the Ladies' Aid Society of the Alfred Church. She was very active in the service of the local and county American Legion Auxiliaries and of the Bethesda Hospital Auxiliary.

Survivors besides her husband are: a daughter, Mrs. Paul W. Atwell, Wellsville, N. Y.; a son, De Forest W. Jr., Caledonia, N. Y.; three sisters, Mrs. Robert A. Greene and Mrs. A. E. Champlin, Clearwater, Fla., and Mrs. W. G. Saunders, East Rochester, N. Y.; a brother, A. Prentice Stillman, Almond, N. Y.; six grandchildren and several nieces and nephews.

Funeral and committal services were held at the Landon Funeral Home, Hornell, N. Y., with her pastor, the Rev. Hurley S. Warren, officiating. Burial will be at the convenience of the family.

—H. S. W.

*Lord,  
What wilt Thou  
Have me to do?*

*Theme of Seventh Day Baptist Conference  
Convening at Fort Collins, Colo., Aug. 12-17*

Whether struck down by a blinding light as was the persecutor of Christians, Saul of Tarsus, or brought to our knees in repentance for our sins, or awakening as Christians to the missionary tasks we have shirked in the past, words like these should be upon our lips in earnest prayer.