

The Building Committee reported that bids for the new \$60,000 addition to the church for religious education and expanded facilities would be received in the near future, and would be in the hands of the architect on April 21. The trustees outlined final plans for the financing of this project following a successful fundraising campaign that saw more than half the needed amount pledged by the members in direct contributions.

A budget for the current fiscal year in the amount of \$19,307 was approved by the members, and it was noted in the report of the treasurer that the net worth of the church property is now set at \$274,824.

Special mention was made of the retiring sexton, W. Sinclair Barker, whose many years of faithful service to the custodial needs of the church make it extremely difficult to find a replacement, though progress is being made.

It was noted that next year the church will celebrate its 125th Anniversary, and it is the intention of the congregation to observe this event with appropriate services and observations. Other regular business of the church was conducted, reports of the officers, committees, and auxiliary organizations were heard and approved, and the annual vote for the choice of pastor for the ensuing year was unanimous for the return of the Rev. Earl Cruzan.

Principal officers elected for the 1964-65 church year are: Karl G. Stillman, president; Elston H. Van Horn, treasurer; Denison D. Barber, clerk; Clifford L. Langworthy and Wilfred B. Utter, trustees; Dwight E. Wilson, collector; Miss Lucinda Barber, historian; Donald E. Lewis, head usher.

The chairmen of the various church committees were elected at this meeting, and they are: Stewardship, George Potter; Social, William Harrison III; Tract & Missions, Mrs. Eli F. Loofboro; Visiting, Mrs. Clarence Beebe; Greeting, Mrs. Frederick Young; Decorating, Mrs. Donald Lewis; Nursery, Mrs. Hiram W. Barber III; Lewis Camp Committee: Donald Lewis, Elston H. Van Horn, Elwin Kenyon Jr., Lance Osborn, Hiram Barber III, and Mark Potter; Communications, Loren G. Osborn, with Mrs. Robert Crane, assistant.

— Communications Chairman.

Accessions

Battle Creek, Mich.
By Baptism:
Mrs. Lena Hattfield
Mrs. Mae Wright

Nortonville, Kan.
By Baptism:
Mr. Ivan Wicker
Mrs. Lottie Corr
Linda Babcock
Paula Mitchell

Plainfield, N. J.
By Baptism:
Daniel James Armstrong
Nancy Margaret Armstrong
Loisanna Dickinson
Stephen Robert McAllister
Barbara Alice North

Texarkana, Ark.
By Testimony:
Mr. R. H. Benedict

Marriages

Davis-King.—Ardith J. King, daughter of Mr. and Mrs. Elery King, North Loup, Neb., and Gerald L. "Gary" Davis, son of Mr. and Mrs. Elnor R. Davis of Denver, Colo., were united in marriage April 5, 1964, at the North Loup Seventh Day Baptist Church, by the Rev. Duane L. Davis.

Obituaries

Stillman.—Harold Frederick, son of Frederick L. and Anna Garretson Stillman, was born June 9, 1903, at Plainfield, N. J., and died Dec. 22, 1963, after a long illness. Mr. Stillman was baptized on May 26, 1916, and joined the Seventh Day Baptist Church of Christ, Plainfield, the next day.

He is survived by one son, Richard H., of Somerville, N. J.; a brother, Ernest, of Plainfield; and a sister, Mrs. John L. (Grace) Bartlett, of Roselle, N. J.

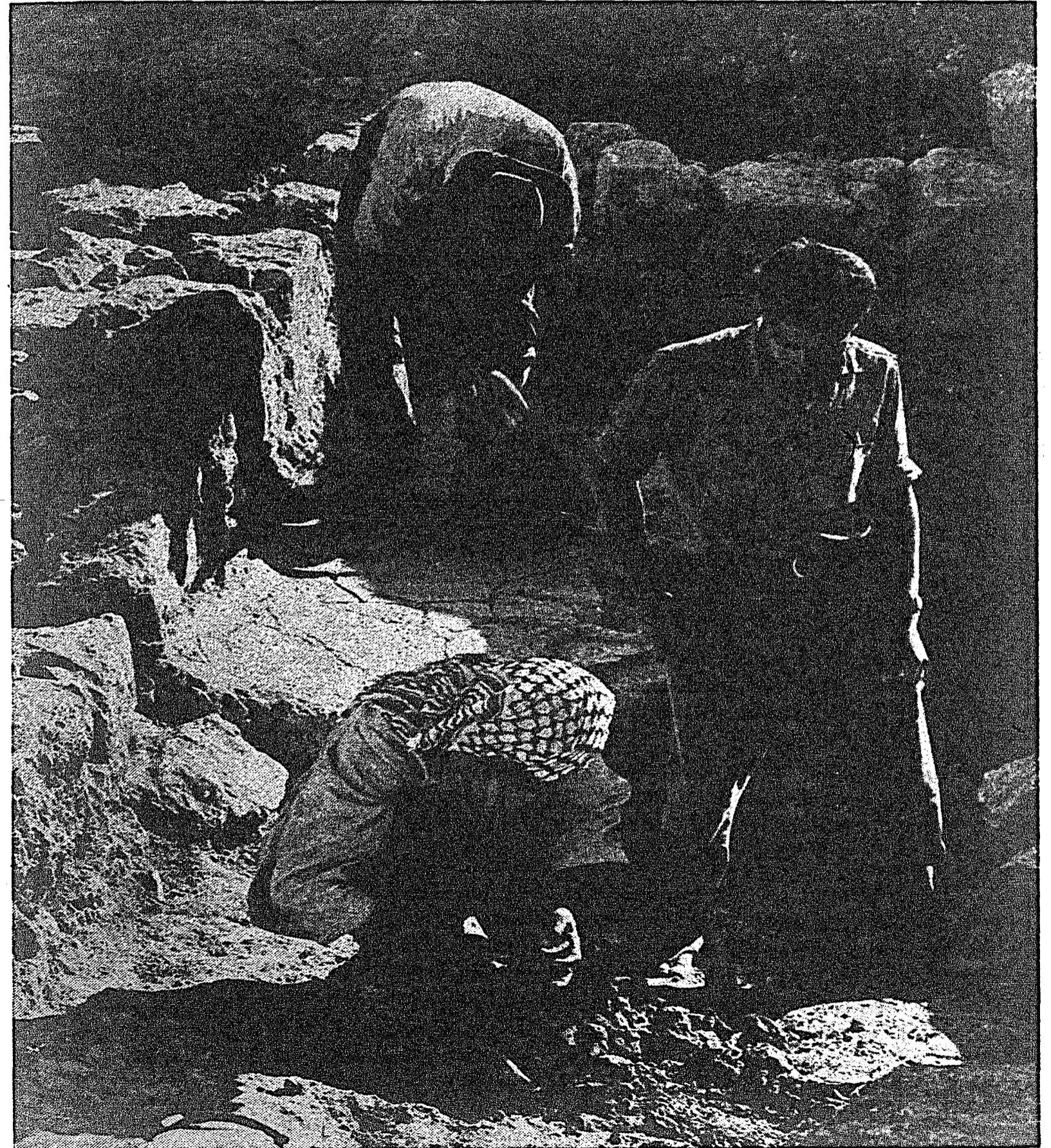
Funeral services were conducted by his pastor, the Rev. C. Harmon Dickinson. Interment was in the Presbyterian Cemetery, North Plainfield, N. J. — C.H.D.

Todd.—Hallie E., son of Lewis E. and Azelia Satterlee Todd, was born Feb. 23, 1887, and died at Effingham, Ill., Nov. 1, 1963.

He held membership in the following Seventh Day Baptist churches: Gentry, Ark., until 1910; Farina, Ill., until 1914, and Milton, Wis., until death. He was a printer and publisher by trade. His wife Ethel and a daughter, Mrs. Vera Starkey, preceded him in death. Survivors include a daughter, Mrs. Earl Young of Milton, a brother, C. M. Todd of Ormond Beach, Fla.; 6 grandchildren and 28 great-grandchildren.

Funeral services were conducted at the Farina church by the Rev. Wayne C. Maxson and burial was beside his wife in the Farina cemetery. — W.C.M.

The Sabbath Recorder



Courtesy Frederic D. Bell and University of Pennsylvania.

City of Gibeon from the Time of Joshua

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

Contributing Editors:

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

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Pockets of Poverty

Is it much ado about nothing when the President of a nation whose enormous wealth is better distributed than that of any other country declares a major campaign on poverty? Granted that all "pockets of poverty" ought to be eliminated, especially when nearly everyone is relatively prosperous. Some of us, however, find it hard to avoid the feeling that here is another case of managed news, of barking up a tree with no coon in it, of trying to find a home issue that will draw attention from pressing foreign issues, or something else that we cannot quite define. Whatever the reason for this drive on poverty, the Christian must approve the relief of human suffering.

Patrick Fox, a Washington columnist, comments on the new program in an article including these words:

"So, they say, let's clean up the last pockets of poverty — a matter clearly within easy range for such a rich and powerful nation — and mankind's banishment from the Garden of Eden is revoked. A covey of deep thinkers even has proposed that income be a 'matter of right,' and no one need be required to work to earn it.

"But there are others who think that every silver lining has a cloud."

He goes on to give some words of caution about the feeling of buoyancy and well-being that seems to be the dominant mood in Washington today where the threat of nuclear war is growing remote and general prosperity is considered impregnable.

He mentions some of the clouds that are less conspicuous than the silver linings. He might have noted that the real cloud that puts uncertainty into this feeling of well-being called euphoria is sin. We have not wiped out the craters of sin and selfishness, and there seems to be no nationwide concern for sin's devastation in the

Our Cover—

Archeologists from the University of Pennsylvania carefully uncover a portion of the five-foot-wide wall of the biblical city of Gibeon mentioned in Joshua 10, Jeremiah 41 and elsewhere. The story is told by Frederic D. Bell on the back page of a church bulletin — one in a series. Further information upon request.

growing secularization of our day. The pockets of poverty are as nothing when compared with the deeper moral bankruptcy of society. To this we must say, "Christ is the answer," but we must do more to apply this answer.

Patrick Fox, in the midst of Washington's Cherry Blossom Festival (which coincided this year with the blooms), concludes thus:

"Yes, there are those who believe that to get along well in the future, Americans will have to behave as wisely and work as hard as in the past. They hope war is a historical curiosity, due to vanish from the memories of men. They hope that business, wages, incomes and employment henceforth will rise, only, with never a pause.

"So far, there is nothing in human experience that indicates they will.

"Meanwhile, the trees around the Tidal Basin are gorgeous."

After the above item was written there came to hand the April issue of Federationist, the official monthly magazine of the American Federation of Labor and Congress of Industrial Organizations (AFL-CIO). It devoted nearly the whole issue to "Waging War on Poverty," claiming that it had led the way and that the President's program was not enough. A portion of its viewpoint is quoted:

"President Johnson now must reverse nearly ten years of stagnation in the effort to reduce the prevalence of poverty. Moreover, the Administration's anti-poverty campaign in 1964 must be viewed as hardly a first, small step. Bold measures and substantial funds will have to be added to achieve meaningful progress in this worthy national crusade."

Making Our Faith Relevant

Our people have taken action to put special emphasis during the next Conference year on our faith — how to make it more relevant to modern life as we see it around us. This study of how to apply our distinctive beliefs is thought of as a continuation and intensification of an outreach movement rather than armchair introspection or a rewriting of a statement of belief.

Most of the articles in our present statement are just our way of expressing the basic tenets of the Christian faith derived from the Bible. Christianity as a revealed religion is not going on trial before a jury next year, but we who profess this

satisfying faith are dedicating ourselves to devising new ways to get people to try Christianity as a faith and walk during the coming year. What is needed is not tampering with the text of an original document but faithful translation into the language of the day. Jesus did not present a new God but He did by the use of common terms and illustrations make known the love and justice of the heavenly Father. He revealed God supremely by going to the cross in behalf of our sins. Our task is to spread the Christian faith of the First Century in that portion of the Twentieth Century that opens before us. We may need some new terms, new illustrations, new dedication, but not a new Book.

Seventh Day Baptists (and others) have always affirmed that they take the Bible as the supreme rule of faith and practice. There is no other position, no other platform on which a church like ours can stand. Perhaps some of us slip into forgetfulness of this fact. Religious leaders in other denominations who comment on our Sabbath stand are fully aware of it. They realize that our virtue is in adhering to what the Bible says. Many of them freely admit that we are more consistent in following the Bible than they themselves are. They may not quite say that those who follow the Bible must keep the Sabbath but they do say that those who keep the seventh day as the Sabbath must follow the Bible.

If, then, the Bible is the source of our faith from which we distil our denominational statement of belief, then it follows that our most profitable study is not that which we have drawn up in few words but that from which we drew our statement. How are we going to make our faith relevant to the world today? It involves some study of contemporary attitudes and lines of thought, to be sure. But this is not the main area of study since we are so much a part of the world around us and pride ourselves in knowing the latest that comes from science, technology, and sociology. We are daily bombarded with this to the point of saturation. Sometimes we wish we could close our eyes, not to scientific advance, but to the moral degeneration that threatens constantly to outrun it. It is easy to study the world,

MAY 4, 1964

harder to study the Word and apply it to a society which is a strange mixture of emphasis on ego, intellect, and sex.

One of our pastors in a sermon on "Spiritual Reformation in '64" made the following points that should contribute much to our efforts to make our faith relevant by studying the Bible. He urges that everyone take immediate steps, if he has not already done so, (1) to purchase the ideal Bible of his choice considering size, print, helps, binding, etc.; (2) to read it regularly and frequently; (3) to mark it or do whatever enables him to find given passages in the time of need; (4) to bring "the Textbook of one's faith" to services every Sabbath, making practical use of it; (5) to use it in the home in private and family devotions, thus "wearing the gold off the edges of the pages"; (6) to reorder the same Bible in future years as one becomes increasingly familiar with the position of numerous passages on given pages; and (7) to "engraft" its teachings, letting them spring forth in life, living as one professes.

Belief in the Trinity

Is it necessary for all professing Christians to express their belief in God in terms of the Trinity? Some say it is not. Some denominations lay great stress on the right of the individual to interpret the Scriptures according to the dictates of his own conscience. Furthermore, most people do not relish being told what they must believe.

On the other hand, membership in a Christian organization implies having accepted a doctrinal basis of fellowship. The beauty of belonging to a church is this like-mindedness. We study the Scriptures and determine from this study what we believe about God, Christ, the Holy Spirit, and all the other items of doctrine and practice. Then we seek fellowship in that particular church which has a statement of faith which we can accept and under which we can work to the glory of God. The church belongs to a denomination with similar tenets of faith, though perhaps slightly less explicit on some matters than the articles of faith of the local church. Again the denomination, desiring a wider fellowship, may seek membership

MEMORY TEXT

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Isaiah 55: 3.

in an association or council of churches which has certain standards of faith upon which all can agree and have agreed. Manifestly a statement to which some 200 churches or denominations can agree would have to be brief and basic and would have to omit those items of faith which are not common to all. It is significant that an acceptable statement of foundation faith can be found. It testifies of an underlying unity that is heartening.

Where does belief in the Trinity fit into this picture? The largest and most representative world organization of non-Catholic Christians is the World Council of Churches. Belief in the Trinity is clearly included in its standard of fellowship. Here is the statement agreed upon at the latest full meeting of the WCC:

"The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit."

A folder "The Fullness of Unity" published by "Friends of the World Council of Churches," 475 Riverside Drive, New York, states in connection with the above paragraph that all of the 200 churches in 90 countries, representing virtually all of the major communions, subscribe to this basis for membership.

All of these denominations agree that the Bible teaches the Trinity — "the one God, Father, Son, and Holy Spirit." This they understand to be basic Christian doctrine which goes along with confessing "the Lord Jesus Christ as God and Savior." It would follow that if any member denomination should alter its statement of faith in such a way as to remove belief in the Trinity would no longer be eligible for membership in the WCC. There are a few church bodies

which are not eligible for this very reason and have never been members. To the best of our knowledge the WCC has not as yet set up machinery to cast out members in the event they no longer qualify. The easy and honorable solution would be for the body which disqualifies itself by a change of doctrinal standards to voluntarily withdraw. However, we do not anticipate that such a situation will arise, for the belief in one God, Father, Son, and Holy Spirit is of the essence of Christianity. It is affirmed by practically all — as is seen by the wide membership of the WCC.

An individual has a perfect right to believe or disbelieve in the Trinity. No one questions that right. How he settles that question will have a bearing on the local or world organizations in which he will logically seek fellowship. There are both kinds. Honest people do not make common cause with churches, political parties or world peace organizations unless they are in accord with the basic purposes set forth in their standards. They do not join to subvert the cause, but join the one with which they can agree.

Guest Editorial

The Grim Reaper Stalks the Road

Of all the grim records of violence and death down through mankind's long history, perhaps the strangest and most tragic is the story of the automobile and its annual army of victims.

Since the first horseless carriage chugged noisily down cobblestone streets, more than 60,000,000 Americans — killed, crippled and maimed — have inscribed their names on what has been aptly referred to as "the dishonor roll." By whatever

name, the yearly casualty count continues its shameful, senseless growth.

Last year was no exception. In fact 1963 claimed the dubious distinction of being the worst single year in the history of "highway safety." During its twelve months, automobile accidents were responsible for more deaths than the U. S. armed forces suffered in the entire Korean War.

According to an authoritative report by The Travelers Insurance Companies, the nation's traffic death toll surged to an all-time high as a total of 42,700 men, women, and children died on our streets and highways.

Incredibly, more persons have died on highways than on our nation's battlefields; more have been injured in auto accidents than in all the world's wars combined.

This roll call of highway fatalities is no secret document hidden from the public gaze. In newspapers and bulletins, legal and police reports, in courtrooms and judges' chambers, the names on the dishonor roll and their innocent victims are made known to all. And not the names alone, but the catalogue of their deeds; driving while drunk, speeding, violating the rules of the road, failure to dim lights, driving on the wrong side of the road, etc.

What is the solution to this national disgrace? Obviously, no one has found it to date. Statistics, pledges, and slogans have seemingly had little effect on the American public. None of these have brought about lasting improvement in any segment of the basic problem.

Perhaps no significant improvement can be expected until the great majority of us learn to look upon the problem as a personal challenge rather than one which is primarily up to the other fellow!

SABBATH RALLY DAY

May 16, 1964

Theme: "God's Abiding Sabbath for Our Changing World"

One of the greatest benedictions of the Bible sets forth the Trinity and the three unparalleled features of Christianity, according to Alfred Kube, a Sabbathkeeper of Australia, expounding —

Father, Son, and Holy Spirit

"The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all" (2 Cor. 13: 14).

Here we see the character of God as the loving heavenly Father, "Our Father who art in heaven" (Matt. 6: 9). "For God so loved the world that he gave his only begotten Son, that whoever believes in him should not perish but have eternal life" (John 3: 16). "As a father pities his children, so the Lord pities those who fear him" (Ps. 103: 13). "Have we not all one Father? Has not one God created us? Why then are we faithless to one another, profaning the covenant of our fathers?" (Mal. 2: 10). "For you did not receive the spirit of slavery to fall back into fear, but you received the spirit of sonship. When we cry, 'Abba! Father!' it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him" (Rom. 8: 15-17). "See what love the Father has given us, that we should be called children of God; and so we are" (1 John 3: 1). Of course, only true Christians are heirs of God. All unrepentant sinners are enemies of God. They perish in the last judgment (Rev. 20).

Here in this verse we see the character of Jesus Christ as the Son of God and brother of all men. "In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father" (John 1: 1, 14). Jesus Christ after being conceived of the Holy Spirit and born of the virgin Mary, "advanced in wisdom and in stature, and in favor with God and men" (Luke 2: 52). "For it is fitting that he for whom and by whom all things exist, should make the pioneer of their salvation perfect through suf-

fering. For he who sanctifies and those who are sanctified have all one origin (from the Holy Spirit). That is why he is not ashamed to call them brethren" (Heb. 2: 10). Again, only true Christians see in Christ the Son of God and brother of all men, because He died for all men and was risen as the Son of God.

Here we see the character and work of the Holy Spirit. Before Christ died for all men, He said to His disciples: "It is to your advantage that I go away. For if I do not go away, the Counselor will not come to you; but if I go, I will send him to you. And when he comes he will convince the world of sin and of righteousness and of judgment: of sin, because they do not believe in me; of righteousness, because I go to the Father, and you will see me no more; of judgment, because the ruler of this world is judged" (Jn. 16: 7-11). Again, only true Christians are temples of the Holy Spirit (1 Cor. 6: 19, 20).

Therefore this is the great blessing which we Christians offer to all men: "The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all" (2 Cor. 13: 14).

Library Values Sabbath Recorder

J. J. Edwards, Th.D., librarian and professor at the Conservative Baptist seminary of Denver, requesting a missing 1963 copy, writes:

"We are deeply grateful to you for supplying us with copies of the Sabbath Recorder. Because we value the magazine so highly we are reluctant to see any volume incomplete, particularly because we bind so many of our magazines when the volumes are complete."

Neo-Orthodoxy and You

By John A. Conrod,
Pastor of the Kansas City Church

It is the writer's firm conviction that the members of our Seventh Day Baptist churches should be given the opportunity to view in their entire scope, certain modern beliefs that are being held by professing Christians. This article is not written to affirm or reject the views herein stated but it is desired that a clearer understanding can be reached.

Due to the wide scope of these views, the generalities used in this article will not reflect every belief of every person. It is hoped that with the liberty of conscience we believe in, each reader will weigh these views as he is guided by the Holy Spirit.

At the time of the Reformation, which gave renewed light to the Christian world, there was also a movement afoot called the Renaissance. It gave renewed light to the secular world. This movement, quite often called Humanism, worked side by side with the Reformation to deliver their world from ignorance. It has often been said that there could not have been a Reformation without the Renaissance or a Renaissance without the Reformation.

Around the turn of the century the Humanistic view ceased to be held as a separate but complementary view to orthodox Christianity and began to overwhelm it. This was initially caused by an undermining of the belief in the Bible by the evolutionary theories of Charles Darwin and others. The desire to reconcile these theories gave rise to what is often termed modernism — the belief that man can so strive to better himself as he seeks truths from all sources that one day he will finally attain godliness; the Bible being put on a plane of importance no higher than any other source of truth, and inspiration being inherent in the searcher.

This school of thought grew rapidly as the world itself appeared to verify the

References used in preparation of this article: Church Dogmatics by Karl Barth, The Epistle to the Romans by Karl Barth, The Nature and Destiny of Man by Reinhold Niebuhr, Neo-Orthodoxy by Charles Ryrie.

belief. When the world was plunged into one world war after another, many became disillusioned with this belief, having decided that man was not capable of pulling himself up by his own bootstraps after all. There do remain those who still hold that they can find truth and godliness themselves even if the rest of mankind apparently is not able to, but those who did desert the modernist ranks turned to the Bible for authority. They accepted the doctrines that solved their perplexity but refused to accept that which they felt was unscientific and naive. This school of thought has since been termed "neo-orthodox" or new-orthodox, because it is felt that they have taken a new, realistic approach to the old orthodox idealism. They state it this way:

1. They believe that God created the world but they reject the Genesis account, as not being factual.
2. They believe in the atonement of Christ's death on the cross but they don't believe in the necessity of it.
3. They believe that the Resurrection opened the way to God but they don't believe what actually happened at the tomb really matters.
4. They believe in the second coming of Christ but they don't believe in a literal kingdom.
5. They believe in many scriptural truths but they reject the scriptural facts concerning these truths.

Each time a scriptural truth, no matter how theologically sound and meaningful, appears to be out of harmony with scientific reason they will reject what is stated in the Scripture to be fact. The "why's" of theology are accepted but seldom the "how's." They still hold the modernist view that godliness can be reached by quest and reason and not by "blind faith."

The question remains — "Can we really believe anything by simple faith?" For those of us who accept the Bible as inspired of God, the answer is very clear — "Without faith it is impossible to please God" (Heb. 11: 5).

3206 Oakland,
Kansas City, Mo.

Reports of Missionary Pastors for the Past Quarter

Rev. Kenneth B. Van Horn,
New Auburn, Wis.

Lay leader Albyn Mackintosh of Los Angeles was with the New Auburn church for a series of revival meetings March 27-April 1. Pastor Van Horn writes: "I feel that we have truly had a wonderful revival." Requests have been "received for the establishment of a couples club — Bible study group. . . . One of the apparent outgrowths of the revival meetings is the willingness of the people to become concerned with the children (especially) of several families tributary to us, and to consider a car-pool or something of like nature to make it possible for these boys and girls to receive some good Christian training. May God be praised for this revived concern amongst our people."

The young people have completed a project of purchasing a mimeograph for the church. Two other projects are underway in the form of funds "for additional landscaping around the church and funds for aiding some of the youth to go to Camp Wakonda."

Rev. Marion C. Van Horn,
Texarkana, Ark.
(Shepherding Pastor of S. W. Field.)

Pastor Van Horn reports having traveled 6,491 miles during the past quarter. The Arkansas pastors held meetings in Little Rock on January 26 and in Arkadelphia on February 23. He made a trip through Texas, visiting San Antonio, among other stops and made contacts with Sabbathkeepers.

Much time has been and is being given to making plans and arrangements for the Missionary Pastors Institute to be held in the Little Rock, Arkansas, area May 4-9, 1964.

Rev. Paul B. Osborn,
Little Rock, Ark.

Pastor Osborn is assisting Pastor Van Horn in making arrangements for the Missionary Pastors Institute, having helped to locate a camp site for a part of the

sessions of the Institute. The weekend meetings will be held with the Little Rock church.

Visitation evangelism has begun again by the Little Rock church members. During the past quarter 4,181 tracts and 622 Sabbath Recorders have been distributed. (This includes tracts taken from downtown racks.)

Rev. Leslie A. Welch,
Berea, W. Va.

Brother James Mitchell, evangelist from Little Rock, Ark., assisted the Ritchie church in evangelistic meetings the first of April. "Advertisement of our evangelistic effort was given front page in Ritchie Gazette, inside page Pennsboro News, a few posters put up, and TV announcement made from Weston."

Five meetings for the Advance Program have been held with interest.

Rev. Ralph Hays,
Metairie, La.

Pastor Hays reports that four young men assist the pastor in visiting and calls at hospitals, etc. They also help with mid-week prayer meeting. The Metairie church plans to build a new house of worship. The young people pledged \$500 towards a project estimated to cost \$11,000 for material. They plan to use voluntary labor as much as possible.

Rev. S. Kenneth Davis,
Daytona Beach, Fla.

Pastor Kenneth Davis reports a "six-meeting-two-weekend revival with neighborhood visitation, personal calling on friends, distribution of over 1,000 invitations. People are already talking about the next one." Church members asked stores to put up signs advertising the revival meetings that were being held.

A special committee was appointed to make an evaluation of the plan of striving toward becoming self-supporting by increasing annually the church's share of the pastor's salary. The committee recommended an extension of this plan.

Rev. Wayne C. Maxson,
Farina, Ill.

After several meetings of the Advisory Committee of the Farina Seventh Day

Baptist Church plans were made and efforts begun "to share our faith, our concern, and our church life with those who may not know of us."

During the quarter ending March 31, 1964, the church has carried on a series of ads in the local paper. Samples of these terse and interest-catching ads were sent by Pastor Maxson with his quarterly report. Such subjects as: "Who Are Seventh Day Baptists?", "Ever Hear of Seventh Day Baptists?", and "Has the Sabbath Been Changed?" were among the items published, with good interest resulting.

Rev. C. Fred Kirtland,
Hammond, La.

Pastor Kirtland writes as president of Southwestern Association that plans are being made for the Hammond Seventh Day Baptist Church to serve as host to that Association, meetings to be held in June. The Diamond Jubilee of the Hammond church will be held in connection with the meetings. Pastor Kirtland has accepted the call of the Paint Rock Seventh Day Baptist Church and expects to begin services there on July 1, 1964.

Missionary Leon Lawton Reviews Services

"Another quarter has ended. Enclosed you will find my quarterly report. Though the emphasis of my work has changed somewhat, I still manage to keep busy with the various activities I am asked to participate in, mostly on an advisory basis. My direct participation is now limited to the following:

Chairman, Budget Administrative Board, Crandall H. S. Committee, Music Committee, Kingston Church

Member, Conference Executive Council (recognized ordained minister) Directors, Jamaica S.D.B. Conf., Inc. — serve as secretary too.

Teacher, Jamaica Theological Seminary (2 hours a week); special New Testament Survey class (6 Monday nights, 2 hours each)

Member, Advisory Council, Inter-Varsity Christian Fellowship, Kingston Seventh Day Baptist Church

Ex-officio, Conference Board, Planning Commission, Board of Christian Ed., etc. Missionary to Jamaica representing the Seventh Day Baptist Missionary Society

"This quarter has seen a twofold advance in local responsibility — those given duties are stepping into them more assuredly and doing well, and there is evidence of concern about certain needy matters and vision on the part of some to seek solutions to them. 'We can and will do it' seems to be the new and growing atmosphere and we praise the Lord for this!

"This includes a slight awakening in the Crandall High School sector too, with members of the Board of Christian Education sensing that the school can be improved and seeking their rightful place to help bear this planning and responsibility more fully through their place on the Crandall High School Committee.

"The question of pastoral adjustments this year is being squarely faced by the Planning Commission and new ideas have been put forth and are being worked out to improve the situation.

"As a member of the Kingston church preaching appointments have been filled at their request."

In addition, the report shows that Pastor Lawton has preached 12 sermons in the churches "of the Jamaica Conference at their request," has conducted 2 prayer meetings, led 8 Bible studies, carried out 34 visiting and counseling appointments, and attended 30 meetings as an adviser.

Special Issue Next Week

It is confidently expected that it will be possible to publish next week (May 11) the special issue which we have been mentioning. It will be full of interesting articles but will omit local news, departments, and dated material. Done in two colors with a new page arrangement by the guest editor, the Rev. Donald Richards, this is a bonus issue for regular subscribers and a hand-out tract for those who have placed advance orders. There will be another special issue the second week of November.

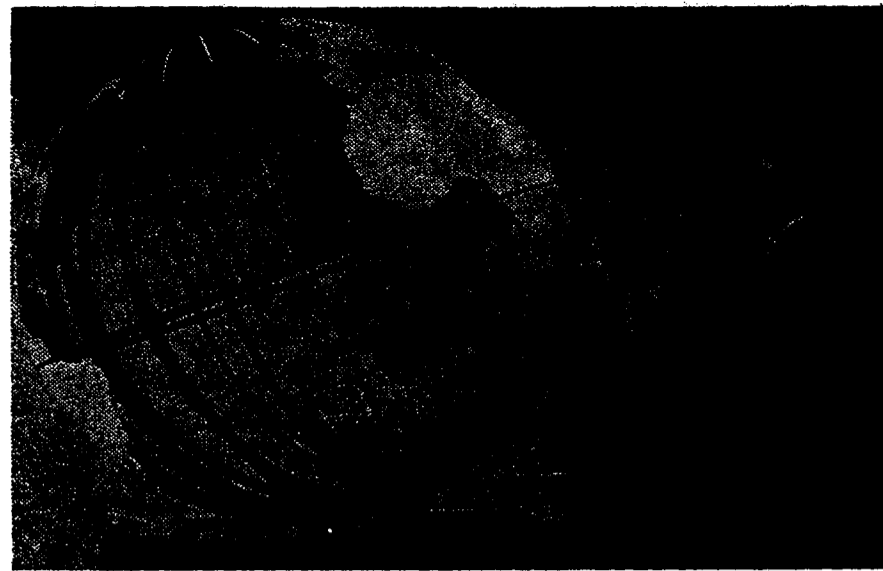
A Day at the Fair

By the Editor

The New York World's Fair has more emphasis on religion than any such fair has ever had, yet the over-all atmosphere is anything but religious. It is probable that many of the millions upon millions who attend during the two years will pass by the religious displays with only a glance because they will be bent on pleasure or worshiping at the footstool of the latest applications of science to modern living.

On the other hand, the great fair purposely presents to the thoughtful person, whatever his country, an opportunity to think about the spiritual side of life. Churches in general have responded to the challenge of preparing costly displays and are manning their booths or pavilions with qualified people. It was the writer's privilege to attend a meeting of the national Religious Public Relations Council held in one of the theatres of the Mormon Pavilion on the third day of the fair. Here representatives of the principal religious pavilions explained the purpose and content of their displays. The Rev. Dan Potter of the Protestant Council of New York, for instance, stated that the objective of the Protestant Pavilion was to interpret the relevance of the Christian faith to man in today's world. Later it was possible to take a quick look at most of the booths in the Protestant Pavilion; to tour the elaborate Mormon Pavilion and the tastefully conceived Christian Science Pavilion and the \$3,800,000 Vatican Pavilion; to talk with attendants at the Billy Graham and the Sermons from Science Pavilions. Two others, the Wycliffe Translators and the New York Bible Society buildings were not visited.

Certain observations can be made. With one or two exceptions the denominations exhibiting in the Protestant Pavilion seemed to avoid any show of zeal for their cause. They do seek to tell their story attractively and briefly with the aid of color and audio-visuals. The Church of Christ does this and more. It attempts to maintain continuously a staff of ten distinctive-dressed attendants. Most other booths,



Ralph Cullen, left, of Minneapolis, and Dan Piatt, director of the Billy Graham Pavilion at the New York World's Fair, was responsible for the world globe shown here. The globe, revolving once per minute, stands in the pavilion lobby and shows the 175 cities in which Dr. Graham has conducted crusades in the past 15 years and the more than 900 cities from which his Hour of Decision program is broadcast each week.

except those selling something, had not more than two or three. The Baptist booth serving six conventions normally has but one attendant.

The Catholic Pavilion with its highly publicized and beautifully displayed sculpture, the Pieta, conveys the Catholic message more by symbols and atmosphere than by message, although there is a chapel on the second floor where many people go for brief private devotions after making the circuit of the Old World displays. On that particular afternoon it appeared that far more people were making their way through the Vatican Pavilion than the Protestant. Perhaps that is to be expected. Catholic people are trained from childhood to pay their respects to the symbols of their faith. Protestants, who make this more a matter of choice, believe that they carry their faith more consistently through all their daily activities.

It can be said that the aggressive, evangelistic, or missionary displays are of two kinds, the evangelical and the unorthodox. Of the latter it appears that the Mormons and the Christian Scientists are spending vast sums of money and conducting programs definitely geared to making converts, although their representatives at Public Relations Council played this down. The Mormon Pavilion is staffed

with thirty "missionaries," mostly young men trained to present in a pleasing way the things that make Mormonism different from the Evangelical faith. One little display illustrates this difference. Two pedestals topped with identical glass cases stand prominently side by side; in one is the Bible, in the other the Book of Mormon. In the well-staffed Christian Science Pavilion (attracting far less people) there are also two books displayed in strikingly similar fashion. But here the book that takes a position of equal rank with the Bible is Mary Baker Eddy's book *Science and Health*.

On the other hand, there are two non-denominational pavilions which are characterized by evangelistic purpose. The Billy Graham auditorium shows a special evangelistic film every hour which may be heard in any one of seven languages, emphasizing that Christ is not just for the West but for the whole world. Counselors are available to help people who have seen the film find Christ. Already in the first two days many decisions had been made by people from various parts of the U. S., and hometown churches had been notified for follow-up work. The director of the Sermons from Science Pavilion stated that its program of motion pictures and live demonstrations was similar to the very popular program at the Seattle World's Fair. He illustrated the evangelistic thrust with a story from Seattle. (It is too early yet to get similar stories from this pavilion.) A young student with a scholarship to Massachusetts Institute of Technology was observed sitting through two consecutive shows. When approached by one of the counselors, he stated that he wanted to be left alone, that he came there for the science, not the sermon or religion. They left him alone except to bring him a sandwich at noon. He stayed all day and at the end of the day voluntarily made a commitment of his life to Christ.

Christian people have contributed liberally to the construction and programming in these pavilions in the confident hope that what is presented here to the world will bring people to a saving knowledge of Christ and an appreciation of the church in its local and denominational form.

Senator Randolph Recovers

Senator Jennings Randolph (Seventh Day Baptist from West Virginia) was welcomed back on the Senate floor on April 9 after an absence of six weeks. The *Congressional Record* of that date quotes the personal remarks of many of his colleagues and his response to their good wishes and words of appreciation. He had undergone delicate eye surgery to repair a detached retina, and came back to duty although still unable to read (as of April 20). During the time of his recovery it is noted that he held himself in readiness to respond to a roll call if his vote was needed on important matters.

Mr. Randolph said in part:

"Mr. President, I am gratified by the very gracious and generous comments of my colleagues in the Senate.

"It has been approximately six weeks since I sat at this desk in the Senate Chamber. It is not appropriate, nor is it my desire, to indicate the seriousness of the surgery which I underwent.

"I found time for meditation. One lies perfectly quiet on his back for days before and after the operation. The patient's eyes are tightly covered and he is not allowed to turn either to the left or to the right. He has no opportunity to see. So in the quietness and in the darkness of those uncomfortable days and nights, even a Senator can meditate, and I have done much of that.

"The doctor told me today, on my way to Capitol Hill, that it will not be many days until I will be able to perform the active duties of a Member of this body."

Historical Society Annual Meeting

The Annual Meeting of the Seventh Day Baptist Historical Society will be held at 11 a.m., Sunday, May 17, 1964, in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J. All members authorized under the by-laws have voting privileges, and all interested friends are cordially invited to join in the consideration of the society's work.

Albert N. Rogers, president,
Frederik J. Bakker, secretary.

Ministers Conference Questionnaire

Any Seventh Day Baptist minister who has not returned his answer to the questionnaire regarding the dates and place of the 1965 Ministers Conference is urged to do so now.

Dedicated Service

Miss Martha Babcock of North Loup will work on the staff of the Mid-Continent camp in July. Stephan Saunders will work at Camp Harley and be on the Vacation Church School staff at First Genesee.

Rocky Mountain Camp

The dates for the Rocky Mountain Camp for Seniors have been set for July 12-19. The Rev. Duane L. Davis, pastor of the North Loup church, is the director.

Jamaica SDBYF

(From a letter written by the Rev. Leon R. Lawton, S.D.B. Missionary to Jamaica)

The Board of Christian Education (Jamaican) is seeking to revitalize the Youth Work in our churches. . . . At a recent meeting they suggested that the national body be known as "The Jamaica Seventh Day Baptist Youth Fellowship," and a tentative constitution was worked out for further study and consideration at the next meeting of the board. It is good to see this concern and action! Your prayers, and those of the brethren in America, are needed and appreciated.

Teacher Shortage

(From News Notes of the Commission on Higher Education, NCCC, March, 1964)

"The January 18 issue of Saturday Review has some comments on the reputed teacher shortage. We have been led to believe there is a nationwide teacher shortage of 120,000 to 140,000. These figures are misleading, says the editorial. "There is no current demand for this number of teachers beyond the available supply. . . . Today the number of teachers who hold

some kind of legal certificates and are willing to teach approximately equals the total number of jobs available in the nation. But there is a serious imbalance between the kinds of jobs available and the kind for which teachers are prepared. . . . The problem seems to be that too many people are preparing to teach in secondary schools, when the greatest need is in the area of elementary. Thus, in 1963, 60% of the vacancies were in elementary schools, but only 40% of new teachers were prepared to teach at this level. Sixty per cent of the graduates were prepared to teach in high school. There is a shortage of teachers in some subjects, but an oversupply in others. There is an oversupply in men's physical education, and in social science teachers. There is a shortage of women teachers of health and physical education, English teachers, and teachers of mathematics, science, and foreign languages. The editorial ends by saying that prospective teachers whose qualifications are exceptionally high will always be able to find a job. 'But a beginning teacher can no longer expect to find exactly the job he wants. Employers in the more attractive schools are now in a position to be selective.'"

News Notes also reports, "The latest word on higher education faculty salaries shows that the median wage for a professor is \$11,300; for an associate professor, \$8,900; for an assistant professor \$7,500; an instructor, \$6,100; president, \$27,250."

Sabbath Rally Day in the Western Association

May 16, 1964 has been designated Sabbath Rally Day. Traditionally the Western Association churches have enjoyed a pulpit-exchange Sabbath on that day. The Missionary-Evangelism Committee of the Association has announced the following schedule of pastors and available ministers:

- Hebron Herbert Saunders
- Little Genesee Rev. Victor Skaggs
- First Alfred Rev. John Holmes
- Alfred Station Rev. Rex Zwiebel
- Independence Rev. Ernest Bee
- Buffalo Rev. David Clarke
- Richburg Rev. H. S. Warren

— The Richburg Inspirer

Seminary Alumnus Asks Thought-Provoking Questions

The new editor of "Theology News and Notes," James Hewett, an alumnus of Fuller Theological Seminary ('58) is quoted here to stimulate thinking, analysis, and action.

As I keep my ear to the ground I hear a great deal of talk about the contemporary role of the ministry in specific and the role of the Church in general. As I read it, there seems to be a growing sense of disquiet with the accepted and traditional forms and approaches that have encrusted themselves on the Church since the Reformation.

There is talk of revolt against the proliferation of meetings, against the virus-like spread of committees, against the cancerous spread of the organizational monster. Perhaps some of you have read Parkinson's Law by C. Northcote Parkinson and have observed the pointed relevance of his theories of organizational operation as they have now manifested themselves in the Church.

If ever self-analysis was in the wind, it is today. The question I ask — "Is this trend a healthy sign of renewal, or is it merely uneasy preoccupation?" Obviously, we would not be so all-fired interested in kicking over the traces if the old methods were paying off.

One manifestation of this disenchantment is the resurgence of the store-front church in the urban slums and depressed areas — and sponsored by some of the more staid denominations. I get all excited when I read of some of these switch-blade operations, thinking "Ah, here at last is that flowering of first century Christianity that I have been looking for." But then I read on — and I find that it is not only the forms that are being thrown out, but also the unpalatable content of the Gospel. Too much seems to have suffered in the quest for renewal. And I wonder how much of this is inspired by a genuine desire to communicate effectively to modern man and how much of it is mere accommodation to the lowest common denominator of man's contemporary expression of his perennial predicament.

But then, what do you think?

Western Association Churches Plan Extended Meetings

The Little Genesee, N. Y., church under the leadership of student pastor Herbert E. Saunders has announced an Evangelistic Preaching Mission May 4-9 with the Rev. Charles H. Bond of Shiloh, N. J., as the guest evangelist. The sermon topics listed in the advertising folder are: "Searching for a Vital Religion," "The Second Touch," "When Down Is Up," "Locked Out," and "Learning Obedience."

The threefold purpose, common to most such public meetings is (1) To bring the message of God's love to those who have not discovered for themselves the joy of Christian living; (2) to challenge already-committed Christians to new and deeper levels of fellowship with, and service for, both God and man; (3) to encourage all who may be carrying heavy burdens of disappointment, sorrow, or human weakness.

The Richburg Inspirer announces special meetings in that church. The Rev. Ernest K. Bee is pastor. The time of their special evening meetings is June 4-6 and the guest speaker, the Rev. Clifford W. P. Hansen of Salem, W. Va. Details of the services and results seen may be available later.

Summer Assistants in Pastoral Work

Church bulletins and letters make it possible to present at least a partial list of churches which have been successful in engaging summer assistants.

Glenn Warner, a seminary student on the East Coast hailing from the Verona, N. Y., church will be employed by the Riverside, Calif., church.

The Rev. O. A. Davis, sign painter and Gospel worker of Phoenix, Ariz., will assist in the work of the Los Angeles church, as he has done before a number of years ago.

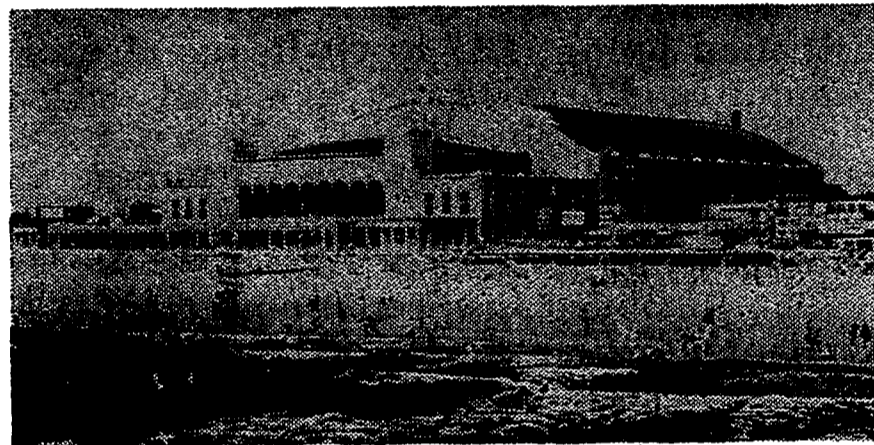
Battle Creek announces that Mrs. Betty Enos, a resident of Little Genesee, N. Y., has been called to assist the pastor as a summer worker.

The Shiloh, N. J., church has invited John Camenga of Beaver Dam, Wis., who is just finishing his freshman year at Salem College to work for six weeks with the Vacation Bible School, camps, and other

summer work of the church. He is reported to have done considerable preaching for the pastorless Lost Creek church.

Other churches will have the assistance of volunteer workers by arrangement with the Board of Christian Education. There are a few churches that still think of abbreviated church services during the summer. Those who employ summer assistants look upon the school vacation period as a time for extra outreach. All of the churches mentioned above are involved in providing camp or Bible School programs.

Convention Hall Atlantic City



Here Seventh Day Baptists will join other Baptists of six Conventions on May 22-24 in the largest Baptist meeting ever held in this city (or perhaps in the world). Here throughout the preceding week our people will maintain a 20-foot booth featuring our history, our literature, and our missionary work. Here there will be an opportunity on Sabbath afternoon for all of our people to get together between sessions for a brief time of fellowship (probably in the Ballroom). Here a great program will be presented which has been in preparation for more than a year, including a stupendous oratorio Sabbath night and closing on Sunday afternoon with a message by Dr. Billy Graham.

SABBATH SCHOOL LESSON

for May 16, 1964

Alcohol in a Complex Society
Lesson Scripture: Romans 13: 12b-14;
14: 13-21.

SABBATH SCHOOL LESSON

for May 23, 1964

Demands of Christian Citizenship
Lesson Scripture: Romans 13: 1-7;
1 Peter 4: 12-16.

Fraternal Delegate to American Baptist Convention

Our General Conference received a request recently from officials of the American Baptist Convention to send a fraternal delegate to their annual meeting at Atlantic City May 18-22. The Rev. J. Paul Green, Jr., of the Marlboro, N. J., church was appointed by President C. Rex Burdick and will represent Seventh Day Baptists on this occasion.

Recorder Comment

Others Appreciate Our Paper

From time to time some of the many people outside our denomination who regularly receive the Sabbath Recorder comment on articles that appeal to them. Recently such a comment came from the home office of the Far East Broadcasting Company at Whittier, Calif. The director of publications had noted references in a March issue to our interest in mainland China and added: "My personal compliments on the Recorder. It is really enjoyed, particularly the format, missions emphasis, and Christ-centered ingredients."

NEWS FROM THE CHURCHES

DE RUYTER, N. Y. — Mr. Frank Taylor, a resident of Cortland who recently visited the Union of Soviet Socialist Republics, spoke on his trip to and showed slides of that country April 4, 1964, at the De Ruyter Seventh Day Baptist Sabbath School social. The program was very well received by the crowd which nearly filled the church.

On April 18 our pastor preached in his turn at the Syracuse church at two o'clock in the afternoon, making the trip after our 11 o'clock service. He was accompanied by the De Ruyter Youth Fellowship which provided the special music.

— Correspondent.

MARLBORO, N. J. — We opened our year "Going About Our Father's Business." At our business meeting, with a dinner at the church, we elected the fol-

lowing officers: moderator, Leland Cobb; clerk, Mrs. Paul (Mary C.) Lewis; treasurer, Jonathan B. Davis. We revised the by-laws to take effect next January. Duties of committees are spelled out, combining some for more effectiveness. Mrs. Jonathan (Lucy R.) Davis (address Shiloh) was appointed chairman of a Hospitality Committee, to house those of the Eastern Association wishing to stay in this area during the Baptist Jubilee Celebration held in Atlantic City, May 22-24.

We are very happy to welcome several new members into our church.

In observance of Brotherhood Week, our Ladies Aid entertained the ladies of the Haven Methodist Church. The Young Married Couples Class entertained the Young Couples of the Gouldtown Methodist Church at a social held in the church. (Gouldtown is a rural Negro community within the West District).

Our young people took charge of the church service on Youth Day. Those who gave the messages were Sharon Davis, William Lawrence, and Carol Peterson. Their words were an inspiration to us all.

We observed "One Great Hour of Sharing" with a Meal of Sharing in the church basement. We had a guest speaker, good attendance, and offering.

Pastor Green is taking a course on, "Job and the Problems of Suffering" at Crozer Theological Seminary, Chester, Pa.

We received a wonderful blessing when the Rev. C. Rex Burdick (president of General Conference, and former pastor here), brought the message at our Joint Communion Service. The Shiloh folks joined us, making our number 250.

We are anticipating a busy and fruitful summer with Bible School and camp programs in full swing.

— Correspondent.

PLAINFIELD, N. J. — At our annual meeting April 5, moderated by Pastor Dickinson, Reuben Simons was appointed an elder of our church. He was ordained in Bermuda in 1939. Frederik Bakker was re-elected trustee for five years. Others elected were: William Armstrong, moderator for one year; Mrs. L. H. North, clerk; L. H. North, treasurer, and Mrs. Henry Poulin, assistant treasurer. A total of 55

members were appointed to the five service committees.

The Fellowship Committee, assisted by the Youth Fellowship, served a delicious supper, the proceeds of which (\$29) went to the camp fund. Guests at the supper included the Rev. and Mrs. Victor Skaggs, Mr. and Mrs. Edward Sutton and quite a few others. The Rev. C. Rex Burdick, Conference president, spoke on Conference plans.

At the Sabbath School annual meeting March 29 Mrs. L. H. North was re-elected superintendent, Fred Bakker assistant, and the other officers remained the same.

Friday evening, March 27, five young people were baptized. On Easter Sabbath the choir sang four anthems, including the "Hallelujah Chorus."

Members of our Youth Fellowship participated in the Easter sunrise service at Washington Rock, sponsored by the Council of Churches. They also helped to plan the service.

After church on March 21 a covered-dish lunch preceded the Discipleship Committee's workshop on "Stewardship and Missionary Responsibility." Harley Bond led the opening devotions, and talks by Reuben Simons, Pastor Dickinson, and Charles North were followed by discussion.

For the Women's Society meeting at the parsonage April 6, seventeen members each brought a favorite dessert and the recipe for it, which added dollars to the treasury, and several pounds of weight to the participants. — Correspondent.

ALGIERS, LA. — The Lighthouse of Prayer Church received two adults into the church by testimony in 1963, Mrs. Claudette Sims and Arthur Johnson. This year so far there have been two baptismal services. In January three Sabbath School children were baptized: Cynthia Casby, Pamela Lee, and Gregory Sims. On March 28 Corrine Williams (16) was baptized. Our young people organized in January a Seventh Day Baptist Fellowship Sunshine Circle of which Mrs. Claudette Sims is supervisor and little Pamela Lee is president, Darrel Sims, secretary, and Francis Lee, treasurer. A new associate member of our church is Mrs. Dora Blizman.

MILTON, WIS. — Monday night, April 13, was the time for a very pleasant gathering at the Alpine Restaurant in Creston Park. On that date the Men's Fellowship of the Milton Seventh Day Baptist Church entertained the youth members of the church who are soon to be graduated or have recently been graduated from the Milton schools — from the college, high school, and grade school.

After a bountiful meal, Prof. William D. Burdick presented Dr. Milton D. Davis who led the company in informal singing. Charles Williams, president of the Fellowship, then spoke in welcome to the honored guests. In well-chosen words he emphasized, among other points, the importance of future education and faithfulness in any job undertaken.

Miss Judith Van Horn, a college senior nominated to Who's Who in American Colleges and Universities, responded. In her reply she stressed the value of the training received in the church from earliest years and expressed gratitude for the continued interest and encouragement given in matters pertaining to the activities and spiritual welfare of the youth membership.

The remainder of the evening's program was presented by Attorney Malcolm P. Mouat of Janesville. He described his recent trip through the East African countries of Kenya, Uganda, and Tanganyika. He told of the topography, agriculture, and other matters of interest in these countries, and also of the tribal, political, and social structure of their society. This is a great hindrance to the establishment of any central government or feeling of nationalism.

The lecture was illustrated by interesting colored slides including many pictures of the big game animals so numerous in those areas.

The ladies of the church were invited to this event. The program was both informative and helpful.

(Written by Abbie Van Horn at the request of Marjorie Burdick, Correspondent.)

Births

Thorngate.—A son, Brian Glenn, to Dr. Philip and Roma (Gallraith) Thorngate, March 10, 1964, at North Highlands, Calif.

Accessions

Alfred, N. Y.

By Baptism:
Arlene Briggs
Linda Pierce
Douglas Reid
Sharon Snyder
Christine Van Horn

Marlboro, N. Y.

By Letter:
Edward Lawrence
Mrs. Mildred Lawrence
Eddie Rae Lawrence
Betty Jean Lawrence

By Baptism:
Mrs. Lois Cruzan
Maryelin Dixey
Michael Dixey
Howard Hiles
Roy Hiles
Eric Peterson

Obituaries

Bliss.—Fred Leslie, son of Benjamin T. and Mary Jane (Crandall) Bliss, was born January 21, 1877, in Little Genesee, N. Y., and died April 2, 1964, at the St. Francis Hospital in Olean, N. Y.

Mr. Bliss attended grade school in Little Genesee and Bolivar high school. He was married Dec. 3, 1900, to Nina N. Clark in Little Genesee, N. Y., who survives. To this union were born three children: Lula Louise who died in infancy; Bernice (Mrs. Alton Bentley) of Little Genesee, and Donald B. Bliss of Allegany, N. Y. There are four grandchildren.

Mr. Bliss spent most of his life in Little Genesee as a farmer. He retired in the early 40's. He was baptized and joined the Little Genesee Seventh Day Baptist Church in 1891 and was a member until his death. He pledged his eyes to the Eye Bank.

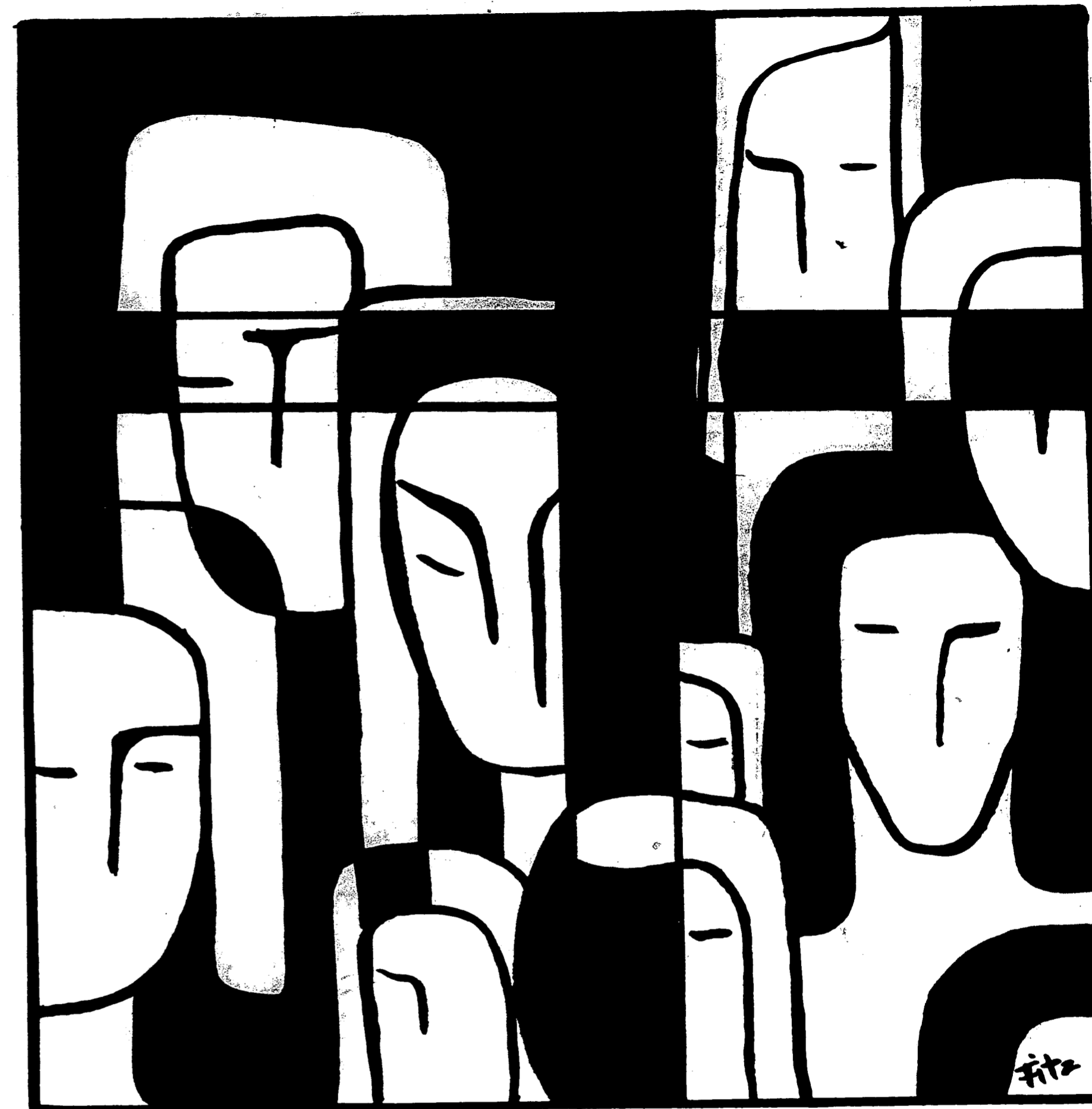
Funeral services were held in Bolivar, N. Y., Sabbath afternoon, April 4, 1964, with Pastor Herbert Saunders officiating. Burial was in the Wells Cemetery, Little Genesee.— H.E.S.

Curtis.—Alice Frair, daughter of John and Justine Chesebro Frair, was born in Hector, Pa., March 19, 1872, and died Jan. 24, 1964, at the Woman's Relief Corps Home in Oxford, N. Y.

Alice was married to Leslie P. Curtis Nov. 24, 1892. She spent most of her life in the area of Brookfield, N. Y., where she was a faithful member of the Seventh Day Baptist church and her husband was a deacon until his death July 11, 1947. Since that time Mrs. Curtis has spent some of her time with her children. She is survived by three sons: Deacon Clifton L. of Hamilton, N. Y., Deacon Gleason M. of Riverside, Calif., and Arthur H. Curtis of Whitesboro, N. Y.

The funeral was conducted by the Rev. Herbert Levoy, pastor of the Brookfield church at a funeral home in Hamilton. Interment was delayed until spring.

— Mrs. Clifton Curtis.



The Sabbath Recorder