

Accessions

Salem, W. Va.

By Testimony:
Susie May Chipps Bond (Mrs. Carroll A.)

By Letter:
Carroll A. Bond
Milton, Wis.

By Baptism:
Catherine Applegate
Kenneth Burdick
Cicki Munns
Joyce Lippincott
Jean Lippincott
Cicki Scholl
Martha (Mrs. Edwin) Shaw
Dennis Shaw
Donald Whitford
Linda Smith
Thomas Ablemann

By Letter:
Jared Van Horn

Marriages

Bond-Chipps.—Carroll A. Bond and Mrs. Susie May Chipps, both of Salem, W. Va., were united in marriage in the home of Leland Bond, Clarksburg, W. Va., March 27, 1964.

The ceremony was performed by the Rev. C. W. P. Hansen.

Maltby-Miniere.—Allan Monroe Maltby, son of Rev. and Mrs. Leon M. Maltby of Plainfield, N. J., and Sandra Miniere, daughter of Mr. and Mrs. Matthew Miniere of Hagerstown, Md., were united in marriage at Plainfield, June 6, 1964. Their home will be in nearby Highland Park.

Births

Conrod.—A son, Philip Lee, to Pastor John and Joyce (Day) Conrod, May 27, 1964, at Kansas City, Mo.

Obituaries

Ochs.—Margaret, daughter of Glen and Ava C. Johnson, was born May 23, 1910, in North Loup, Neb., and died following a brief illness, at Methodist Hospital, Madison, Wis., May 12, 1964.

Baptized at North Loup in 1923 by the Rev. Herbert L. Polan, she became a member of the North Loup Seventh Day Baptist Church. After attending Milton College she taught school for two years and was married to Theron Ochs of Milton, Wis., Oct. 3, 1936. In 1938 Margaret joined the Milton church where she was a faithful member until her death. She served as church clerk, superintendent of the cradle roll department, teacher in Sabbath School, was an active member of the Women's Circle and also served on the church board of trustees.

For the past year the Ochs family has lived in Eau Claire, Wis., and they attended the New Auburn Seventh Day Baptist Church.

Surviving are: her husband; a daughter, Carol, in nurses training at Madison, a son, Phillip, at home; a sister, Mrs. Winch, Massachusetts; two brothers, Ed Johnson, Kansas City, Mo., and Roger, Emporia, Kan.

Funeral services were conducted by the Rev. Elmo Fitz Randolph in the Milton Seventh Day Baptist Church on Sabbath, May 16. Interment was in the Milton cemetery.—E.F.R.

Crandall.—Amy Sanford, daughter of Albert and Lina Barber Sanford, was born June 28, 1881, in Little Genesee, N. Y., and died May 29, 1964, at her home in Little Genesee.

She spent her entire lifetime in Little Genesee. She was married in 1903 to Albert Crandall who died in 1943.

She was baptized and joined the Genesee First Seventh Day Baptist Church July 9, 1892, and was a faithful member until her death. She was a member of the Sunshine Society.

Surviving are two daughters, Mrs. Carl Polen of Little Genesee, and Mrs. Gerald DeGroff of Kenmore, N. Y.; two brothers, John Sanford of Poughkeepsie, N. Y., and Mark Sanford of Little Genesee; five grandchildren and five great-grandchildren.

Funeral services were conducted by her pastor, Herbert E. Saunders. Burial was in the Wells Cemetery, Little Genesee.—H.E.S.

Stringer.—Leman Huffman, son of William and Mary Kelly Stringer, was born Oct. 2, 1882, in Pulaski, Ill., and died of a heart attack in his home April 13, 1964.

Coming to Milton, Wis., for his education, he was graduated from Milton Academy in 1906 and from Milton College in 1909. After doing graduate work in speech and voice at the University of Chicago and the American Conservatory, he became head of the Milton College Department of Music and Dramatic Arts in 1912 and held that position until his retirement in 1949.

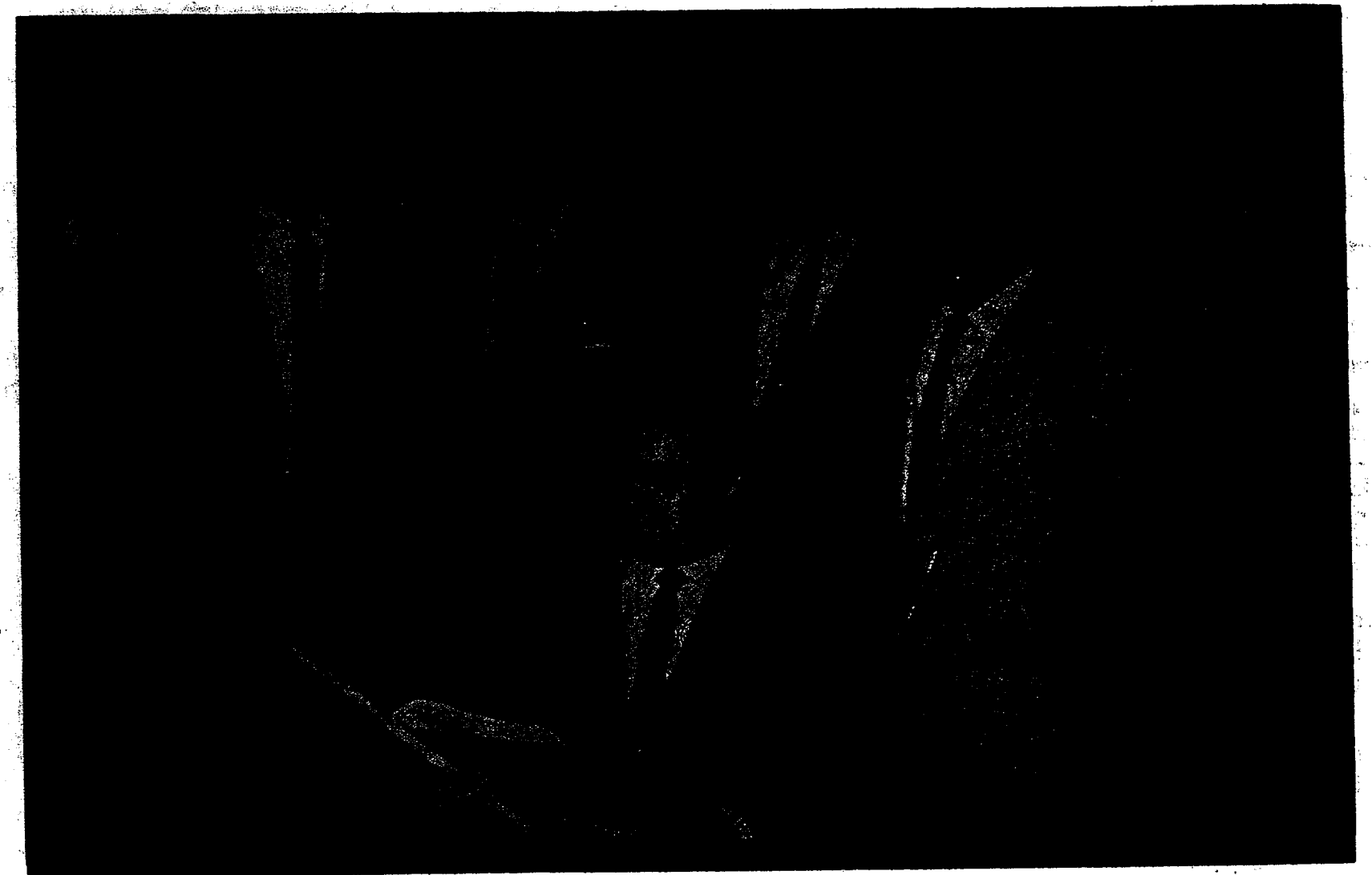
In June, 1911, he was married to Ruth Zinn in Farina, Ill. They celebrated their golden wedding anniversary at college commencement time in 1961.

Leman was baptized at Milton by his uncle, the Rev. M. B. Kelly, in 1903, and affiliated with the Milton Seventh Day Baptist Church. From 1923 to 1962 he was chorister of the church, directing the music of General Conference on several occasions. He also was church president, chairman of the finance committee, Sabbath School teacher, and a member of the camp planning committee. He served the Conference Young People's Board as president and treasurer.

Surviving are: his wife, one daughter, Mrs. Boyden Crouch; and one grandson, Robert Crouch, both of Phoenix, Ariz. A son, William, died in his youth.

Funeral services were conducted in the Milton church on April 16, 1964, by the Rev. Elmo Fitz Randolph, assisted by Dr. Kenneth Smith of Milton College. Interment was in the Milton cemetery.—E.F.R.

The Sabbath Recorder



Ministerial Training Council

Seated at a desk in his office on the second floor of the Seventh Day Baptist Building at Plainfield, N. J., is the Rev. Victor W. Skaggs who soon will devote full time to directing the training of the ministry of the denomination, carrying out the action of General Conference and the council. The full membership was present for the two-day meeting reported in this issue. From left to right: Dr. Melvin G. Nida, Salem, W. Va., Prof. J. Leland Skaggs, Milton, Wis., President K. Duane Hurley, Salem College, Rev. Delmer E. Van Horn, Adams Center, N. Y., Rev. Earl Cruzan, Westerly, R. I. (chairman), and Dr. H. O. Burdick, Alfred, N. Y.

The Sabbath Recorder

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Member of the Associated Church Press

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How to Celebrate the Fourth

The Fourth of July falls this year once again on the Sabbath. This will receive little notice in secular newspapers but will call for some planning in families that observe the seventh day of the week. In most communities there are celebrations which many of our people, especially our young folks, like to attend. They are not often of a sort that fit well with church, religious activity and meditation, or with any rational concept of holy time. If there were question about this point, we would need only to observe that when the Fourth falls on Sunday the parades and fireworks are held on Monday in deference to the regard in which the day is held.

Parents and pastors will have to make decisions as to how to combine the best of worship and the best of patriotism on the first Sabbath of July 1964. Our Christian commitment, our church vows and the commandments of God must take precedence over the customs of men and the pleasures that accompany a national holiday. Otherwise our patriotism itself rests on shaky ground.

A suggestion coming from the president of the National Council of Churches, Bishop Reuben H. Mueller, does not answer in full the problem of Sabbathkeeping churches. However, it may be helpful even though it was not directed to such churches. He suggests in his Independence Day Message that July 4th be observed by the churches with periods of prayer, worship services, including the reading of the full text of the Declaration of Independence, and the ringing of church bells at twelve noon. Here is something that alert pastors and churches of our faith could implement more naturally than those who observe Sunday.

Let freedom ring! We who are in the minority in the matter of observing the scriptural day of worship have reason to rejoice in the freedoms guaranteed by our national Constitution. Our forefathers had their proportionate share in framing the guiding principles of the emerging nation when religious liberty and separation of church and state were clearly thought-through issues. Let us make our celebration of this Independence Day church-centered. The Sabbath is a special time for reflecting on God's blessings which we enjoy as Christian citizens.

Statement of Belief

How do Seventh Day Baptists use their Statement of Belief printed in tract form? A complete answer cannot be given but figures show an interesting trend in the last few years. To meet the light demand the Tract Board printed only about 5,000 every two years from 1952 to 1958. Then 2,500 were printed in 1960 and 4,000 early in 1961. This was during the period when some minor changes were being made and others proposed, and it was felt best not to be overstocked.

It appears that from 1961 to the present time there has been an increase in the study of our beliefs or in the distribution of the statement, or both. The records show 5,000 printed in May of '62, another 5,000 in October of the same year, 5,000 in November of '63 and the same number in June of this year. The small supply on hand was completely exhausted at the Baptist conventions in Atlantic City in May. The indication is that our people in general are more conscious of the content of our statement than for many years and are seeing the value of handing it out as a tract to those who inquire about us. The fact that the statement was strongly reaffirmed as part of an evening program at Conference last year may have contributed to the continuing demand for the pamphlet. When study leads to clear statement, strong affirmation, and consistent effort to live up to Bible-based standards the denomination shows prospect of steady growth. Any noticeable playing down of important distinctives or laxity in matters of faith and practice should likewise be taken as a warning bell that growth from the outside or from within will diminish or disappear. A denomination like ours must have strong adherence to and enthusiastic propagation of its biblical standards.

It is well to remember that our Sabbath tracts put more emphasis on our distinctive beliefs than the eleven-point statement mentioned above. These, too, must be carefully studied and faithfully distributed if the witness of our people is to be extended. Large numbers are now in the process of being reprinted to meet the anticipated demand.

JUNE 29, 1964

MEMORY TEXT

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Romans 13: 1.

EDITORIAL NOTES

Sabbath Set by Tradition

New Jersey's leading newspaper, the Newark Star-Ledger, in its Sunday edition for June 14, carried the above heading on a religion page. Dr. Carlyle Adams in the article referred to does not use the expression, "Sabbath (Sunday) set by tradition," but he implies it when he states what all students of church history ought to know, "The seventh day of the week was the Sabbath not only in the Old Testament but also for many centuries in New Testament times." He goes on to indicate what many have missed in the relation between the continuance of Sabbath and the beginning of Sunday observance:

Of course, there have been Christians down to this very day who observe the seventh day of the week (Saturday) as the Sabbath day. The Spanish Council of Elvira, about A.D. 306, included as its Canon No. 21 a decree that Sunday be regarded as a day of rest and worship. This same canon was promulgated by Emperor Constantine in A.D. 321 when he commanded all Christians to refrain from legal business in the towns, although he did permit farm labor.

Twenty-Third Psalm Has Meaning in Korea

There is one portion of the twenty-third Psalm that is a bit outside the experience of most of us. "The Lord is my shepherd" has deep spiritual meaning even for those who have long been removed from the pastoral or farm scenes of their childhood, but how can we claim fulfillment of the words, "Thou preparest a table for me in the presence of mine enemies"? This may have a literal fulfillment in Korea if the plans of the independent Sabbathkeeping missionary David G. Beattie work out.

Mr. Beattie's days are largely filled with feeding the hungry and clothing the naked. He does it partly with money and food and shipments of used clothing from

America contributed by friends (3414 E. 132nd, Tacoma, Wash.). The doling out of gifts to the most destitute is not the long-range solution. Therefore the missionary is trying to find land where these people can grow their own rice and other foods. It seems that about the only place where land is available (and that under strict supervision) is on the edge of the demilitarized zone between North and South Korea. He writes that he has looked over numerous pieces of land so close to the lines that he could hear the Communist forces talking on their intercom systems. Some would say that such fields are not the most pleasant places to try to grow food for the hungry. He is hopeful, however, that much of this land can be used for such humanitarian purposes. He asks his friends back home to pray about this, please, and adds, "May He prepare a table for us in the presence of our enemies."

Poverty Removed at Glacial Pace

Sargent Shriver, who may be called "General of the Armies" to wage war on poverty declared by President Johnson, expressed the opinion that the war could be won in ten years. Patrick Fox, a spokesman for the National Association of Manufacturers, thinks that no one should be naive enough to take the timetable literally. He notes that bureaucratic battles on poverty have dragged into a 30-year war without success and that this new war may also be expected to achieve success at a glacial pace.

Although Jesus observed, "The poor you always have with you," He did not discourage organized relief of poverty. On the occasion mentioned He was upholding those who put the major effort on doing something for Christ. It comes under the same rule as tithing — commendable but not if it leads you to neglect the weightier matters of the law, justice, mercy, etc.

Look Redeemed

A bored face is the badge of a bogus Christianity —
A radiant face is its authentic signature.
Paul S. Rees in World Vision.

Ministerial Education Council in 2-Day Session at Plainfield

by Earl Cruzan

The Council on Ministerial Education met at Plainfield, N. J., in the quarters of the Ministerial Training Center and the adjoining Board Room on the second floor of the Denominational Building on June 16-17, with the full committee and Dean Victor W. Skaggs present.

Officers were re-elected for another year with Earl Cruzan as chairman, Delmer Van Horn as secretary, and J. Leland Skaggs as treasurer. Other members of the committee are President K. Duane Hurley, Dr. Melvin G. Nida, and Dr. Harold O. Burdick.

Dean Skaggs reviewed the work of this past year and projected plans into the year of 1964-1965. Plans for the two-week Institute to be held beginning August 24 were presented with the list of those presently planning to attend. Several workers from the other Seventh Day Conferences who will attend Co-Wo-Co and Conference plan to take this course before they return to their own countries.

Applications for assistance for the school year of 1964-1965 were presented by the dean from three students: Ed Sutton and Glen Warner as fully participating students in the Center and Herbert Saunders as a transitional student between our two training programs. Action was taken on these applications according to the procedures adopted by Conference last year.

Applications for accreditation were given careful consideration.

Dean Skaggs and Earl Cruzan were authorized to prepare the Conference program as requested by the president of General Conference. Mr. Skaggs expects to move to Plainfield around July 1 and will reside in a house rented by the Council from the Seventh Day Baptist Memorial Board.

The budget for 1964-1965 to be presented to Commission and Conference was reviewed and revised in light of the present financial situation and needs as known for the year.

The matter of accreditation of ministers and also of the removal from accreditation was a matter of consideration. Several matters in this regard were referred to the Council by the Conference in session last August. Items containing recommendations in regard to these matters will be presented to Conference this year.

Approval was given for a brochure to be prepared, setting forth the work of the Center. Materials to be included were reviewed and approved. It is expected that these will be available at Conference.

Matters referred to the Council by the midyear meeting of Commission were given consideration. A continuing part of the work of the dean will be to become acquainted with the seminaries in the area of the Center; to plan toward continued theological education for both ministry and laity; and to promote greater fellowship among our ministers.

The matter of recruitment to the ministry is considered a prime responsibility of the dean and the Council. Names of those who may have the ministry in mind should be given to Dean Skaggs.

The Council on Ministerial Education adjourned at 5 p.m. on June 17.

National Council Resolution on Racial Justice Now

Adopted by the General Board on June 5, 1964

Recognizing the urgency of the Call to the Churches for Action in Race Relations adopted by the General Assembly of the National Council of Churches meeting in Philadelphia in December 1963, and

Recognizing that subsequent events in the struggle for racial justice in all parts of our nation heighten the sense of urgency and the need for decisive and continuous action,

The General Board of the National Council of Churches urges the communions comprising the National Council of Churches, councils of churches, councils of church women and of church men to help congregations create a climate of acceptance in local communities for federal civil rights legislation when it is enacted and to move vigorously to help im-

plement this legislation by every constructive and practical means.

Recognizing also the many steps the churches must take to implement in their own life and organization their pronouncements for racial justice and equality,

We call upon the member communions of the National Council of Churches, councils of churches, councils of church women and of church men to urge the local congregations not only to take the next significant step in each given local church but also to agree to work together in their communities that by a specific date all churches will have declared publicly that their doors are open for worship and membership to all people regardless of race, and that the Week of Prayer for Christian Unity in January 1967 be established as the date.

We recommend that official reports of progress be made at the Board meetings of June 1965 and June 1966, and at the Assembly of the National Council of Churches in December 1966; and that responsibility for guiding and co-ordinating this process, and for the educational task involved, be assigned to a special committee of the Commission on Religion and Race representative of the groups involved, and appropriately staffed.

Well Stated

In an editorial maintaining that the proposed Becker amendment to the Constitution does not merit support Christianity Today noted, however, the following:

"It may be that in its zeal to preserve a strict separation of church and state the court has fallen into a kind of absolutism and that its application of the First to the Fourteenth Amendment will not bear close historical scrutiny. And it may also be that its emphasis upon religious neutrality has loaded the scales for secularism and that the removal of the recognition of God through formal devotional exercises is a deprivation. Perhaps the court ought not, as some say, to have ruled on the cases. But it did rule, and the practices it removed from the schools were religious practices."

Celebrating Independence Day
in the year of our Lord 1964
we need to reflect on

One Nation Under God

By Rev. Neal D. Mills

A high school senior girl wrote: "America stands as a Giant Sequoia in the forest of nations. Her branches give shelter to the homeless and her leaves give shade to the weary of all countries. . . . The intellectual and moral fibers of her people . . . give the tree its strength. But through the tree must flow life-giving sap or the tree will be no better than a dead stump. This life-giving fluid is the spiritual life of Americans; without it America will die. . . . America was built on the first words of the Mayflower Compact, 'In the Name of God, Amen.' . . . Whatever America is today she is because her founders had faith and because they put that faith in the God of their fathers.'" (Carolyn Fritsch, *Christian Economics*, May 26, 1964).

Our forefathers who landed at Plymouth, Jamestown, and other points came seeking freedom to worship according to the dictates of their own conscience. As new communities were formed churches and schools were built from which there developed the great religious and educational institutions of which we are proud today.

One hundred and fifty-six years after the Mayflower Compact the same deep religious fervor was expressed in the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights." A sincere faith and trust in God was reflected in the closing words of self-dedication: "And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor."

Every President from George Washington to John Kennedy has recognized his dependence upon God for strength and guidance in carrying out the duties of his office. The prayers and statements of

faith and conviction of some of them have become classics in our heritage. Throughout our history we have been very definitely a religious nation.

But though we were religious, the freedom of religion had to be forged by a rather slow and painful process. While most of the colonies sought freedom to practice their own form of religion they were not willing to grant such freedom to those who differed from them. Rhode Island was founded by Roger Williams and others who were banished from Massachusetts because they insisted upon "freedom of conscience" or "soul liberty" as Williams liked to call it. When in 1643 the four colonies of Massachusetts, Plymouth, Connecticut, and New Haven formed the New England Confederation, Rhode Island was not admitted because its policy of religious freedom was considered dangerous.

Maryland was founded by Roman Catholics seeking freedom in the practice of their religion. But people of other faiths were not excluded and with the resulting variety of sects it was not always easy to keep the peace in a day when religious persecution was considered proper. Finally in 1649 the Assembly of Maryland passed the famous "Act of Tolerance" granting freedom of worship to all Christians.

By the time the Constitution of the United States was written its framers had learned from more than a century and a half of sometimes bitter experience that not only religion but democracy and the freedom of religion are vital to society. They knew that in order to insure religious freedom to all, government must do nothing either to promote or to hinder any religious organization or form of worship. This conviction is the basis of the First Amendment which states: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The restrictions of the First Amendment were extended by the Fourteenth Amendment to apply also to state governments. The rulings of the Supreme Court in 1962 and 1963, based upon these amendments, have been much publicized and much misunderstood. It may be partly the fault of news agencies that many people think that the Court ruled against Bible reading and prayer in public schools, and they are shouting for a constitutional amendment to permit such practice.

What the Court really did was to rule that state governments or school boards are not permitted to require or regulate Bible reading and prayer. It was not ruling against religion. On the contrary it said: "The place of religion in our society is an exalted one, achieved through a long tradition of reliance on the home, the church and the inviolable citadel of the individual heart and mind. We have come to recognize through bitter experience that it is not within the power of government to invade that citadel, whether its purpose or effect be to aid or oppose, to advance or retard. In the relationship between man and religion, the state is firmly committed to a position of neutrality."

Some are confused by the fact that the principle of the freedom of religion from government control was not generally practiced in colonial times when the customs and attitudes of the mother countries still had a strong influence. And since the adoption of the Bill of Rights some government-required or controlled practices have until recently gone unchallenged in religiously homogenous communities. Many public, tax-supported schools are operated by the Roman Catholic Church with nuns in uniform as teachers. Laws requiring Sunday observances have long prevailed. The Supreme Court bases its ruling not upon these practices, even though they go far back in our heritage, but upon the Constitution.

It should be noted that the Court recognizes that the Constitution does not shut God or the Bible out of public schools. Information about God may be taught and the Bible may be read and studied as literature and history, but worship must not be required nor the theology or re-

ligious goals of any institution pursued. Some people would argue that the will of the majority should prevail, but under the Constitution the rights of the majority do not include the right to use the authority or machinery of government to attain religious purposes.

It would be most unfortunate if the proposed Becker amendment or any other that would change the meaning of the First Amendment should be passed. Our forefathers were wise and farsighted when they got the First Amendment into the Constitution. It is a bulwark protecting our heritage of religious freedom. It should not be tampered with now.

The security of religious freedom rests upon the separation of church and state. Formerly this principle was not difficult to define but now with the government engaging in many health and welfare services along with churches and religious organizations many questions arise. Under what conditions, if any, should the church accept government support for programs of health and welfare or of elementary or secondary or higher education?

A. U.S. Court of Appeals has ruled that private hospitals (which includes those operated by churches or religious organizations) must, if they accept government money, be subject to government policy regarding racial discrimination. We may be sure that public funds will be accompanied by public policies, or in old-fashioned terms, "who pays the fiddler calls the tunes." Church-related colleges face some delicate and serious problems in relation to this principle.

The military chaplaincy seems to compromise the principle of separation of church and state in a way hard to avoid. A step in the right direction may be to make the National Council of Churches or similar organizations responsible for the support of chaplains. This and other projects which concern both government and church call for co-operation of church and state along with separation as far as possible. There are many problems yet to be worked out.

Marriage is another concern of both church and state. The church has its re-

religious ceremony recognized by the state and its teachings about marriage and family relationships. The state has its marriage laws. Church and state recognize and co-operate with each other but neither controls or invades the domain of the other.

Perhaps the reason that so many people are disturbed over the recent Supreme Court rulings is that they were depending on the public school to provide the religious training which they should have provided in their homes. They thought they had an excuse for their own negligence. The Court has done a service to the nation by putting the fact squarely before us that worship and religious training are the responsibility of the home and the church. It is primarily the responsibility of the home, but the church can provide a most valuable supplement if parents will make use of it. In fact few families succeed very well without the instruction and inspiration available from the church.

In spite of all our sentimental patriotism our generation seems to have lost much of its faith in the fundamental principles of democracy and religion. Some fear that freedom of speech and the press may serve to promote communism. They haven't the faith that democracy and religion can survive in a fair and open conflict. They are suspicious of any ideas not expressed in the popular political and religious phrases.

Some years ago a newspaper reporter went out on the street in Madison, Wisconsin, with a copy of the Declaration of Independence and asked for the signatures of people who agreed with its views:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights . . . That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed, that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it. . . ."

Only one out of one hundred and twelve

people approached was willing to sign his name to this declaration. The others were afraid to endorse it, some calling it too radical or even communistic.

Many people fear anything that might upset the status quo. They dare not decide for themselves whether an idea or proposal is good or bad. They condemn peaceful marches or demonstrations against war or for civil rights, even though they have no very deep convictions either way. Almost every American would say that he believes in God but that is about as far as it goes for a great many. They are not dedicated to the practice or promotion of religion.

In a parade in Moscow back in 1922 the Bolsheviks carried a stuffed image labeled "Almighty God" and at the end of the parade they burned it. They were smart. The best way to establish dictatorship and get rid of democracy and freedom is first to get rid of God. The most dangerous enemies of tyranny are the people who believe earnestly in God. Of course the Bolsheviks didn't succeed. They underestimated the power of God. We in America don't burn God in effigy; we just let Him fade out of our national and personal lives.

Along U.S. Route 22 in Pennsylvania there is a sign which reads, "Let's give our country back to God." We view our country with varying degrees of pessimism or optimism but every Christian should take that sign as a challenge. What more patriotic thing could we do than to put God more definitely into our American culture? Many immoral and unchristian practices are taken almost for granted. The church and every Christian should be challenged to attack these evils with determination to root them out of our society.

Let us first make God a vital factor in our family life with home training in religion and high moral standards. To do that we need all the help we can get through worship and instruction in the church. Then let us work in and through the church and as citizens in our society to make our country in reality "One nation under God."

MISSIONS — Sec. Everett T. Harris

Farewell Services for Lawtons

(By Courtland V. Davis, Missionary Board representative in Jamaica, W. I.)

The departure of the Lawtons has left a very real and much felt void in the life of Seventh Day Baptists in Jamaica. Because their plans were hastened, Jamaicans were denied in some measure the expression of their love and respect for Pastor Lawton and their disappointment has been freely expressed. The departure was hastened by the feeling that the pastor must have some time with his family, and with them in visiting grandparents on both sides of the house, before they settled down for their new work in their new home in America.

Only those who have spent years away from their homeland can realize the tremendous readjustment and the getting acquainted again that is necessary upon the return. In many ways this readjustment is more service than the adjustment that one makes when he goes to a foreign land. This is especially true in the case of a young family where every year makes important changes in development and outlook.

But Jamaicans are noted for their ability to make the most of what they have and to turn even disappointments into real blessings. In this instance they have really enjoyed themselves in their efforts. Gifts from all over the island were not only presented at the farewell service in Kingston but continued to arrive right up to the very day of the Lawtons' delayed departure, a delay that started out to be a problem but ended as a blessing.

A farewell service arranged by the Jamaica Seventh Day Baptist Conference and held under the chairmanship of its president, the Rev. Socrates A. Thompson, was held in the Charles Street church on Sunday evening, May 24. The program of twenty-five numbers included tributes to Pastor Lawton (and to his family) from each of the circuits represented in the Conference.

Speakers from outside the Conference included the Rev. A. J. Leo-Rhynie, pastor

of the East Queen Street Baptist Church and head of the Association of Baptist Churches in Jamaica, who spoke of the appreciation to Pastor Lawton and the regret at his leaving felt by Baptists generally on the island, and of the co-operation with other Christian bodies and efforts for the promotion of Christian ideals among civic organizations which had marked his years of service here.

The program was interspersed with musical numbers provided by Seventh Day Baptist churches and groups in Kingston and by some of the other circuits. An impromptu reception for the Lawton family was held at the close of the service, many crowding forward for the opportunity of expressing personal regret at their departure.

The Charles Street church, where Pastor Lawton had been for so long the local pastor, in addition to his other multifarious duties, felt that it must have its own special time with the family, and so arranged for an informal social hour in the Crandall High School yard on the following Monday evening. With the Lawtons seated under the lights on the school veranda and the members of the church on the playground below, many took the opportunity of speaking not only of their regret at the leaving of the Lawtons, but of reminiscences of events during the years here and of overflowing good wishes for them in their new home and new work. The ladies of the church served refreshments and members lingered long for personal goodbyes.

The Lawtons were to have sailed the next day on the freighter Kirkdale for a sea voyage that included a stopover in Nassau and ended with the unloading of the Volkswagen, the family baggage, and the family itself in Miami, Florida, after five days at sea. But freighters sail when they have unloaded their cargo and have taken on cargo for new destinations. So the Kirkdale did not sail as planned. Came the end of May and the end of the lease on the home where the Lawtons had lived for nearly a year and the Kirkdale was still in port! At the invitation of the freighter's captain the family went aboard and spent the last three days of their

stay in Jamaica living on the ship. They finally got away for the return to the States by way of Nassau and Miami late in the morning of Thursday, June 4.

NOTE: Upon arrival in this country it is expected that Pastor Lawton and family will take several weeks of vacation, traveling westward to visit their parents at Battle Creek, Mich., and North Loup, Neb., arriving in Westerly in time to attend a special Missionary Board meeting the night after Sabbath, August 8. — E.T.H.

Attendance at Consultation Meetings

There seems to be some need for clarification of the matter of who may attend the meetings of the World Consultation of Delegates from Seventh Day Baptist Conferences when sessions convene at Salem, W. Va., August 12-16, 1964.

It seems well to note that a public session is being planned for Thursday evening, August 13, at which time Dr. George Thorngate, Resource Consultant, will speak to an open meeting. His message will be followed by a general discussion in which all may participate who wish to speak, upon recognition of the chairman.

Those who are planning the CoWoCo meetings have felt that it would be more conducive to a relaxed interchange of ideas among delegates if the other sessions are limited to official delegates, alternates, and advisers. Alternates and advisers may have the privileges of the floor for entering into the discussions but not the privilege of a vote, which would be limited to the official delegates.

The Rev. Rex E. Zwiebel was chosen by the Conference Planning Committee to be the official U.S. delegate. The secretary of the Tract Society, the secretary of the Missionary Society, the president of the Women's Board, and a representative of the young people yet to be chosen, will all serve as alternate delegates from the United States.

The Rev. Alton L. Wheeler has consented to serve as recording secretary of CoWoCo. He will be called on to give a summary of the discussions on Friday afternoon, August 14.

After a Sabbath of rest and spiritual refreshment it is expected that the group will meet again on Sunday morning, August 16, to draw together the conclusions of group discussion and prepare a report for the Conferences. A request has come from our brethren of the faith in Brazil to receive a copy of this report to the Seventh Day Baptist Conferences of the World.

A fitting climax to these days of discussion and fellowship will come on Sunday evening, August 16, when a reception for CoWoCo guests will be held under the direction of the Women's Board. The public is most cordially invited to attend this social evening.

Episcopal Evangelist on Radio

The Protestant Hour began twenty years ago as a live broadcast over an eleven-station telephone hookup. It was originally a Presbyterian U. S. program.

The stations which carry the program include 453 in the U. S. A., Puerto Rico, the Virgin Islands, and in the Far East, plus approximately 100 stations in the Armed Service network. Mail response for any single program has not fallen below 2,500 per week for years. The average count is 3,000 letters and cards per week and they come from all over the world. They come from all walks of life: from supreme court justices, governors, and legislators to prison inmates, several of whom speak of conversion in prison; from professional people of all types to people who can barely write and spell — not at all.

In a 12-week series that began May 24, the Protestant Hour presents The Rev. Canon Brian Green, rector of the Church of St. Martins-in-the-Bull Ring, Birmingham, England, Canon to Her Majesty the Queen.

Canon Green has earned a reputation as "the greatest evangelist" in the entire 40 million Anglican communions. He has preached all over the world and has a particular appeal to young people. He preached on the Protestant Hour ten years ago and requests for copies of his sermons still stand as a record.

With the Beatties Among the Poor of Korea

The work of David Beattie in the area of Seoul, Korea, has been mentioned from time to time in these columns during the last few years. An independent Sabbath-keeper with great missionary zeal and a consuming compassion for the destitute people of South Korea, Mr. Beattie left his wife and family behind to preach the Gospel, to uphold the Sabbath, and to minister to those on the brink of starvation.

After long months of preparation and many delays Hilda Beattie, his wife, has been able to turn over the home promotion to helpers whom God has raised up and has now rejoined her husband. At the close of a circular letter prepared mostly by Mrs. Beattie her husband writes: "How happy all the dear ones here have been because of the safe arrival of 'Grandpa's' dear wife. Already souls are filled with new courage and hope. Sister Beattie's unfailing cheer and faith and divine compassion for these precious souls is proving a stimulus to these soldiers of Jesus in their life of many hardships and problems. By His grace we press the claims of the Gospel, the work of the Kingdom of God, establishing assemblies, and bringing relief. Let us be the hands and feet of our Lord, revealing the love of the divine Good Samaritan."

Mrs. Beattie tells how she got to Korea, securing passage of the Holt Baby-Lift Flying Tiger. She was graciously allowed 250 lbs. of necessary baggage. She notes that Mr. Holt met the plane with sixty orphans to be brought to their new parents in America and that he died shortly after completing the trip.

We quote two paragraphs of the letter to give a glimpse of the kind of work being done and the appeal that it has to warmhearted Christian leaders who do not share all of the convictions of these Sabbathkeeping missionaries.

Naturally I was very anxious to find out for myself just how the work had changed since I left. Speaking as an outsider, I am glad to give a good report, not because it is my husband, but for all that is actually being done. This work is mostly with the dregs of this

poor land but these folks respond to the Gospel and their lives are changed. The Lord is moving to get them out of their hovels onto the land. One large tract could be had from the government if a bulldozer to terrace the upland could be obtained. David has made repeated trips and appeals and one may be obtained soon from the ROK Army. Tomorrow we will see land that would give enough acreage for 200 families. It needs no heavy equipment. Keep praying. This is life and death to these folks.

A great encouragement came with an unexpected gift from an American clergyman who was touring this country and became interested in David's efforts. He wants to sponsor two of our young Christian workers to come to the U. S. to get aid. You'll appreciate with us his frank postscript. "After finishing this letter (about sponsoring) I got to praying about your proposed rehabilitation place out on the land. The Lord spoke to me to send the enclosed check. I argued, but here it is anyway. May the Lord's blessings go with it. Pray for me." Wasn't that blessed? We had the joy of getting the first family off to their farmland several days ago. They have been the most destitute family of seven, for years, yet are earnest Christians. It cost \$89 to get seed, supplies and tools to keep them until harvest. They will start with rough land, never tilled, but hope to be able to grow food for winter, make a crude shelter, etc. Such gratitude you never saw. The oldest daughter sobbed on my shoulder.

Part of the work of this couple is to help new Christians build a simple meeting place free from mud, wind, and rain. They also have constructed little homes for the families of widows, orphans and workers — 38 people. Summing it up she says, "Few could endure what David is confronted with day after day . . . This isn't a trial or hardship as we keep loving everyone and don't let anything spoil our peace of mind, and put our problems in God's hands."

Mr. Beattie has kindly taken time to investigate and take numerous pictures of some property near Pusan which one of our Korean correspondents hoped could be purchased for a Seventh Day Baptist work. There are a few young men who seem very anxious to establish such a work, although the Pusan area is not the most likely place for success.

Camp Dates

Camp Harmony — Central N. Y. Assn.
Senior — June 26-28
Junior — June 28-July 5
Camp Holston — Battle Creek
Senior — June 21-27
Junior — June 28-July 4

Camp correction —

Some of the information about the camping program of the Mid-Continent Association printed in the May 25 issue (p. 12) was incorrect. The following is correct.

Mid-Continent Association Youth Camp will be held at Rocky Mountain Camp, near Boulder, Colo., from July 12-19, with Pastor Duane L. Davis, of North Loup, director.

The North Loup church also has a local camp program. Junior and Junior-High camp is in session at Camp Riverview, North Loup, June 23-30. A Primary day camp will be conducted July 1-3.

Large Vacation Church School

(June 13 White Cloud Church Bulletin)

The registration for the Co-operative Vacation Church School has passed the 120 mark, and more are enrolling every day. Five churches are co-operating this year: the Methodist churches of White Cloud and East Denver, the Big Prairie United Church of Christ, the Mission Covenant, and the Seventh Day Baptist. The Rev. Don A. Sanford, pastor of the White Cloud Seventh Day Baptist Church is the director, and four persons from this church will teach. They are Ilou Sanford, Shirley Cruzan, Donna Sanford, and Betty Babcock.

The parent's sharing program is to be held in the Elementary Public School.

Building for Christian Experience

The above heading is the title of two recently released filmstrips designed to help churches planning to build, remodel, or equip Christian Education facilities. These filmstrips help local churches analyze their building needs from the standpoint of the needs of persons, educational

method, community growth and expansion, and functional requirements. Some principal highlights: plan for persons as they are, how they grow, how they learn; plan for all experiences within the church: genuine worship, participation in group activities, warm personal relationships, creative expression; plan for flexibility; and plan a homelike atmosphere.

The price per set for these two seventy-five-frame filmstrips, a reading script and utilization guide is \$15. Order from the Department of Administration and Leadership, Church Building and Architecture, NCCC, 475 Riverside Drive, New York, N. Y. 10027.

Young Adult Pre-Con

Plans are still under development for the annual Youth Adult Pre-Con Retreat to be held at Spring Heights Education Center, Spencer, W. Va. Any person 18 to 35 years of age is welcome to participate in the retreat activities. The dates are August 12, beginning with the evening meal, to August 16, ending with the noon meal that day. The fee is \$18.

Spring Heights is a new camp development. All of the accommodations which we will use are of recent origin. The program that has been planned by the director, the Rev. Ernest K. Bee, promises to be challenging and inspirational.

Last year many of the Young Adult Pre-Con campers were of the younger age group, and we urge all high school graduates and college-age folk to consider attending it this year. Ask your pastor or church clerk (if you have no pastor) for a pre-registration blank and mail it soon thereafter.

I Don't Drink!

(By a high school girl)

Everybody's doing it? No, not yet! Because I'm somebody, don't forget! Anybody with courage to stop and think is certainly somebody: I don't drink. Many a "somebody" who didn't think, Became a nobody because of drink. Anyone can follow what crowds do: I'm trying to be a somebody — how about you?

Many Eyes on Salem this Summer

Reasons enough have been given for turning your eyes on Salem, W. Va., this summer. The General Conference of Seventh Day Baptist Churches meets there August 17-22 on the college campus. The week preceding, from Wednesday to Sunday, the first World Consultation of Delegates from Seventh Day Baptist Conferences will be held there. The fact that delegates from churches in Jamaica, British Guiana, Nyasaland, England, Holland, and Germany will be present throughout our General Conference should be enough to cause people from the four corners of the United States to congregate in Salem.

But that is not all. Salem College has something special to offer this summer that might well attract students, pastors and leaders to its campus for a period of five weeks. The second term of summer school beginning July 13 and ending August 14, just before Conference, features a workshop in Religious Drama — a popular subject taught by a Seventh Day Baptist who has become something of an expert in this field. The description of the workshop in the summer school brochure of the college reads as follows:

This workshop will offer 3 hours' college credit in the field of speech, for those desiring it, and will be open to the general public, for those desiring the training without credit.

The workshop will be directed by Dr. Wayne Rood, professor of Religious Education at the Pacific School of Religion, Berkeley, California.

The nature of the material to be covered is outlined as follows:

1. A historical survey of drama and the relation of formal religion to the theater.
2. The philosophy of the nature of the arts in general and the theater in particular, and their places in the constructive and critical life of the human spirit.
3. An introduction to the skills of acting, and conducting the rehearsal process, emphasizing the religious point of view.

The course will be conducted during the second term, in the auditorium on the

Salem College campus, on Tuesday and Thursday nights from 7 to 9 p.m. Those desiring credit will meet additional hours in the daytime, from 1 to 3 p.m. on Monday, Tuesday, and Wednesday throughout the term.

This course should prove especially valuable to those in the various churches who are interested in the production of plays in the church. For additional information, contact the Director of Admissions, Salem College, Salem, West Virginia.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Worship Service

"And if thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matt. 5: 30).

Jesus did not say that everyone must cut off his right hand, but — "If your right hand offends you in your walk with Me, cut it off." There are many things that are not wrong, but things that you cannot do if you are going to concentrate on God. Your right hand is one of the best things you have, but, says Jesus, if it hinders you in following His precepts, cut it off. This line of discipline is the sternest one that man has known.

When God changes a man, his life may seem maimed. There are many things he should not do, especially on the Sabbath day. In the eyes of the world they do not seem wrong but the Christian knows he should not be doing them. To stop doing these things may seem like cutting off his right hand but it is better to enter into life maimed and lovely in God's sight than to be lovely in man's sight and lame in God's.

Then "Ye shall be perfect, as your heavenly Father is perfect."

SABBATH SCHOOL LESSON

for July 11, 1964

God's Concern for His People
Lesson Scripture: Ex. 3: 1-12.

H. O. Burdick Research Fund

The H. O. Burdick Research Endowment Fund has been established for the benefit of students of the Biology Department of Alfred University by friends of Dr. H. O. Burdick, who retired in 1962 after 31 years on the faculty of Alfred University.

The donors of the endowment fund specified that it is to be used to encourage students in the Department of Biology either through awards for scholarship, or funds for research, or for the purchase of equipment for research or teaching. Recommendations for the use of the funds must be approved by the chairman of the Biology Department and by Dr. Burdick, during his lifetime.

The Board of Trustees accepted the gift made to establish the endowment fund and will supervise its investment and income. The donors specified that others who wish may add to the endowment in the future with gifts, donations, or endowments.

— June 18 Alfred Sun.

College Students in Summer School

Information is not at hand to make a full list of people doing graduate or undergraduate work in colleges, universities, or seminaries during the summer, but we can make a start hoping that readers will notify us by return mail of other names that can be added.

From the White Cloud, Mich., church Earl Babcock and Mike Mosher enrolled June 15 in Western Michigan University at Kalamazoo.

Richard Prescott, a member of the 2nd Hopkinton, a worker in the church at Westerly, R. I., and a senior at the University of Rhode Island, has been awarded a Purina Mills scholarship. It will take him to St. Louis and to a camp program in Michigan in August besides providing financial aid for further studies.

It is reported that David Crandall, son of Professor and Mrs. Burton Crandall, will be in Harvard University this summer.

An unknown number of teachers are taking summer school work to improve their skills and to earn advanced degrees.

Ministers' March for Civil Rights

Senator Keating told some 270 Protestant ministers and laymen who had marched to the steps of the Senate Building on May 18 that church groups are doing more to get support for cloture than any others. This march which ended with calls by constituents in the offices of the senators was part of the Church Assembly for Civil Rights' daily program, which will continue without benediction as long as the civil rights bill is before the Senate. It is sponsored by the year old Commission on Religion and Race of the National Council of Churches.

The marchers started out from the Lutheran Church of the Redeemer two blocks from the Capitol after an hour of worship led by the Rev. Francis B. Sayre, dean of Washington's National Cathedral. Dean Sayre's sermon "spelled out the ABC's" for the Bible's argument against racial discrimination.

"It is strange that we should have to review these ABC's here every morning, while some who are sworn to uphold the Constitution twist and turn like the snake 'round Eden's tree to evade the express command that we should love our neighbors as ourselves," he said.

"Our Constitution grew from the Bible's roots. It was born of the Christian vine, of citizens mindful of God's image upon their brow, and upon each other's brow!"

The march to the Senate Building paused in the bright sunlight for a period of prayer at the Supreme Court Building, dramatizing the tenth anniversary of the 1954 desegregation decision. The prayer led by the Rev. Robert W. Spike, executive director of the N.C.C. Commission, follows:

"Almighty God . . . we praise Thy name this day for the Supreme Court of the United States which stands as a bulwark of our liberties against tyranny and trifling. We remember in gratitude the decision of that court which stands as a great decisive watershed in our national history. From that date in 1954 has gone forward the movement for full freedom for all citizens, regardless of race. Now

we stand in another time for decision . . . as momentous in consequence. Bring us swift justice, we beseech Thee, lest turmoil and confusion descend upon us."

ITEMS OF INTEREST

Dr. Bob Pierce Takes Medical Furlough

A letter from Bob Pierce in early May bears the news that this man who has engaged in such strenuous missionary travel and work for seventeen years and has been on the radio for thirty years is now required to slow down. It states that for the past several months he has been serving in the heat of the work with impaired health and will need to turn over his work to others for one year. Remaining as president of World Vision, he is asking the very able Richard C. Halverson, vice-president, to take over active direction. The support of orphanages in many needy areas of the world will be promoted as before. World Vision, the 9x12 well-illustrated missionary magazine featuring the work of Dr. Pierce has recently been made much more attractive and much larger. It is now one of the best of missionary magazines (32 pages with extra cover).

Wycliffe Bible Translators

Scarcely more than one third of the world's languages possess any written portion of the Bible! Most of these languages are among the lost tribes — the remote, unnoticed people of the world — numbering more than the entire population of North America. Reaching these 2,000 tongues is the objective of Wycliffe Bible Translators: giving every man the Scriptures in his own tongue.

Founder William Cameron Townsend began linguistic work in Mexico 30 years ago. Now Wycliffe has over 1,400 workers among 330 tribal groups and languages in 16 countries. These missionary translators are stationed in jungle, mountain, or desert areas. To them no language or dialect is too insignificant or unworthy — no field too hard . . . to get the Gospel to every creature in his own tongue.

— Navigator's Log.

NEWS FROM THE CHURCHES

DODGE CENTER, MINN. — Daily Vacation Bible School was held in our church June 8-12 with sessions from 8:30 to 2:30. Pastor Richards directed it and conducted the morning devotionals. The theme was "Christ the Promised Savior." The teaching staff included Mrs. Donald Payne, Mrs. Claire Greene, Leona Welch, Lois Langworthy, Mary Thorngate, Stephan Saunders, Bob and Vivian Kloppstein and Shirley Stoekel. Miss Welch and Mr. Saunders came to us at board expense in the dedicated worker program.

Enrolled were 7 beginners, 7 primaries, 9 juniors and 7 intermediates. In the number were four who do not attend our church and two from out of town. On Friday night, June 12, a demonstration of their work was presented by the classes. The guiding committee was made up of Mrs. Donald Richards, Mrs. Bob Kloppstein, and Miss Phyllis Payne. The Sabbath School sponsors the Bible School.

A new choir was recently formed under the leadership of Mrs. Helen Greene. This is made up of older adults. It is planned that the group will practice after each Meal of Sharing and will sing once a month.

On the Sabbath of May 9, the young people gave a report of the Retreat held in Milton. This was under the direction of the Youth Fellowship leader, Mrs. Claire Greene. Our young people were honored at a party given for them by the Ladies Aid on the evening of June 3. Each graduate was given a gift from the Aid.

Christian Fellowship had a progressive dinner meeting on the evening of May 17, and the Juniors had a hayride.

Meals of Sharing (dish to pass) are held each month. Prayer meeting-Bible studies are held each Sabbath eve. The pastor and others lead in a study of Colossians. A nursery is provided during the Sabbath School hour so that parents may attend a class.

Mrs. Donald Payne will head the Ladies Aid during the coming year. Other officers recently elected include: first vice-president, Mrs. Arden Crane; keyworker, Mrs. Myra T. Barber; secretary, Mrs.

The Sabbath Recorder

Helen Greene; treasurer, Mrs. Marvin Lindahl.

Baptismal services were held Sabbath day, June 13, in a beautiful spot on the Zumbro River for three young people.

Pastor and Mrs. Richards and children attended the Association meeting, held in Stonefort, Ill., June 19-21. Stephan Saunders gave the message at the morning service, Sabbath day, June 13.

— Correspondent

A New Book

Tell Me How by Dr. Theodore F. Adams, Harper and Row, \$3.00, was instigated by a member of Dr. Adam's congregation who said to him, "You preachers are forever telling us what to do but you seldom tell us how to do the things you preach about. Please, tell me how."

In a warm, inspiring style Dr. Adams writes with calm convictions on problems that men and women face in trying to achieve a life of creative Christian commitment, spiritual growth and maturity. The book is filled with good stories and anecdotes which not only assist the reader in following Dr. Adams' thought but will be of great benefit to ministers and devotional speakers.

— The Baptist World, May, 1964.

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Obituaries

Ferguson.—Lena R., daughter of Christian and Jensina Larson Jensen was born in Denmark, July 6, 1877, and died, following a long period of declining health April 5, 1964.

She came to America with her family when she was fifteen years old and settled in South Dakota.

Baptized into the Baptist Church in 1893, Mrs. Ferguson later became a convert to the Sabbath to which she remained faithful-throughout her life.

On March 18, 1901, she was married to John L. Ferguson in South Dakota. Her husband and one son, Glen, preceded her in death.

Mrs. Ferguson came to Milton, Wis., in 1913 with her son and daughter where she joined the Milton Seventh Day Baptist Church and remained a devoted member throughout her years.

Surviving are: a daughter, Mrs. Rubie Brietkretz, Janesville, Wis.; two sisters, Mrs. Andrew Olsen, Hurley, S. Dak., and Mrs. Hilda Olson, Sioux Falls, S. Dak.; and one brother, James Jensen, Superior, Wis.

The funeral service was conducted in the Milton church by her pastor, the Rev. Elmo Fitz Randolph. Interment was in the Milton cemetery. — E.F.R.

Smith.—Ridgeway, was born March 12, 1887, near Bristol, Pa., and died May 16, 1964, at Bridgeton, N. J.

His parents died when he was a small boy, and he spent the rest of his boyhood in an orphanage and working on farms. He served in the United States Army during World War I. Since about 1929, "Ridgeway" has resided in the vicinity of Marlboro, working for farmers and factories. In 1962, he was baptized and became a member of the Marlboro Seventh Day Baptist Church.

The funeral service was held at the Garrison Funeral Home, Bridgeton, N. J., conducted by his pastor, the Rev. J. Paul Green. Burial was at the Marlboro Church Cemetery. — J.P.G.

Tomlinson.—Leslie B., son of Francis and Rachel Barrett Tomlinson, was born Jan. 21, 1881, at Marlboro, Cumberland County, N. J., and died April 27, 1964, in the house where he was born and lived all his life.

He married Julia Davis on March 1, 1904. He joined the Shiloh Seventh Day Baptist Church as a boy, and has been a faithful member of the Marlboro church since his marriage. He was also a dedicated public servant, having served over 40 years as clerk of Stow Creek Township.

He is survived by his wife; three children: Letha Miller, Salem, N. J.; Emma DuBois, Marlboro; and Roy, Richmond, Wash.; ten grandchildren and 13 great-grandchildren. The funeral was conducted by his pastor, the Rev. J. Paul Green, at the Garrison Funeral Home in Bridgeton, N. J., with burial at the Shiloh Seventh Day Baptist Cemetery. — J.P.G.

The Mountain of the Law

From high in the air and at great distance on the ground the Ten Commandments can be seen near Murphy, N. C. Placed there by a Church of God organization the law of God is written with white stones in letters taller than a man. It is hoped that this display has inspired obedience as well as curiosity.