

The Sabbath Recorder

NEWS FROM THE CHURCHES

LITTLE ROCK, ARK. — Seven of the eight resident families were present (children and all) for the fifth annual meeting of the Seventh Day Baptist Church of Little Rock. Meeting on Sunday, January 5, at 3 p.m., the following officers were elected: moderator, Calvin Babcock; clerk, Betty Seager; treasurer, Winnie Monroe; assist. treas., E. D. Bradberry; S.S. supt., Irving Seager; S.S. sec.-treas., Bobby Hendrickson.

The new budget calls for \$445 to be spent for extension and growth, being mostly for literature, including 1000 copies of the proposed "Area Emphasis" Sabbath Recorder.

Although the Finance Committee's proposed budget for 1964 was adopted with a lower figure than 1963, it was felt that it was realistic. Five recommendations were adopted which would increase tract distribution and personal visitation, and establish a Children's Bible Club movement in several neighborhoods if they are carried out. We pray that God will move us into His work in a new and more powerful way during 1964. — Pastor.

Obituaries

Allen.—Joseph B., Son of Archie and Sarah (Goudie) Allen, was born Feb. 14, 1875, in Bedford, Indiana, and died in Riverside, Calif., Jan. 5, 1964.

Joseph was married to Miss Lanta Hatchel in Parkville, Ill., and to them were born three daughters and two sons.

In 1931, nine years after the death of Lanta Allen, he was married to Daisy Furrow in Boulder, Colo. In November of 1947 they moved to California and settled in Riverside, where he spent his remaining years. He was known as a follower rather than a leader, a welcomed friend, helpful neighbor with a heart of generosity.

Mr. Allen is survived by his wife, Daisy; by one son, Joe Edward, San Diego, Calif.; by two daughters, Mrs. G. D. Hobbs, San Diego; and Mrs. Lee Searls, Denver Colo.; by five grandchildren, eight great-grandchildren and two great-great-grandchildren, and many nieces and nephews. Services were conducted on Jan. 8 by the Rev. Alton L. Wheeler and interment was at the Montecito Memorial Park Cemetery. — A.L.W.

Bonham.—James A., was born August 14, 1885, in DeWitt, Ark., and died at his home in Walworth, Wis., Dec. 10, 1963 after a long illness.

On January 1, 1906, he was married to Nina Ingalls at Walworth and here they raised their family as he made a valuable contribution to his community as an electrical and building

contractor until retirement due to ill health.

James Bonham was a faithful working member of the Walworth Seventh Day Baptist Church. He gave generously of his time and talents in good causes. (When the lodge was built at Camp Wakonda, he volunteered his services in planning and completing the electrical wiring and service.)

He is survived by his wife; two daughters, Mrs. Leonard Kimball and Berta Bonham, Walworth; four grandchildren; ten great-grandchildren; a brother and a sister. A son, Bernard, preceded him in death.

The funeral service was conducted in the Walworth Funeral Home, the Rev. Elmo Fitz Randolph officiating. Interment was in the Walworth cemetery. — E.F.R.

Polan.—Norma E., daughter of J. D. and Mary Hughes Jones, was born Feb. 4, 1890, at Jackson Center, Ohio, and died Dec. 30, 1963, in Edgerton, Wis.

In 1903 Norma was baptized by the Rev. J. H. Burdick and joined the Jackson Center, Ohio, Seventh Day Baptist Church. She was married Aug. 16, 1911 to Guy Polan. The Polans came to Milton, Wis., in 1920 where they have been affiliated with the Milton Seventh Day Baptist Church and have taken their place in the life of the community through the years. Norma Polan loved her church and served it with consistent devotion. Young people were always her friends, and she cherished opportunities to serve them, both in the church and the college.

She is survived by: her husband; three sons, Neil, Janesville, Wis., Roger, Santa Barbara, Calif., and Russell, Solvang, Calif.; three daughters, Maurine, (Mrs. Allison Loomer), Green Bay, Wis., Charlotte (Mrs. Charles Whitford), Milton Junction, and Virginia (Mrs. Herbert Crouch), Milton, Wis.; twenty-four grandchildren; five great-grandchildren; a sister, Mrs. Dallas Coleman, Huntsville; and one brother, Hubert Jones, Battle Creek. A son, Robert Polan, was a casualty in the Second World War.

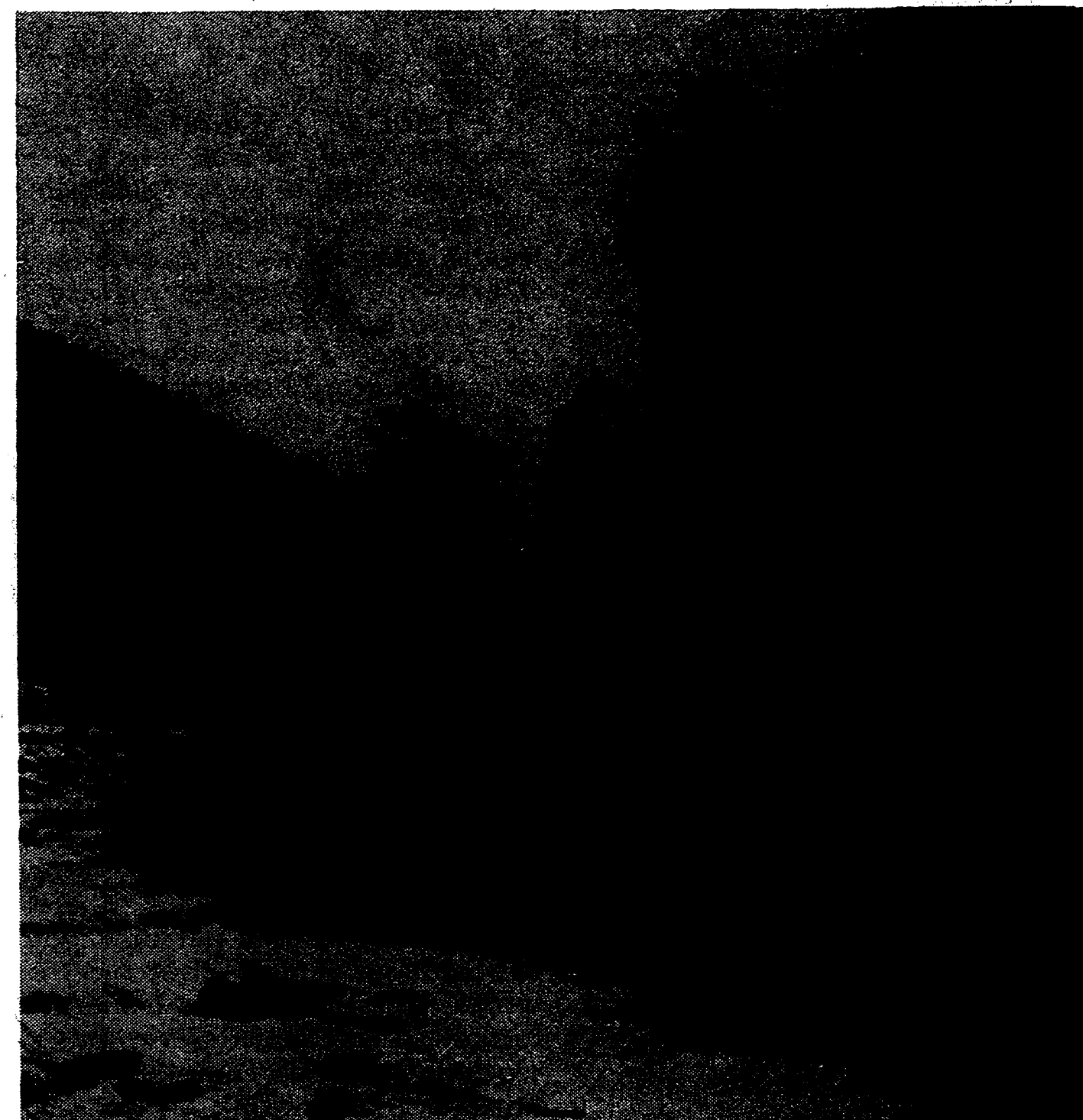
The funeral service was conducted from the church with Pastor Elmo Fitz Randolph officiating. Interment was in the Milton cemetery. — E.F.R.

Whitehair.—Mrs. Leona Sutton, daughter of the late Martin Luther and Mary Ellen Jett Sutton, was born at Berea, W. Va., Jan. 18, 1904, and died Dec. 21, 1963, at Camden-Clark Memorial Hospital, Parkersburg, W. Va.

Her husband, Bert P. Whitehair preceded her in death.

Surviving are three sons: Denzle Q. of Marietta, Ga.; Darrel C. of Cleveland, Ohio, and Donnie L. of Berea; three daughters: Mrs. Mildred Jones, Cambridge, Ohio; Mrs. Ruth Taylor, Cleveland, Ohio; and Miss Cuba Lee Whitehair, Berea; and two sisters: Mrs. Anna Cutright, Lost Creek, W. Va., and Mrs. Ruth Garner, Youngstown, Ohio.

Having been baptized in her youth she was a member of the Ritchie Seventh Day Baptist Church, Berea. Funeral services were held at the church with her pastor, Leslie A. Welch, officiating. Burial was made in the Pine Grove Cemetery at Berea. — L.A.W.



"Be still and know that I am God."

"God is our refuge . . . Therefore will we not fear . . . though the mountains be carried into the midst of the sea" (Psa. 46). Through the eyes of faith we behold the majesty of God in rushing streams, wooded slopes and seamed rocks rising sheer above us, sometimes with strangely cut apertures that let the heavens shine through.

The Sabbath Recorder

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The Church in the World

It would be reasonable to suggest some master plan for the placement of churches in places of greatest need. However, few of us would be willing to accept any government or any super-church plan for a large city which decreed that our particular denomination could not have a meeting place in a certain area because there were already several churches in that area. The reasons for this are just as good as the reasons for saying that the church should serve all its local community and should be given exclusive rights in that community.

Our churches are voluntary organizations. They are gatherings of people of like faith in a pluralistic society where many different persuasions are likely to be found within a city block. Furthermore, meeting places are hard to find at places where congregations might like to locate. Then, too, public and private transportation being as it is, many people think little of traveling a number of miles in country or city to attend the church of their choice. The Russian system of allowing only one Baptist church in a city as big as Moscow is intolerable in a country where there is real religious freedom. If the time should come when church union was the order of the day in America it is probable that many small denominations would find their freedom hampered by the master planning of the majority.

Having stated these things in a general way we still get the uncomfortable feeling that there are more churches than necessary in some areas. The writer recently spent a Sabbath in upper Manhattan, in and around the Harlem district of New York. He was on a personal goodwill tour of Sabbathkeeping churches, Negro and white, churches whose leaders have a fraternal interest in Seventh Day Baptist work on certain foreign fields. It was noticed that in one block on the north side of 131st Street there were four churches, only one of which had a separate, corner building. The others met in solid front dwellings that had once been homes of the well-to-do. Perhaps the reason that there were no churches on the south side of the street was that the whole block on that side had been torn down to make room for a complex of high-rising

low-cost apartments, which appeared to be fully occupied with self-respecting Negro and Puerto Rican citizens.

There was no opportunity to investigate the size, the need, or the particular beliefs of the three smaller churches. One of them is a Sabbathkeeping church with an ambitious program that reaches into one or more African countries. It is hard to rid oneself of the feeling that some of the little churches in this Negro district came into existence not so much from a sense of need or clear-cut doctrinal principles but because of leadership conflicts. We would wish that such divisions could be avoided. Yet we would hesitate to suggest a man-made cure lest the medicine be found to be worse than the disease.

Life in a big city is complex, and sin abounds in spite of the number or size of churches. It is as rampant in an area where the vast majority profess one religion and have the opportunity to attend services in ornate buildings as it is in a block like the one mentioned above.

Coming out of church where a small group of young folks and adults were being faithfully taught the Word of God and the principles of Christian living the writer walked under his umbrella to the nearest corner on the wet and littered sidewalk. Before reaching the corner he had to pass through a crowd assembled in front of a barber shop where the police were loading a man with a bandaged head into a patrol car. There had been a shooting. No one seemed to know the details. It was likely that drink was involved. It was observed that there were more gathered to watch the police handle a case of law-breaking than there were gathered in the church a few doors away to study the Word of God. Is this an indictment on this church or the others in the same block? It should not necessarily be so taken. It is indeed unfortunate that shooting and other incidents occur in a well churched area.

The church is called by such happenings to redouble its efforts to apply the transforming power of the Gospel to its immediate neighborhood. This goes for all of us, whether in city or country. We may well feel a sense of guilt if we have

not done our best. On the other hand we recognize the impossibility of reaching every one. The human will does not always yield to the divine will, no matter how faithfully the way of salvation is presented. The case of Judas reminds us of this. We do not abandon our efforts or condemn our churches because of the failure to transform all of society.

Misguided Loyalty

There is a difference between the loyalty to the cause of salvation which sent Jesus to the cross and inspired His followers to face martyrdom, and the loyalty to an oath which sent a Buddhist monk to his fiery death the middle of January.

The public suicides in Vietnam in protest against the repression of Buddhism last fall by the Catholic group then in power was never sanctioned by thoughtful Christians although the wanton sacrificial loyalty of the priests who burned themselves to death on the streets was recognized as having dramatic power. It might be argued that it was not radically different from the fasts to the death by Gandhi some years ago. We have to say, however, that his cause was more unselfish and more clearly enunciated. Furthermore, a fast can be interrupted, a human gasoline torch can not.

But how about the 20-year-old monk who said that his reason for making of himself a human torch was gratitude, gratitude for the successes of Buddhism in his country. It seems that he had made a promise that he would burn himself to death if the efforts of his religious compatriots were successful in bringing in better days for that faith in Vietnam. One finds it difficult to appreciate the kind of pledge made or the low value placed on life and service. Why should such a young man die for so little?

This attitude points up the difference between Christianity and the eastern religions and philosophies of life. The taking of another's life or taking life by one's own hand is sub-Christian. We are reminded of the pagan, ill-considered oath of Herod to the daughter of Herodias which resulted in the beheading of John the Baptist. It is recorded that the king

FEBRUARY 3, 1964

MEMORY TEXT

This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience . . . I Timothy 1: 18, 19a.

was sorry. ". . . nevertheless for his oath's sake, and them which sat with him at meat, he commanded it (John's head) to be brought to him" (Matt. 14: 9). Loyalty to friends and oaths is not to be counted by the Christian as of equal weight with life itself or to be justification for murder or suicide. Misguided loyalty.

EDITORIAL NOTES

Panama Missions in Time of Tension

None can predict what will happen in Panama before his words get into print, but there are a few things that have been reported by missionaries during the first days of tension. Most of the Protestant missionaries in Panama were brought into the Canal Zone because of the danger to property by irresponsible rioters. No cases of personal harm to missionaries were reported.

Southern Baptists have a number of missionaries in Panama and were planning a large two-week evangelistic effort with the help of many volunteers from the States when the trouble broke and cancelled the travel plans. The superintendent of Baptist work in the isthmus is the Rev. L. D. Wood, a lieutenant colonel in the U. S. Army Reserves. He was immediately called to active duty in the Canal Zone where he lives. He had previously reported to his mission board in Atlanta, "Communist infiltration is tremendous in the Republic. At this time we do not know what will happen to us in the matter of communism and a thousand other things. We're on a keg of powder holding a torch in our hand."

"The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding" (Prov. 9:10).

Cigarettes, Cancer, and Christians

Foy Valentine, executive secretary,
Christian Life Commission,
Southern Baptist Convention

"Cigarette smoking is a health hazard of sufficient importance in the United States to warrant appropriate remedial action." This official judgment of the Surgeon General's Advisory Committee on Smoking and Health has now placed the United States Government where many other governments and agencies had previously positioned themselves, in strong and unequivocal opposition to cigarette smoking.

The basis for this reluctantly arrived-at, laboriously constructed, 150,000-word report was seven separate studies going back to 1951 and involving 1,123,000 men. Noting that the death rate from lung cancer among cigarette smokers is 1,000 per cent higher than among non-smokers, the report indicted cigarette smoking as being "causally" related to lung cancer which killed 41,000 Americans in 1962.

Christians have a special reason to heed the advice of Surgeon General Luther L. Terry, "Speaking as a doctor, I would tell a youngster not to begin smoking. I would tell an adult smoker to stop smoking."

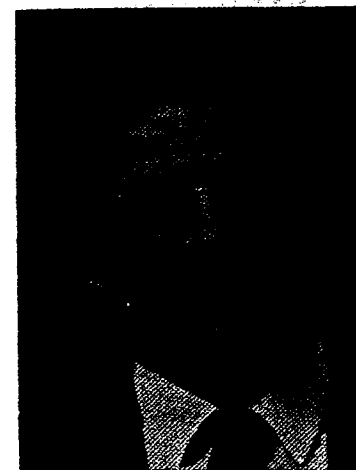
Christian citizens can unite in a purposeful assault on this harmful habit that has victimized an estimated seventy million Americans. They can support a strong legislative program which will protect the young from being victimized through false, misleading, conscienceless advertising.

They can give intelligent support to governmental activity which will rehabilitate those farmers and businessmen who now need a new and less hazardous means of livelihood than growing and selling the noxious weed from which lung cancer comes. They can throw the weight of their great influence behind a program to make the smoking of cigarettes socially unacceptable.

The breaking of the cigarette habit among Americans will come neither quickly nor easily. The government has strongly called, however, for such a break. Christians can ill afford to lag behind Caesar in rendering to God the things that are God's.

— Baptist Features (BP).

CHRIST IS
THE ANSWER



Conference President's Corner

Dear Friends of the Faith:

Have you started making plans to attend General Conference at Salem, August 17-22? I'm sure that many of you have already been thinking about it, some have made the basic plans, and many more have said, "We would like to go." Early planning will help to make your trip to the Salem Conference a reality.

Why go to Conference? Perhaps the most important reason for attending Conference is to receive the spiritual uplift which comes to all of us as for six full days we concern ourselves completely with Christ's work and that of Seventh Day Baptists. The spiritual theme as developed in sermon and Bible study can scarcely leave us unmoved.

Conference is a uniting factor which draws Seventh Day Baptists together spiritually as well as physically. As we converge upon Salem from many points in the United States, we shall come with many points of view, perhaps with some antagonisms, certainly with misunderstandings; as we fan out to the far reaches of our denomination at the conclusion of Conference, many points of view will be represented among us, but we shall have achieved a notable Seventh Day Baptist solidarity. We always do at Conference.

Conference is the place and time where the policies of Seventh Day Baptists are established, their programs created, and the business of the denomination attended to. One of the advantages of the small denomination is that all of the people may have a voice in its direction. This

privilege becomes a reality when all the people are represented and as many as possible who can attend, do so. Sometimes the most precious privileges are lost by default. This will not happen to us if we plan now to attend Conference this year and every year that we are able.

Conference, in addition to being a time of spiritual uplift, a unifying feature among us, and the place where we do our spiritual business, is a place where we meet old friends and make new ones. While this certainly is not the best reason for attending Conference, it is a valid reason. Who can deny that it is good to rub shoulders with friends of "like precious faith" the world around?

This year we shall have the added blessing of the presence of delegates from four continents and six Seventh Day Baptist Conferences besides our own, who will have attended the First World Consultation of Delegates of Seventh Day Baptist Conferences at Salem. We have been excited, thrilled, challenged by the anticipation of their attendance at and their contributions to our General Conference. For many of us the privilege to mingle with these folk this year may be the opportunity of a lifetime.

Dear friends of the faith, have you started planning for the General Conference sessions next summer? If not, now is the time to start planning so that you will be sure to be in Salem for Conference August 17-22.

Sincerely yours and HIS,
C. Rex Burdick.

Consecration

The scales of God are true
His vaults hold richest treasure
May we this year in humbleness
Give God the fullest measure

Who else deserves our best
Who else met Calvary's call
May we this year in thankfulness
Give Christ our very all

And when the scales of time
Reveal our worldly dross
May He record us in Heaven's book
As a profit — not a loss.

—Unknown.

THE SNODGRASS STORY

(A five-part article to increase interest in Seventh Day Baptist missions. Author's signature on last installment.)

Mr. Snodgrass is Converted

Mr. Snodgrass sat in his big easy chair puffing on an expensive cigar.

"Missions, bah!" he said.

He had been reading in the newspaper of two nurses from his own native city of Los Angeles who were soon to sail for some out-of-the-way place in Africa that he had never heard of.

"Missions, bah!" he repeated. "Why can't they leave those poor natives alone? Children of the woods and hills, they live a carefree life. They were better off before we went there with our so-called civilization. They could 'rough it' in the wilderness, living off the land. They had a knowledge of plants and animals that we shall never have. Their native doctors had the use of herbs and medicinal plants that grew about the villages. They even had better means of limiting population than we have." (Perhaps Mr. Snodgrass had visions of head-hunters and cannibals which he compared with our modern means of birth control or of wiping out populations.)

"At any rate, it is time for us to take a cold look at the whole situation, and ask ourselves whether we really have something to offer that is better than what they are used to."

Now as luck would have it, Mr. Snodgrass was sent by the firm for which he worked as a sales representative to the very country about which he had read in his newspaper.

Arriving in the city of Nairobi in Kenya, in a luxury airliner via London and Rome, he was impressed by the up-to-date look of the place. At least the part that he saw looked like many a city in the United States. A fine, though small airport, taxi service, and modern, well-constructed buildings were his first view of Africa.

"Where are the wild animals, the head-hunters, the witch doctors?" he thought. "Maybe I can sell some Eureka down-draft furnaces or even some Panchromatic TV sets in this place."

However, Nairobi was not in the sales territory that had been assigned to him, so the following day he took another plane for the next stop, Blantyre. This plane was not a luxury plane. It was even late, for some reason connected with the weather. But he arrived safely with his trunks, suitcases, and advertising matter in this small city.

There was still some distance to go in order to reach his territory, so he cheerfully went about inquiring for a taxi to take him further along on his journey. Yes, for a price he could hire a rather beaten-up looking jalopy to take him to the point designated on the map.

The roads were rutty. He was jolted about in the back seat among his baggage. This gave him some pain, for in alighting from the plane he had wrenched his ankle. Disdaining the services of a missionary doctor of that place, he had asked for help from a real native doctor, who had put some sort of a poultice on the place. This did relieve the pain, but in time a swelling developed which turned into an open sore, and this almost drove him to distraction.

All things considered, it was a wild and dangerous ride for him, and he was glad when it was over and the chauffeur paid. The man had really done an excellent job and his dark face glowed as Mr. S. handed him an extra tip for his services.

"No chance to sell any Eureka down-draft furnaces in this place," he thought, as he wiped the perspiration from his brow. He noted the tidy buildings, the well-kept yards, and the large garden plots down by the river where native boys were working.

The head man of the mission, Mr. Nosreap, met him, heard his story, and conducted him to a small cottage which was to be his dwelling during the time of his stay. Also the doctor in that place, Mr. Kidrub, attended most kindly to his injured ankle so that he felt very much better.

"Tomorrow is the Sabbath," announced the doctor, "so we are preparing for it by an extra clean-up today, and if you are

feeling like it we should like to have you join us at church."

The Sabbath dawned bright and fair. The bell, a gift from Holland, rang out its summons. Native people, boys and girls, as well as a sprinkling of whites, moved from the cottages and well-kept huts, and from the long dormitories with metal roofs, up the paths and across the railroad tracks to the brick church on the hill.

Enthusiastic singing, a simple Gospel message, earnest testimonies by many of the native people present, made a deep impression upon Mr. Snodgrass.

"Just wait till I get home," he promised himself, "and I shall never again belittle the work of the missionaries, but support it as much as I possibly can."

Thinking About Investments

"Where there is no vision the people perish."

By John Conrod

At the manufacturing company where I work as an accountant, we have just set up a new budget with an earnings goal that is quite a bit above what we made last year. At a meeting recently, one of the supervisors asked if this wasn't just a bit out of line with a realistic viewpoint. He was answered in this way, "We realized that this goal would appear out of line with what we earned last year, but we decided this time that our goal should be higher, because only if we strive for it can we ever make it."

Of course these statements were based on our American economic system and as such reflect a monetary and materialistic desire to profit financially from investment and services rendered; but I believe here lies a truth that we are ready and willing to accept materialistically but not spiritually. We deposit one hundred dollars in a savings account because we will earn a dividend at the end of the year. We buy a piece of investment property because it will pay us rent over the months and years to come. Even our purpose for buying a home is that some day in the future we will no longer be worried about

house payments or rental costs. We are ready and willing to make sacrifices now so that some day in the future we can enjoy the blessings of debt-free living. We have a materialistic goal for our lives and we are bound and determined to reach it some day.

Are we willing to set a high goal where spiritual values are concerned? Let us look at what we have done so far. As a denomination we have not given enough money to Our World Mission to support last year's "investments"; as a Commission, we have accepted a lower standard and cut our goals accordingly; as a Missionary Society, we are not keeping up the much needed "missionary investments" in replacing missionaries and raising their now below-normal salaries; and as local churches, we are cutting back in our local programs, such as dropping newspaper advertising "because of the cost"; not hiring a full-time minister because we don't feel we can support him.

Now let us analyze what these investments could bring. Our World Mission is set up to win the unsaved across the nation and throughout the world to the salvation of Jesus Christ, the truth of His Sabbath, and to the fold of the Seventh Day Baptist Church. As a local church invests in newspaper advertising scores can find out the truth of Christ, and some will accept. Those who do join because of this medium will not only have given an ample "return on the investment" but will in turn be investments themselves. If churches cannot feasibly pay for a full-time minister on the basis of their monthly tithes and offerings, this does not mean that they should not seek a full-time minister. They may do it by dipping into their "investment" money or by seeking possible home mission support and by digging into their faith in God. A full-time minister may be able to help them reach and win the unsaved in their neighborhood more rapidly, thereby giving them an ample "return on their investment."

Set your spiritual goals high. Make your investments in the incorruptible things. And above all, remember, "Where there is no vision, the people perish."

Christmas Letter to Friends in America

(Prepared and shared by Mrs. Victor H. Burdick, Makapwa Mission, Nyasaland)

Dear Friends:

The year 1963 has brought many changes to Nyasaland, and yet we suppose that these will be small compared to the year ahead. Complete independence within the Commonwealth has been promised by the 6th of July, 1964.

August was the second anniversary of the election of the Malawi Congress Party to power in Nyasaland, with Dr. Banda now as the Prime Minister. During these two years unceasing effort has been expended politically to dismantle the Federation of Rhodesia and Nyasaland. December 31 (was) the deadline for final dissolution. However, many Federal functions have already been returned to the separate territories with corresponding cessation of Federal subsidies for those functions. Ministry of Health functions were taken over November 1, 1963.

The economic problems facing Nyasaland will demand the full attention of the new government in the immediate future. This is a land of an estimated three million people (conservative figure). In 1961 a survey revealed that there were less than 2,000 Africans in employment making as much as \$56 per month, while at the other end, nearly 8,000 were employed for less than \$4.20 per month. The picture would have improved considerably, we feel, had the survey been for 1963.

But at any rate the people of Nyasaland are anxious for a better life. A huge task lies ahead for Dr. Banda and his Malawi Congress Party. It will be difficult for the land to become economically self-sufficient. However, the leaders are dedicated to this purpose, determined, and have some idea of the vastness of the problem.

It is hard to see just where we, as a small mission, fit into this picture. Education is undergoing a change. After working for many years to be approved by the government for adding Standard 8, this will change. Last year our school rated second in the country in the percentage of

passes on the government Standard 8 exam. Now with the ending of the school year this month, our Standard 8 will be no more. Under the new system the Senior Secondary school will consist of five Forms instead of the former four. We expect that the people will press us to begin a Secondary School, but how can that be? So it seems that the answers will be revealed as time goes by, and that we must be patient, waiting upon our Lord for direction, trusting our lives and way into His care.

Medically the picture is just as blurred. Expansion of our medical facilities has been at a standstill, for various reasons, which do not seem to clear any with the passage of time. There are conflicting rumors as to whether the territorial government will be able to carry on the grants to medical missions given by the Federal government in the past. Nyasaland's medical service generally is suffering a great loss, contrary to the information given out over the past months. Nearly all (if not all) the doctors under Federal medical service have resigned. Again this is an exercise in patience and in trust, to realize that God has His plan, and to find our place in it.

Meanwhile, life goes on day by day, and consists of many little things, larger ones appearing from time to time.

January 1963 brought a big event, a visitor from the States. Dr. Theodore Tucker, African Secretary, Division of Foreign Missions, National Council of Churches, came far out of his way to visit us in our isolated spot. Though not of our denomination, we greatly appreciated the Christian fellowship derived from his stay. Someone else must have thought it a good time to visit us, but this visit was made at night. Someone slipped in the pantry window of the Pearsons' home, took Dr. Tucker's watch from off the table beside his bed, and the safe keys from David Pearson's pants pocket near to where he was sleeping, opened the safe and relieved the mission of the trouble of spending nearly a thousand dollars. The police have put a lot of time and effort into solving it, but nothing has ever been

discovered. We certainly thank the people in the States for making up this loss in full.

The first part of April we spent five days at Lake Nyasa, with our two little ones, at the same resort where we spent our honeymoon in 1959. We had a wonderful time, and Vickie really enjoyed the beautiful water to play in. Although we have a river right in the back yard, so to speak, we don't allow Vickie to play in it because of the Bilharzia. So he often talks about the Lake, and wants to know when we can go again. Joanie however didn't get to enjoy her time there as well, for she came down with the measles, and was kept out of the water until our last day.

June 10 brought Vickie's third birthday. Since the main event of the year was soon to happen, we delayed celebration until that time. On June 12, Pastor Everett Harris, secretary of our Missionary Board in America arrived, to spend six weeks with us in Nyasaland. We celebrated his coming and Vickie's birthday together that evening.

The middle of July brought our yearly conference, held here at the mission. We had very good attendance, and on Sabbath Day the church was overflowing, with some 800 plus. Pastor Harris brought the morning message to us, and I'm sure we all felt that God had richly blessed us through His messenger that day.

Dr. Burdick keeps occupied from six in the morning until 8:30 at night (night classes three nights a week), with medical work, keeping of mission books, writing and translating of Sabbath School quarterly, ministerial training classes, evening acrobatics with the children, and other things which aren't regular, such as preaching at the mission, going to village churches, making town trips, going out (usually the wee hours of the night) to bring in some very sick person, or a mother in labor, who did not allow enough time for walking.

The author (Mrs. Beth Severe Burdick) has left her own praises unsung here, but obviously none of all this activity could run very smoothly without fuel and lubri-

cation, balm for healing the bruises, security and encouragement.

Certainly the future is uncertain as far as we judge by worldly wisdom, but we know that all is in His hands, and we pray that we will be surrendered unto Him, and content in the place He places us. Will you pray for us?

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Another Essay Contest

The Mary Maxon Christian Journalism Committee of the Women's Board is again planning an essay contest. Winners of the first two places will be awarded scholarships to a summer conference on Christian Journalism at Green Lake, Wisconsin, or a similar conference.

Requirements for Scholarship Application:

- a. Submit a five-hundred-word essay in triplicate, on any religious topic to the chairman of the Board committee, Minnie Godfrey, Walworth, Wis.
 - 1) Enclose a separate slip with your name, address, age, title of essay, and reason for applying for such a scholarship. Since all essays will be judged anonymously, do not put your name on the essays.
- b. Submit two character references.
- c. List any writing experience — such as school paper, yearbook, newspaper, magazines, or other writing.

Deadline for receiving applications for scholarship is March 15, 1964. For further information write Minnie Godfrey, Walworth, Wisconsin.

New Hitching Post

There is an old story of a man who had been the victim of strong drink but who had reformed and apparently was the conqueror of his evil habit. However, when he drove into town, he continued to hitch his horse at the post in front of the town saloon. Eventually he fell into his old ways again. Had he had a healthy fear of temptation he would have changed his hitching post.

Charles L. Allen in
The Lord's Prayer
(Fleming H. Revell Co.)

Young Deacon Gives Ordination Statement

By Calvin Babcock, Little Rock, Ark.

My mother, late father, and stepfather were and are Seventh Day Baptists so I have lived in a Christian home the first years of my life. When I was eleven years old, during a revival meeting in Nile, N. Y., I felt the call of God for my life. That night I asked Christ to be my Savior. After some months of Bible study on Sabbath afternoons with the late Rev. Ralph Coon, I was baptized and joined the church. After our family moved to Illinois, we all joined the church at Milton, Wis. While serving in the Air Force I was married. About two years ago my wife and I joined this church in Little Rock.

During the past twenty-seven years I have made a lot of mistakes, tried to do my own will and have sinned against God, but God has called me back and has forgiven me for my sins. I thank Him for giving me strength to do right and be true to Him while I was in the Air Force. He has and will take care of me no matter what the load is if I will only continue to trust and obey Him. Now the Little Rock church has called me to be one of the deacons of this church. I feel quite inadequate and unworthy of this position, but if this is a call of God and the church, who am I not to answer the call?

My Beliefs

I believe that God is a Supreme Being over all things. I believe God is the maker of all things and the sustainer of all things. He is our Father in heaven. He is a loving Father of those who will follow Him.

I believe Jesus Christ is the Son of God. God sent Jesus Christ into this world in the flesh to be a teacher, a living example of God's will for man, and to die on the cross so that man might be saved and have eternal life. I believe Christ was raised from the dead. I believe that Jesus Christ ascended to heaven to be with the Father until the time when He shall return to the world.

I believe the Holy Spirit is sent of God to be in the hearts and minds of man,

that the Holy Spirit is a comforter, inspirer of Scripture, and acts through the conscience of man for knowledge of sin and instruction in righteousness, and gives us strength to do whatever task God has given us.

I have said something about God, Jesus Christ, and the Holy Spirit. I also believe in the Trinity or the oneness of these three.

I believe there are two sacraments, baptism and the Lord's Supper.

Baptism is an outward sign of an inward feeling and happening. It is a sign to other men that we have died to our old way of living and have been born again in Christ and want to live a Christ-like life. I believe in baptism by immersion.

The Lord's Supper was instituted by Jesus Christ on the night before He was crucified on the cross. He said the bread was in remembrance of His body which is given for us. He said the cup "is the new testament in my blood which is shed for you."

The Lord's Supper is to remind us of Christ's death and that He is our Savior. It is a time of self-examination and re-pledging our lives to Christ.

I believe the Sabbath was instituted of God at the time of creation. The Bible says so. I believe the Sabbath is the seventh day of the week (Sat.) and begins at sundown Friday and ends at sundown Sabbath. Nowhere in the Bible does it say the day of worship has ever been changed.

I believe the Bible is the inspired Word of God. The Bible is meant as a guide for man while on this earth. While Jesus was on this earth He was the supreme interpreter. Now the Holy Spirit helps us to understand the Bible. The Bible is the final written authority in faith and conduct. I do not believe God will call anyone to do anything contrary to what is written in the Bible.

Sin is the transgression of the law and God's will.

Salvation is to be saved from condemnation to hell. The way of salvation is to believe in the Lord Jesus Christ and that

He died on the cross for our sins. We must confess our sin, ask God for forgiveness of our sins and be born again in Christ.

I believe Christ is the head of the Church and the Church is the body of Christ and is made up of all Christians. The local church is only a small segment of this great Church. The local church is for Christian fellowship and service.

Evangelism (the telling others of God) is every Christian's duty and privilege. Evangelism can be done by preaching, teaching, living, and just plain talking to others about God and how He has saved us and can save them also.

I would ask the prayers of all of you if I am ordained as deacon that the Lord might use me more in the work of His Kingdom.

Cause For Defeat

By Walter E. Isenhour

The things that spell a man's defeat
Are not so much what he may meet,
Like words that cut and burn and sting
That jealous men and critics fling;
Or stumbling-stones that foes may lay
To cast him down along life's way;
Or oppositions to his plans
He never fully understands.

Defeat more often dwells within
When men decide to live in sin;
When they possess a jealous soul,
Or fail to practice self-control;
Or yield to unbelief and doubt,
Thus shutting heaven's blessings out;
When they are out of God's good will,
And set no goal but pleasure still.

Church Lowers Racial Barrier

The largest Baptist church in the Southeast, First Baptist of Atlanta in a heart-searching vote decided by an overwhelming majority to no longer bar Negroes from its worship services. Previously the church had ejected those who entered the sanctuary. The church has not taken action to admit Negroes to membership if they should seek it. The pastor, Roy O. McClain said, "Open doors must be accompanied by open hearts and minds, lest the former mock the latter."

Senate Delay Dangerous to Civil Rights

The Second Session of the 88th Congress is working against time. It is under pressure to complete its work before the presidential nominating conventions begin in July, only six months away.

Civil rights legislation faces a certain filibuster in the Senate, and the only possibility of bringing it through such an ordeal in anything like its present shape is to have plenty of time available, time for the opposition to run itself down. You can't break a filibuster by limiting the amount of time available to devote to the debate. When you get your back up against the deadline you can give in. You can compromise. You can chop the heart out of a bill and then "talk" about having broken a filibuster.

In order to get a real civil rights bill through the Senate you must have plenty of time. And time lost at the beginning of the session will be irreplaceable as Congress nears its deadline for adjournment.

Therefore, the task facing proponents of strong civil rights legislation this year is to get the bill moving — now. The voice of constituents might help get it moving.

President Johnson has spoken out clearly in support of prompt action on civil rights legislation several times since assuming office. The President's latest push for the rights bill came in his State-of-the-Union message. In the third paragraph of his message he said, in part, "Let this session of Congress be known as the session which did more for civil rights than the last hundred sessions combined."

Proponents of meaningful civil rights legislation must redouble their efforts to develop and clarify broad public support. We must create an atmosphere within which it will be possible, indeed necessary, for our elected representatives to work for and support a good civil rights bill.

There is a particular challenge which falls upon church men and women across the country, a challenge rich with opportunity. That challenge is the knowledge that it is within our power, tempered only by the depth of our commitment, to make the civil rights bill adequate, effective.

— Legislative Action Bulletin (NCC).

Board Meeting

The Seventh Day Baptist Board of Christian Education met in quarterly session in the First Alfred Parish House on Sunday afternoon, January 19, with the Rev. Victor W. Skaggs, president, in the chair.

The reports of committee chairmen show that much dedicated service by many persons has been rendered. The Youth Work Committee's recommendation that ten per cent of SDBYF dues that come to the board be sent to the National SDBYF officers for their incidental expenses was voted. The resignation of Miss Linda Bingham to take effect at the end of her present term was presented and accepted with regret. Many spoke of her absolute Christian dedication and of the severe sacrifice that she has made during the past two years. She has given unstintingly of her time, money, and auto. This the board appreciates very much, and our good wishes for her success in new endeavor, along with our prayers, are offered. Action was taken to start a program for securing a successor who will work under much the same plan as did Miss Bingham, as a denominational survey showed that the time was not here to hire a full-time field worker with salary. Progress has been made in the setting up of the Pre-Con Retreats with the announcement that a site has been secured by Mr. Carroll Bond for our Young Adult Retreat near Spencer, W. Va., and that the Rev. Ernest K. Bee will plan and direct the program. A site has been selected tentatively for the Youth Pre-Con, but the director has not been secured at this time.

The Publications Committee reported progress in the plans for the new Junior Quarterly. Gratitude was expressed for the work of the editor of the **Helping Hand**, the Rev. Don A. Sanford. The **Sabbath Visitor For Boys And Girls**, under the editorship of Secretary Zwiebel, is published monthly. Miss Onnalee Saunders handles the mailing of the Junior Quarterlies.

The Higher Education Committee reported that the Women's Board plans to terminate its scholarship program related

to Christian Education and Bible classes in Salem College at the end of the present academic year, thus relieving the Higher Education Committee of concern with that service.

The Dedicated Service Committee reported that six volunteers for summer work in Vacation Church Schools and camps had sent in their names. One camp has asked for help.

The executive secretary reported his activity related to the Planning Committee, board committees, and national organizations. These have been reported in the **Sabbath Recorder** week by week. He contemplates attending the annual meeting in Cincinnati of the Division of Christian Education of the National Council of Churches of Christ in February. Included in that meeting will be sessions with the Commission on General Christian Education, the Section on Administration and Leadership, and the National Denominational Secretaries of Christian Education. He conducts services with the Buffalo Seventh Day Baptist Church on the first, third, and fourth Sabbaths of the month. Correspondence has been increasing from the office.

It was voted that the proceeds of the A. S. Maxson Trust Fund be used for the publication of the new Junior Quarterly.

President Skaggs appointed the following committee to prepare a program for our part in the General Conference next August: Dr. H. O. Burdick, Dr. Hurley S. Warren, the Rev. David S. Clarke, and Secretary Zwiebel.

Junior High Conference

By Theona Rasmussen

Jeffrey Bakker, Brenda Davis, Elizabeth Nida, Sylvia Nida, Carol Rasmussen, and Alfred Rogers, who are members of the Junior High class of the Salem church; and their teacher, Mrs. S. W. Rasmussen, are making plans for the Junior High section of General Conference next summer, which Mrs. Rasmussen will direct.

The whole group acts as a planning unit, then breaks down into committees in charge of the various activities, which are as follows: Sylvia and Brenda, worship services; Elizabeth and Carol, music; Jeff

and Alfred, the retreat; Alfred, Elizabeth and Brenda, recreation; Carol, Jeff and Sylvia, foreign visitors as guest speakers.

As a new activity for the Junior High Conference, we want to have a retreat for as many of the group as can come, on the weekend preceding General Conference. Plans for a site and a staff for this retreat are under way. Pre-registration will be necessary.

The Rev. Loyal Hurley has kindly consented to lead our group during the Conference week in worship services which are planned for the first half-hour of our daily activities.

We hope that the visiting delegates from foreign countries will consent to be guest speakers to our group, and are now engaged in writing to ask them to plan to do this if possible.

FROM OUR OFFICE — A mailing that includes a study on the "Child and Theology" and a discussion program for SDBYF groups has been mailed to all of our churches.

Milton Youth Render Service

On Sunday, January 12, the Milton Seventh Day Baptist Youth Fellowship gave a program at Chalet Gardens in Madison. Traveling with the group were Mr. and Mrs. Erlo Nelson, Professor and Mrs. Herbert Crouch, and Pastor Randolph.

Percy Dunn (former president of Milton College, who is a resident there) introduced his friends from Milton to his neighbors at Chalet Gardens, and the program began.

The service included two hymns and two anthems, a choral reading, and a talk by Jim Skaggs. The anthems were led by Mr. Crouch.

Afterwards the members of the group talked with the residents of Chalet Gardens and were offered refreshments.

— Norman Burdick,
youth reporter.

SABBATH SCHOOL LESSON

for February 15, 1964

A Man Made Whole

Lesson Scripture: Luke 8: 26-39.

Zondervan's New Books in 1963

The Zondervan Publishing House of Grand Rapids, Michigan, has released 96 new book publications during the 1963 calendar year, an average of nearly two new books each week. Among the outstanding new titles issued were books for ministers, Bible students, young people, and books to appeal to almost every age group. Also, the firm released several books of textbook caliber.

Among the outstanding books for Bible students were: **All the Parables of the Bible** by Dr. Herbert Lockyer; **The Marked Reference Bible** (nearly 1,500 pages of tested excellent helps) and many others including Dr. J. Oliver Buswell's systematic **Theology of the Christian Religion**, Vol. 2.

Another publication which was well received for its unique contribution was **Winning Jews to Christ** by Jacob Gartenhaus. Genie Price's intriguing book, **Find Out for Yourself** (Young People Can Discover Their Own Answers) has also made a niche for itself among young adults.

Dr. Clyde M. Narramore's discussion of **A Woman's World** hit the best seller list late last summer and has been selling at a good rate ever since. Dr. Anna B. Mow's book for parents and teachers, **Your Child From Birth to Rebirth**, has been provocative and impressive in its ministry of telling parents and teachers "how to educate a child to be ready for life with God."

Memorial Library in Rhodesia

A Swedish librarian, Miss Marianne Asplund, is in Northern Rhodesia organizing the new Dag Hammarskjöld Memorial Library at the request of the Church of Sweden (Lutheran). The library was recently opened at Mindolo Ecumenical Centre, about one hour's drive from the spot where Mr. Hammarskjöld's airplane crashed on September 18, 1961. The \$100,000 library, designed to hold about 30,000 books in all academic subjects with emphasis on theology, philosophy, sociology, and Africana, is a gift of the Swedish Church.

The Soviet Union As I Saw It

By Paul S. James

First Vice-President,
Southern Baptist Convention

The first ten days of 1964 I was in the Soviet Union as a guest of the Baptist Union of the U.S.S.R.

Our team of four consisted of Harold E. Stassen of Philadelphia, president of the American Baptist Convention; Robert S. Denny of Washington, associate secretary of the Baptist World Alliance; Alfonso Olmedo of San Luis, Argentina, a vice-president of the Alliance and a pastor; and myself.

We arrived in Moscow on New Year's Eve in time for the three-hour service in the Baptist church which was packed to capacity; 2,200 were present.

That night the church was packed again for the service from 6-8:30 p. m. When I spoke of Christ who has broken down "the middle wall of partition between us," the interpreter had some difficulty finding a suitable Russian phrase! They sang, very slowly, "I Need Thee Every Hour."

When Alexander Karev, general secretary of the Union Council, quoted Christ's words, "In the world ye shall have tribulation," there was weeping. The choir of eighty voices sang, "He holds the future in His hand."

We had lunch in the home of Jacob Zhidkov, president of the Union, and his son, Michael, who was our interpreter on much of the tour. When asked to give us words of wisdom out of his long years of experience, Brother Zhidkov said one of the most significant things we heard while in Russia.

He quoted the words, "Behold I have set before thee an open door and no man can shut it," then added: "Sometimes the door is wide open. Sometimes it is only half open. When it is half open, one may have to turn sideways to get through, but he is thankful it isn't closed."

On the first Sunday of the year we participated in the observance of the Lord's Supper in the Leningrad Church near the Gulf of Finland. We were so far north that it was dawn about nine in the morn-

ing and getting dark by the middle of the afternoon. Here again the crowd was packed so close together the deacons had to shove their way through to pass the elements.

Baptist work began in Russia in 1867. The total registration of Baptists today is 540,000 in 5,000 churches; with doubtless a great number unregistered. Seventy-five per cent of all Baptist churches are in the Ukraine. In Moscow there is one Baptist church, one synagogue, one Roman Catholic and fifty Russian Orthodox churches.

In each city we visited there was only one Baptist church — of course it was packed. People come three hours before a service to get a seat; hundreds stand for two or three hours at every service. They pray with fervor, sing with enthusiasm, stand and say "thank you" in response to a greeting, often voice an amen in unison and wipe tears from their eyes.

One gets the strong impression that these Christians have what Christians in America only talk about; though they have so little compared with our so much.

The chairman of the ministry of cults said at the banquet in our honor on our last night in the U.S.S.R.: "When I think about the United States I will think about those I have met."

He said also, on his way out, that he would talk with Chairman Khrushchev about points raised when our team met with him in his office that noon: the need of our Baptist brethren for more space for worship services and the opportunity to publish Bibles and hymnals. The few hymnals seen in worship services are hand-copied. Bibles are practically nonexistent. The pulpit is the one source of religious instruction.

I saw these Christians move into 1964 singing, "He sees our tears and knows our heavy burdens." I saw them pass their prayer requests to the front to be held in the hand of a pastor as he pled with God to help. I saw a sea of handkerchiefs in each of the four churches we visited as they waved good-bye and sang "God be with you 'til we meet again." This I shall never forget.

—Condensed from Baptist Press.

LET'S THINK IT OVER

Dr. Trueblood Calls for More "Puritanism"

The Christian college is free to adopt "an unapologetic puritanism," Dr. Elton Trueblood told the sixth annual meeting of the Council of Protestant Colleges and Universities last week. The distinguished professor of philosophy at Earlham College called for "the glad acceptance of voluntary discipline" in the face of "the fashionable philosophy of permissiveness" on college campuses today.

"We must recognize the strength of our freedom, especially in the light of the Supreme Court decision on prayers in public schools," he said. "It is clear that the Christian college has a freedom which the state college cannot possibly enjoy."

The former head of religious information of the U. S. Information Agency, Dr. Trueblood made a plea for "introducing young people to the habitual vision of greatness."

Lutherans Want No State Help

A summary of the thinking of Lutheran church leaders on the question of whether or not the U. S. government should give financial aid to church-operated schools has been given to Congress by Dr. Robert E. Van Dusen, of Washington, D. C., on behalf of the National Lutheran Council.

"We recognize the right of any religious group to conduct its own schools in order to integrate religious teaching with general instruction, provided it meets the standards of teaching competence and curriculum content set by the community. We are convinced that when a religious group accepts the option of conducting its own schools, it should provide the necessary financial support, thus insuring its own continuing autonomy and freedom. We believe that public subsidy of the program of any religious group in our pluralistic culture is wrong, since it forces individual citizens to contribute to the financial support of a faith with whose tenets they do not agree."

It should be noted that Lutherans have more parochial schools than any other major Protestant denomination.

— W. W. Reid.

Urban Church Problems

The National Council of Churches is launching a unique educational project designed to aid Protestant ministers, Jewish rabbis, and Roman Catholic parish priests serving urban congregations to cope with problems arising from changing patterns of city life. The new program will be directed by the Rev. Dr. David S. Schuller, (Luth. Mo., Synod), St. Louis, Mo., nationally known sociologist.

The new program will be centered in the Urban Church Department of the Council's Division of Home Missions, headed by the Rev. John H. Wagner.

The plan calls for the holding of five seminars in each of the next four semesters, beginning with the fall 1964 semester. Enrollment will be limited to a maximum of eighty-five students for each seminar.

Emphasizing that the training of clergymen in urban affairs will be solely educational in nature, Mr. Wagner said "they will not be designed to promote specific action projects."

The courses will range across the political, social and economic spheres of metropolitan community life to clarify issues and provide the knowledge clergymen need to meet community responsibilities.

On the basis of pilot seminars already held, Mr. Wagner identified course subjects as: urbanization — its causes and effects; problems of race and housing; urban mental health; community organization and citizen participation; redevelopment; planning; psychological and spiritual needs of men in the inner city and suburbia; and the role of the clergyman in urban affairs.

Congo Needs S.S.S.

One missionary faithfully working amongst the Angola refugees reported for 1962 that they had three necessities, each beginning with "S" — Salt, Soap and Scripture! Salt always has been and always will be a great necessity in this tropical land. Soap is needed to keep bodies clean. The Scriptures, however, are necessary for the welfare of the soul. The American Bible Society distributed in the Congo 151,824 portions of Scripture in 1962 as compared with 11,184 in 1960.

— American Bible Society Report.

YOUTH NEWS

Christian Youth at World's Fair

It will be possible for Christian youth to receive and to impart spiritual blessing at the New York World's Fair. Although the general atmosphere of the fair will not be Christian there will be more opportunities to give a Christian witness than at any previous fair. There will be six religious pavilions instead of the one at the 1939 fair. In addition there will be special days for religious organizations, including Christian Endeavor. The special Christian Endeavor Day (unfortunately for Sabbathkeepers) is set for Saturday, July 18.

There is, however, a service that Seventh Day Baptist youth can take advantage of.

As a service to Endeavors, the committee is offering tickets to the Fair at the special price of \$1.65 for adults, 85 cents for children two through twelve years. These are good any day throughout the Fair's two-year run, April 22-October 18, 1964, and April 21-October 17, 1965. Tickets may be purchased from Mr. Billard, 105 Vincent Avenue, Lynbrook, New York.

NEWS FROM THE CHURCHES

MILTON, Wis.—Sunday, January 12, the Milton church had the annual business meeting and election of officers for the coming year. Good reports of the activities of the various organizations were heard, showing that the people are actively carrying on the work of the church. The outgoing president, William Heinig, Jr., had the pleasure of turning the gavel over to the first woman president of the Milton church. The following people were elected by ballot:

Pastor, Rev. Elmo F. Randolph; president, Mrs. Arthur Drake; treasurer, Elston Shaw; secretary, Mrs. Laurence Burdick; trustees, Erlo Nelson, William D. Burdick, Kenneth Ochs; chorister, Herbert Crouch; organist, Miss Elizabeth Daland; Sabbath School Superintendent, Mrs. J. Paul Green,

On the night after the Sabbath, January 18, the Eutharsos Sabbath School class gathered at the new home of Charles and Gertrude Williams for the monthly class

supper. Fifty people enjoyed the fun and fellowship of the evening.

Following the supper served in the spacious basement recreation room and adjoining library, a short business meeting was conducted by the new president, Mrs. Edward Rood. Mrs. Elmo Randolph had charge of a house-warming program. The Williams family was presented with a beautiful picture of Christ to place in their new home.

Dr. F. M. Branch was host to several games of Password. This was the first evening of games in several years, and was enjoyed by all.

There is a great danger of a man mistaking his carnal mind for the Holy Spirit. We cannot rewire our thought channels to the Holy Spirit. —Anon.

Conference Treasurer's New Address

Mrs. Everett T. Harris, Jr.
Salem, West Virginia 26426
(Please use this zip code number.)

Accessions

Texarkana, Ark.

By Testimony:
William Brooks

By Letter:
Ione Brooks
Bertha Nell Brooks
Patricia Brooks

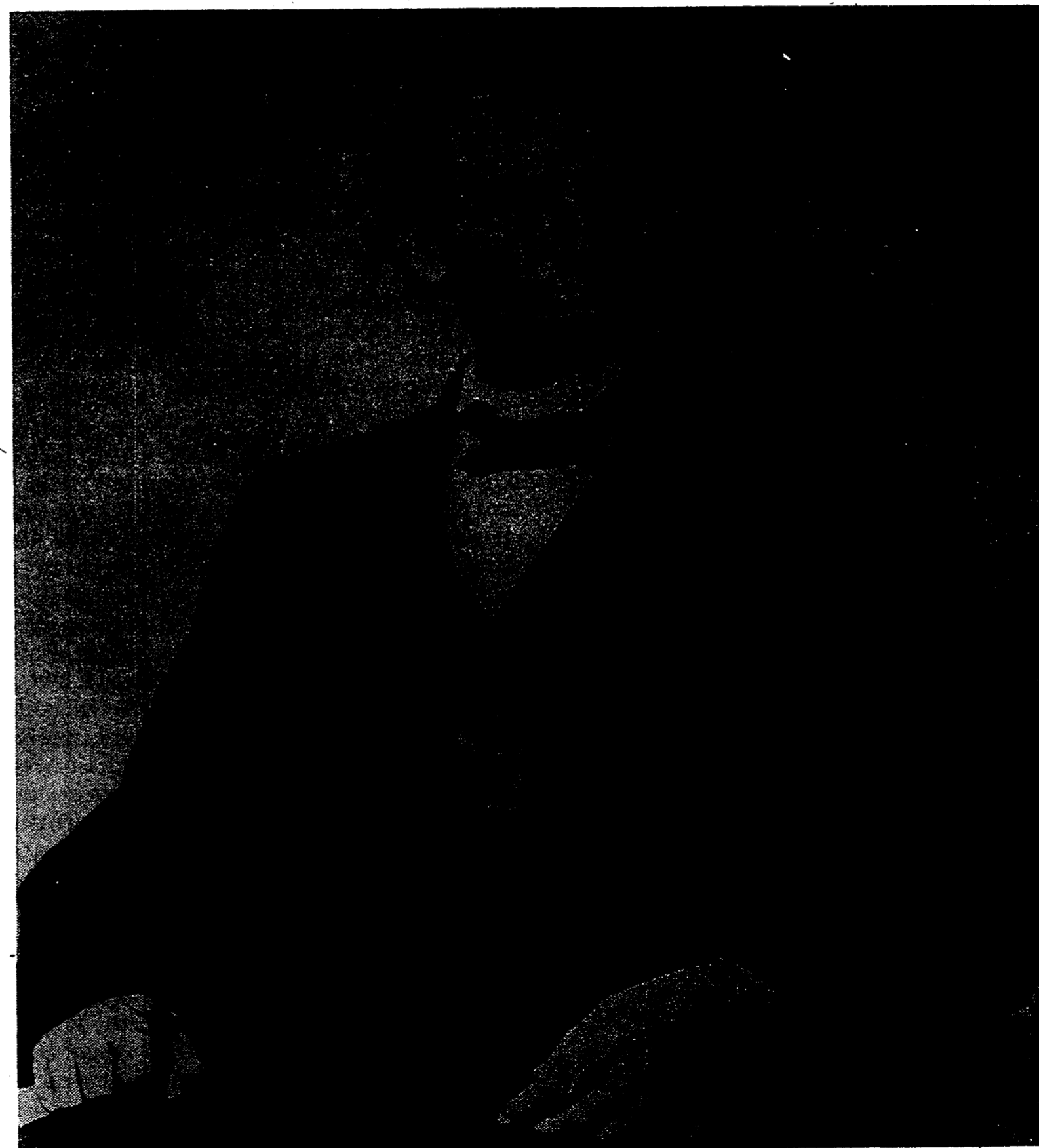
Obituaries

Kenyon.—Annie Barber, daughter of George F. and Mary F. (Lewis) Barber, was born April 16, 1875, in Exeter, R. I., and died in the Westerly Hospital January 10, 1964.

She was married April 16, 1895, to Emory C. Kenyon who died in 1924. She joined the Rockville Seventh Day Baptist Church November 12, 1904, having been baptized by the Rev. Alexander McLearn and was an active member all her life. She taught a Sabbath School class for many years and was a charter member of the Loyal Workers Society. She was a life member of the Rhode Island State W.C.T.U.

Surviving are two sons, Clayton C. and Leslie B. of Rockville; a sister, Mrs. Orlando R. Smith of Westerly; two nieces and two nephews. A son, Wilfred L., died in 1925. A graveside service was conducted by her pastor, Neal D. Mills, and interment was in the Rockville Cemetery. —N.D.M.

The Sabbath Recorder



Honor to Whom Honor Is Due

From log cabin to White House is more than a success story. It is the story of all the noble qualities that came to fruition in the life of Lincoln.