

The Sabbath Recorder

Our Ladies Aid has met regularly each month, has taken many responsibilities and entered into several money making projects. Just now plans are being made for the annual oyster supper.

On August 15 we were very happy to have with us CoWoCo guests and many others from several different states, among them our former pastor, the Rev. Duane Davis and family. These people were in West Virginia to attend Conference at Salem the following week. Our guest minister, Dr. Wayne Rood, professor at Pacific School of Religion, Berkeley, Calif., preached a very challenging sermon from the subject, "The World, the Church, and Mr. Brown." At noon a fellowship dinner was served in the church basement and a sociable time enjoyed renewing old acquaintances and making new ones.

— Correspondent.

Inter-Varsity

Inter-Varsity Christian Fellowship is committed to meet the tremendous challenge of a constantly growing student population. We will produce more books, increase the circulation of HIS, emphasize training in depth, and study new methods of campus evangelism. All of this is good, but more is needed: dedicated men and women! God's method is men. The call is to pray for laborers. IVCF has just accepted 27 new staff workers. These men and women represent the most significant staff increase in the history of IVCF. The college population is growing — so is IVCF, and so are our financial obligations. — Charles Troutman, general director.

Accessions

Washington, D. C.

By Baptism:

Yvonne Brissey
Kenneth Chroninger

Marriages

Bond-Wheeler.—Clifford L. Bond, son of Mr. and Mrs. Ira Bond of Nortonville, Kan., and Carol Ann Wheeler, daughter of Mr. and Mrs. Merlin Wheeler of Leavenworth, Kan., were united in marriage at the Nortonville Seventh Day Baptist Church on the evening of September 5, 1964 by their pastor, Leroy C. Bass.

Births

Babcock.—A daughter, Donna Janine, to Calvin and Meleta (Monroe) Babcock of Little Rock, Ark., on September 1, 1964.

Loper.—A daughter, Elizabeth Jean, to Joseph and Carol (Harris) Loper of Greenwich, N. J., on July 31, 1964.

Obituaries

Harris.—Floyd D., 65, son of the late Deacon John T. and Abigail Eldredge Harris, was born near Shiloh, N. J., and died at the Bridgeton Hospital Sept. 10, 1964.

He married Lillian DuBois June 21, 1927. Surviving, besides his wife, is a sister Linda Carter, and a number of nieces and nephews.

Mr. Harris had been a dealer in antiques for many years and had a wide circle of friends. He was a faithful member of the Seventh Day Baptist Church at Shiloh.

Funeral services were held at the Shiloh Church with his pastor, the Rev. Charles H. Bond, officiating. Burial was in the Shiloh Cemetery. — C.H.B.

Patterson.—Burnett Prior, son of Alvin N. and Amanda Fields Patterson, was born Nov. 6, 1879, at Slaytonville, Ark., and died at Denver, Colo., July 3, 1964.

On May 16, 1907, he married Miss Susa Maxson of Gentry, Ark. They lived in North Loup, Neb., for a time before coming to Denver where Mr. Patterson was engaged in the grocery business. He was known for his ready smile and kindly nature. He was the second oldest member of the Denver Seventh Day Baptist Church at the time of his death.

Surviving, besides his wife are his children: Mrs. Amelia Fry, Sallisaw, Ark.; Thurman A., Colorado Springs; Gordon, Denver; Wayne, Buena Vista, Calif.; Merlyn, Twentynine Palms, Calif., and Malcolm, Denver; as well as eleven grandchildren and one great-grandchild. A daughter, Mrs. Thelma P. Davis, preceded her father in death.

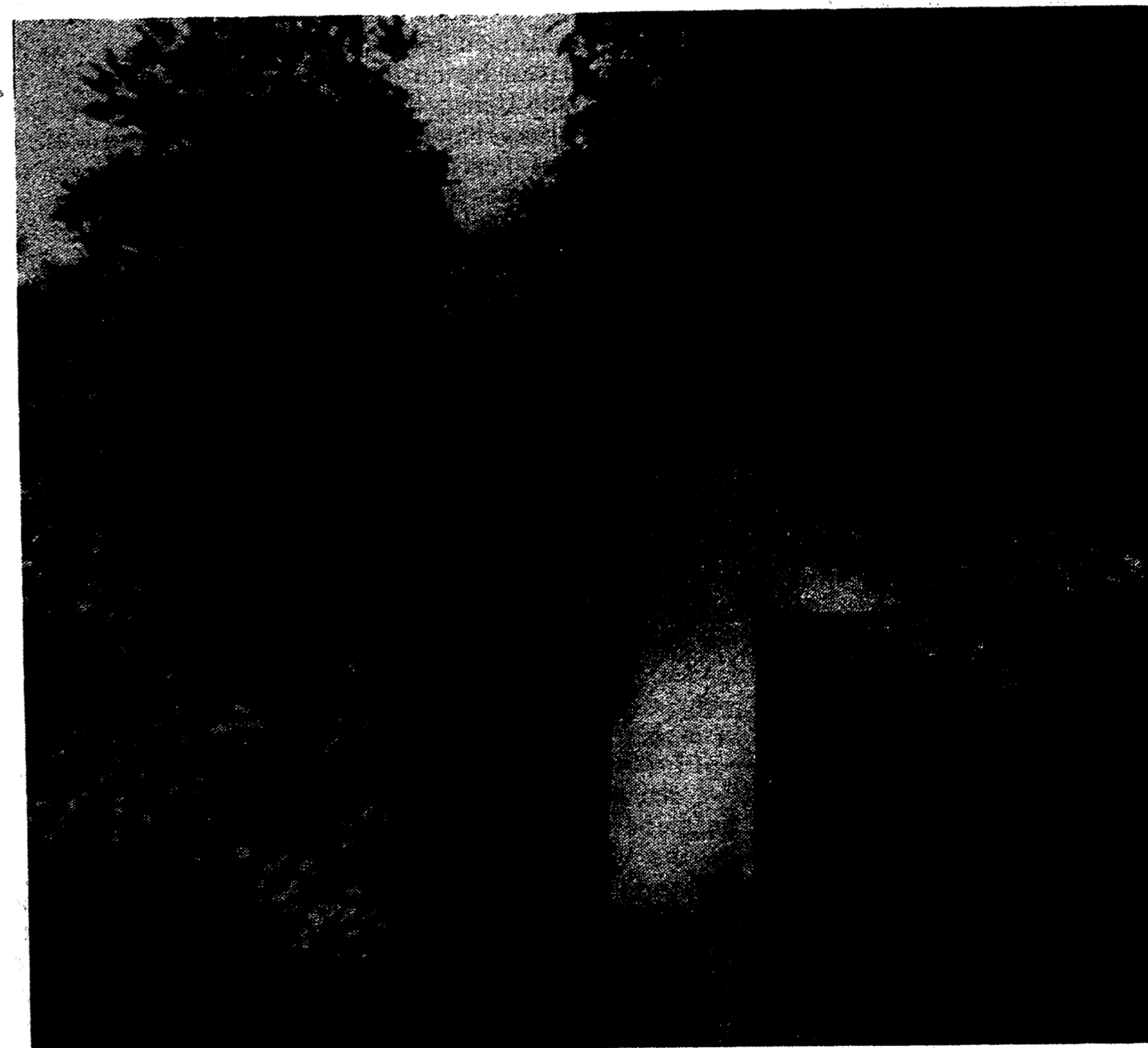
His pastor, the Rev. Albert N. Rogers, officiated at the funeral services. Burial was at Crown Hill Cemetery, Denver. — A.N.R.

Stillman.—Frank, husband of the late Dora (Wurster) Stillman, was born July 17, 1865, in New Auburn, Minn., and died July 26, 1964, at the hospital in Winchester, Kan.

Mr. Stillman was a farmer and a lifelong member of the Nortonville Seventh Day Baptist Church.

Surviving are five children: Mrs. Lester Nixon, Mrs. Harry Willis, Mrs. Myron Milton, Earl Stillman, all of Nortonville, and Eldon of LaMesa, Calif.; also 8 grandchildren, 13 great grandchildren, and one brother, Walter, of Winchester.

Funeral services were held at the Warren Funeral Home in Nortonville by his pastor, Elder Leroy C. Bass. Burial was in the Nortonville cemetery. — L.C.B.



A Memorial of His Death

A cross of hewn and polished stone, plain and unadorned, rises amid flowering and evergreen shrubs as a mute testimony of faith in the Savior who gave His body to be broken and His blood to be poured out for the sins of men. The Lord's Supper, whenever celebrated, is the divinely instituted memorial of His death for us and a symbol of our communion with the living Lord.

The Sabbath Recorder

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World-Wide Communion

It is believed that most Seventh Day Baptist churches observe World-wide Communion in some way. For many that celebrate the Lord's Supper quarterly the first Sabbath of October is the normal time and it is only a matter giving this occasion added significance by calling attention to the fact that so many around the world are celebrating at approximately the same time. Some of our churches have adjusted their schedule of communion services so that one of them (regular or extra) falls on this Sabbath.

Another such world-wide communion Sabbath has come and gone. It was advertised by church bulletin or from the pulpit as being something special. Like any special event it is worthy of some thoughtful retrospect. What did it mean to the whole church or to me, in particular, as a worshiper? Did the church, or did I, put enough into it to make it significant? If not, what would I suggest now to make next year's observance more meaningful to me or to others? Lest I forget, perhaps I should write down my thoughts for the pastor or the Worship Committee.

A more basic question which some might ask is whether or not there is enough value in the idea of a world-wide communion to justify my church in accommodating itself to the interdenominational program. Has it been handed down to us by denominations that hold a different view of the efficacy (power to produce effects) of the communion? The Presbyterian and Reformed churches, for instance, teach that it is a means of grace which confers benefits on the participants. Lutherans and other liturgical bodies hold that Christ is present with or in the elements. The Lutheran Church in America at its biennial convention in Pittsburgh, Pa., adopting a statement on uniform communion practices, agreed that "opportunity for private confession and absolution should be afforded in every parish." All such put more dependence on the power of the communion than do those of Baptist persuasion.

The more important question is not what this celebration on the first Sabbath (or Sunday) might mean to the whole world of Christians but what each Lord's

Supper celebration means to me. Did this one, or will the next one, remind me effectively of the atonement made for my sins by the sacrifice of Christ's body and blood in my behalf?

Of Trout and Men

An item in the *Westerly Sun* about the dumping of legal size trout into the streams of Rhode Island prompts a little introspective thought on fishing and fishing for men. We need to take stock of the trout situation and of our attitude toward the serious things of this life and the rewards promised for faithful service.

Fishing the streams and lakes of our land has become a popular off-duty goal for a great many people in every age and income bracket. The number of fishermen desirous of taking to the out-of-doors for this growing sport far exceeds the ability of the streams to produce enough fish to keep the anglers interested. To many lovers of the sport there is nothing that compares with trying to catch gamy, speckled brook trout. It has come to be taken for granted that one of the functions of good government is the hatching and releasing of trout to stock the streams. This was a gradual development. First the fingerlings, which could be produced in great quantities were released in the streams and left to shift for themselves amid natural enemies until they became large enough to be caught. Now the government raises fish to legal size and dumps them at appropriate times into streams that are developed and maintained primarily for the pleasure of the fishermen.

The *Westerly* paper states that 10,000 legal size brook trout will be dumped into streams this fall. They will put them in fewer streams so that the concentration will be greater and more fishermen will try to catch them. Studies have revealed that when put in too many streams not more than 12 per cent are caught. The purpose of the conservation department is to have as many as possible taken. They have also instructed the hatcheries to cull out all poorly colored and imperfect specimens so that the fishermen

can be duly proud of what they catch. All this is accepted as good, and few would question any of the procedure though many may long for the good old days when fishing was for something other than tame, much-handled trout.

When Jesus selected most of His disciples from the ranks of commercial fishermen who spread their nets in the Lake of Galilee, His reference to calling them to become fishers of men had quite a different implication than the weekend pastime which is so familiar to us. Our Lord was not talking about leisure-time activities to relieve boredom and provide exercise for men not having enough work to keep them in good physical condition. He was calling them to a challenging change of occupation that would require long hours of labor with only their subsistence promised, and that only by benevolence in response to faith. They who were used to toiling all night with the nets and sometimes taking nothing were to go out on the uncertain venture of drawing in a multitude of men. For them there was no stocking of streams with tame fish. Men then and now are hard to catch for the kingdom.

Is it not possible that many of us have looked upon the Great Commission as applying to us in something of the framework of our modern leisure-conscious age? We would fish for men if it could be made easy enough and if the specimens selected for us to catch were perfect in every way. We would not care to try to get the young, the less well-formed, or those without colorful personalities. And we would not want to make the winning of souls our primary business. With such thoughts we forget that only dedicated fishermen are successful. Strangely enough, we who have as much leisure time as working time claim that we cannot find time to do the work of the Lord. Let us have serious thoughts of trout and men.

MEMORY TEXT

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. Eph. 2: 8; 9.

EDITORIAL NOTES

A Cardinal's Blessing

Said Richard Cardinal Cushing, Archbishop of Boston, before he left to attend the third session of Vatican Council II in Rome:

"It is the prayer of Catholics in the Boston area that God will bless his (Billy's) preaching and crusade and will lead many to the knowledge and love of our Lord."

The reference was to the Billy Graham Greater Boston Crusade. The Crusade drew 67,000 to its first five services. Whether or not the Cardinal's blessing had anything to do with the attendance is a matter of conjecture. If the rank and file Catholics knew that a Cardinal had made this statement it would perhaps overcome their feeling that attendance at a Protestant service is a sin to be repented of at the confessional and for which one must do penance. It is a well-known fact that a large percentage of those who go to hear the great evangelist are Catholics and have never before attended a Protestant service. Those who do attend are often more receptive to the Gospel message than the unconverted who have a Protestant background.

Can we hope for a change in the Catholic attitude toward listening to the Gospel? This one statement is probably not enough to justify drawing such a conclusion.

Executive Secretary

The Commission takes pleasure in announcing that the Rev. Alton L. Wheeler has accepted our call to the position of executive secretary of the Seventh Day Baptist General Conference. It is anticipated that he will begin his work about October 1, 1965. We ask your prayers that we may become ever more fruitful laborers together with God.

For the Commission,

Herbert L. Crouch, chairman.

Note: The Commission reported to General Conference (see page 9 of Recorder of September 7) that Executive Secretary Harley D. Bond had expressed his desire to retire after the Conference of 1965.

Conference Business Briefs

The Sabbath Recorder will continue on a weekly basis with the present subscription rate of \$4 per year, at least until such time as the results of the survey can be evaluated. The Tract Board was urged to evaluate the survey carefully.

The new budget going into effect October 1 was set by Commission and Conference at \$113,899. The higher budget had been thoroughly studied in advance by representatives of the agencies participating in it. There was no discussion on the floor. Delegates seemed to feel that it was realistic and realizable.

The Conference treasurer reported receiving in extra budgetary giving for CoWoCo \$3,135 and expending \$3,095 for the expense of the World Consultation. The "Minute Man" appeal brought in \$1,260 and the Missionary Board appeal \$1,875.

The Committee on Ministerial Retirement reported paying out for this purpose \$21,271 with the present expectation of a similar amount next year. Anticipated sources of income will be sufficient to meet these needs. It is planned to deplete the balance in the fund by \$1,100 more if there are unexpected calls).

Conference adopted most of the report of the Council on Ministerial Education which recommended in regard to ordaining ministers that: "The Ordination Council is to certify by formal action that in their judgment the ordinant (candidate) is in general harmony with the Seventh Day Baptist Statement of Belief." The definition and the procedure for accreditation advanced by the council was accepted with some additions by the committee. Much discussion resulted from counter proposals about removal from the accredited list. The council had proposed that any request for deletion from the published list be initiated by a council called by the church of which the minister was a member. The Conference committee proposed that the Council on Ministerial Education recommend the de-

letion to Conference "when it is felt that the accredited minister's theological teachings are not in general harmony with the Statement of Belief or that his conduct is offensive to the good name of the denomination." Delegates were unable to agree and failed to pass either plan with or without the amendments proposed on the floor.

The Committee on Christian Social Action Interests successfully proposed a preface to Commission's recommendation that "all churches pursuing an active program to improve race relations be commended . . ." The adopted preface reads: "Believing that any limiting qualifications of race as to church membership or attendance are not in harmony with the teachings of Christ, we recommend that new and existing churches be urged to adopt or practice no such limitations."

Action was taken leading toward devoting the first quarter of 1966 in our adult lesson quarterly to a concentrated study of the Christian's involvement in selected areas of social concern.

Conference received the report of the Committee to Conduct Ecumenical Conversations which concluded with these words: "The committee chairman arranged and has cancelled a tentative full-scale session of both committees for the week following Conference, in the conviction that the committee must have a clear indication from the people that the General Conference is actually ready to move before the committee can honestly engage in further official communication with the American Baptist committee." Conference did not give such a clear indication at this session.

The proposal from the Consultation of Delegates (CoWoCo) from Seventh Day Baptist Conferences that a Seventh Day Baptist World Federation be organized was considered. The adoption of the constitution was deferred upon the recommendation of Commission until next year when it could have the added significance of being voted on by a roll call vote of churches through their instructed delegates.

OCTOBER 5, 1964



Candid Camera Catches Conference

Part of Conference is the fellowship after dismissal of a service. Here people are doing what folks like to do when they have common bonds of fellowship—visit, renew acquaintances, discuss the sermon, plan for the rest of the day. Such scenes remind us that there will be others like them next year at Alfred, just as there have been others at previous Seventh Day Baptist Conferences.

The previously proposed National Credit Union was studied by the Vocational Committee, which reported that the Federal Credit Union organizes with small closely-knit groups only, and therefore it is not feasible for a whole denomination.

In relation to home mission work a recommendation was passed that "the dedicated youth missionary work be referred to the Missionary Society for implementation through the Planning Committee with the suggestion that the project be placed under the director of evangelism."

In relation to foreign mission work the report of the Conference committee was adopted which suggested that the Missionary Society create the office of missionary keyworker in each church patterned after the Women's Society keyworker. Also adopted was the suggestion that the Missionary Board develop plans for periods of dedicated service for young people and adults at home and abroad.

—Gathered from the minutes by the editor.

SABBATH SCHOOL LESSON for October 17, 1964

Qualifications of Church Officers
Lesson Scripture: 1 Timothy 3: 1-13.

Report From Rome When Blindness and Immaturity Collide

By W. Barry Garrett*

Two incidents illustrate the difficulty non-Catholics may have in understanding the nature and extent of the struggle going on in Vatican Council II for the updating of the church.

One day a friend and I were walking just outside St. Peter's here in Rome. Directly in front of us a little boy with a tray of coffee and chocolate delicately balanced in his hands collided with a blind man who was picking his way along with his white cane. Coffee, chocolate, cups, tray and all splattered over the sidewalk.

Immediately a violent argument arose. The little boy had to pay for the drinks he was delivering to a customer and he wouldn't let the blind man go without collecting. The blind man was furious at the boy for paying no attention. He refused to pay any damages. Angry Italian words filled the air like lightning and thunder. Neither person would give in to the other.

My friend, wanting to do something to solve the delicate situation, asked, "Now just what do you do when immaturity runs into blindness?"

Just then a stranger with more understanding than the rest of us slipped up and paid the boy for his loss. The argument stopped and everyone went happily on their way.

Here is our problem—immaturity in conflict with blindness. Here is a question—who or what is the third party to produce peace, harmony, and understanding?

The other incident took place on the plane 33,000 feet above the Atlantic be-

*W. Barry Garrett, a Baptist correspondent in Washington, D. C., is reporting the Vatican Council for Baptist publications in North America and Europe. He serves Baptists in America through Baptist Press (BP) and Baptist Public Affairs (BPA). European Baptist Press Service (EBPS) will receive his reports for publications in Europe.

Mr. Garrett was in Rome five weeks last year for the second session of Vatican Council.

Baptists do not have an official "observer" at the Vatican Council. The Baptist World Alliance did not take the opportunity to send an "observer" to the council when it was approached by Vatican sources about the matter.

tween New York and Paris. I was sitting toward the back of the plane where I could see the passengers ahead. We had been in the air a couple of hours and the passengers had settled down to five hours of self-occupation. Some had stretched out across two or three seats sound asleep. Others were propped up on pillows trying to sleep. Some were reading, working on papers, or chatting merrily with their traveling companions.

Suddenly, without warning, the captain reporting on our location and weather conditions blasted out on the public address system with the volume twice too loud. It was like a clap of thunder.

Several seats ahead a bearded, beatnik-looking man who had been drowsing, jumped halfway out of his seat, flung his arms into the air, and acted like a wild animal suddenly caught in a trap. Just in front of me a man, sound asleep, sat up wide awake, angry for being awakened. He paraded up and down the aisle fussing at the stewardess. Others in the plane calmly looked up, listened to the captain and returned to their occupations. They understood. They were not disturbed.

This is the parable of life. People react to the same events in startlingly different ways, depending on their background, frame of mind, or degree of understanding.

This is especially true as one approaches the reform efforts of the Roman Catholic Church which is dramatically going on in the Vatican Council. Some are gullible and make no effort to appraise what is taking place. They ask no questions and are not bothered with any doubts. Others are violent in their conviction that Rome does not and cannot change. They are supercritical without taking the trouble to find out facts, understand the problems, or to attribute sincerity to people who are obviously struggling with a hard situation.

It is my view that the truth and a proper understanding lies somewhere in between these two extremes. As the Catholic Church struggles with the problems of the nature of the church, centralization or decentralization of authority, relations with other Christians and with the Jews, religious liberty, attitude toward marriage problems, the role of the laity, revelation, the relation of the church to the modern world, etc.,

we must be careful lest we come to our conclusions too quickly and with inadequate or irresponsible information.

The two incidents remind me of two sayings of Jesus: "Be wise as serpents and innocent as doves," and "Let a man take heed how he hears . . . he that has ears to hear let him hear."

— Baptist Press.

Biblical Basis of Human Freedom

What does the Bible have to say about the free exercise of religion? Nine professors from a Southern Baptist seminary (Louisville) met in Washington recently to prepare a paper dealing with this and other questions — a paper to be presented to the annual religious liberty conference at the capital October 7-9. The conference is sponsored by the Baptist Joint Committee on Public Affairs of which C. Emanuel Carlson is executive director. There is now Seventh Day Baptist representation on this committee and at the religious liberty conference.

The nine professors agreed in their paper that an "established" religion is no religion at all in the biblical sense.

The study paper dealt with:

1. Elements of freedom which inhere in the biblical understanding of the creation, the role, and the fall of man;
2. Freedom concepts which inhere in the biblical revelation as law;
3. Freedom insights reflected in the prophetic tradition;
4. Christ and freedom;
5. Concepts of freedom which inhere in the doctrine of the Holy Spirit;
6. The church and freedom;
7. Relationship of eschatology to freedom of the person or of the church; and
8. Elements of a genuine religious experience.

It is interesting to note in (2) that there are freedom concepts which inhere in the biblical revelation as law, something that Seventh Day Baptists have felt constrained to emphasize because some others have neglected it. The professors went on to say that man's freedom increases or decreases "according to the measure of his love for God and for

others." True freedom exists in a community of love, a society of sharing and sacrifice, they stated.

The group said the concept of freedom within the New Testament church was extended to include the demand for religious and political freedom. "Thus, the spirit of liberty . . . poured out of the churches into the larger community life, demanding freedom, local autonomy, separation of church and state, the rejection of coercion and persecution of minority groups."

Stressing the free response of man to God, the professors attacked attempts to legislate this response: "Any state or earthly power which seeks to legislate man's relationship to God denies therewith the spiritual nature of that relationship . . . that it derives from the interaction of God's spirit and the human spirit."

Catholic Position Unchanged

Stuart P. Garver of Christ's Mission notes that a current example of the clarity and frankness of the Roman Catholic ecumenical position is the recent statement of Francis J. Connell of the Catholic University of America, a foremost Roman Catholic moral theologian. In reply to the question, "Should we try to convert good Protestants?" he is quoted as saying in part:

"Some priests assert we should make these Protestants better Protestants instead of inducing them to study the credibility of the Catholic Church. Such a suggestion is utterly opposed to the principles and practices of the Roman Catholic Church. . . . A Protestant, however fervent he may be, is not a member of the true Church and accordingly is not in the status in which God wills him to be. . . . We ask each and every one of them to be quick and ready . . . to withdraw from that state in which they cannot be sure of their salvation . . . for they still remain deprived of . . . helps from heaven, which one can enjoy only in the Catholic Church. . . . No priest dare desist from the effort to convert good Protestants, lest we shall give our devout Protestant brethren the idea we no longer hold the principle, 'Outside the Church there is no salvation.'"

Born to Reproduce

(A message prepared and presented by Mr. Jacob Nathaniel Tyrrell, delegate of the British Guiana Seventh Day Baptist Conference to the First World Consultation of Seventh Day Baptist Conferences, as he led a closing devotional service of CoWoCo meetings, August 16, 1964, at Salem, W. Va.)

A doctor once visited a friend who owned a large acre of land with apple trees. As he stepped out of his car, these words came from his lips, "Did you ever in your life see anything as beautiful, gorgeous, and breathtaking? Just look at that gorgeous sight," as he was greeted by the indescribable beauty of an orchard of young apple trees in full bloom.

His friend replied, "Yes, Doctor, they are beautiful, but you can't eat them."

The doctor was amazed at his friend's remark, thinking that the farmer did not appreciate the beauty of the apple blossoms. So the farmer answered again and said, "Yes, I know they are beautiful, but you don't eat blossoms." He then explained, "I live among this beauty; I see it every spring and I am not blind to it; but you see, I am not a florist, I'm a fruit grower. My living depends on fruit, not blossoms. In a few days all that bloom will have fallen, the fragrance will be gone, and then all that counts is fruit."

Read John 3:16. Christ came into the world to save sinners and to make that salvation a reality. He died on the cross and rose again, and through that act we are saved from our sins through His blood.

We will recall that before the death of Jesus, He had chosen a company of men to witness to the world for Him. Seeing that they would be lonely, He promised them a Comforter who would guide them in all truth; they would be empowered by the Holy Spirit to bear witness of Him to the world, and through their witnessing they would bring forth fruit. Yes, those were born to reproduce.

Today, those of us who are Christians are born to reproduce. The Great Commission that was given to those apostles centuries ago, the same is given to us today. We are to witness for Christ by presenting Him to the world, letting the

world know that He came for them. Christ demands from us fruits, not blossoms. To be a flower Christian is not what Christ wants because to be flowery only shows the passing, fleeting things of life, like beauty of character, moral goodness, human righteousness, without spiritual life and fruit. It is a remarkable thing that when God created the trees and plants, He said in Gen. 1: 11, 12, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit. . . . And the earth brought forth grass and herb yielding seed after his kind and the tree yielding fruit. . . ." The Scripture does not say "yielding blossom," but yielding fruit.

Our Lord is the Master and owner of and orchard. In it are trees of His planting. He has Himself chosen stock and planted them with care; He supplies the nourishment and moisture, even provides sunshine, and now expects that we shall bring forth fruit for His glory. Blossoms may look nice, but you don't eat blossoms. A mere negative Christian life is not enough. Merely living a good life and refraining from everything evil or questionable is only "bloom."

Here is a man saved by faith in Jesus Christ. He has no evil habits, he attends church regularly, reads his Bible, and says his prayers. His religion is routine and above reproach, but it is negative. His Christian life consists in doing "nothing wrong." But he never witnesses, he takes no active part in the responsibilities of the church, he wins no soul for Christ, he knows nothing of sacrificial giving. He is a good church member, good for nothing. The blossoms are nice, but God demands fruit.

In the churches today there are three classes of Christians: Shirkers (30%), who do not want to witness for Christ; Jerkers (60%), the off-and-on Christians; and Workers (10%). This last small class of workers receives all too little attention. They are so busy working, they are seldom heard from. How we thank God for the Christians who have come to full yielding and surrender!

There were many in Jesus' day who came to Him for salvation. They were disciples who disciplined themselves to come after

Christ for service. The believers who are faithful in sunshine and storm, who just keep plugging along without murmuring, are oblivious to criticism, gossip, and reviling; they count it all joy to suffer for Christ's sake. Storm only makes them stronger. We are to be the faithful Christians working hard winning souls for Christ and bearing the burdens quietly, undismayed and uncomplaining.

Today, I can say it is fact in my mind that we are those faithful Christians working hard to win souls for Christ. That is why we are here uniting ourselves together this week to formulate plans for how we can best spread His Gospel throughout the world. Yes, I know according to the parable of Jesus of the sower, some of the seeds that we have sown and are sowing will be trodden under the feet of men, the birds will catch away some, some will only sprout on shallow ground, and some will be choked with thorns; but some will bear fruit for we have the promise: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him" (Psalm 126: 6). Amen.

Jesus said, "I have ordained you to be fruit bearers." Salvation is more than escaping hell. Salvation is more than going to heaven when you die. We are saved to bear fruit. Too many Christians today have a mean, low, narrow, constricted, selfish view of salvation. They rejoice in the fact that they are saved, that they are free from condemnation and judgment, but seem to have no concern over the fact that their next-door neighbor is going to hell.

Throughout the Bible the believer is compared to a tree planted, not in a flowerbed, but in a fruit orchard. In Psalm 1: 3 David says that the blessed man is "like a tree planted by the rivers of water that bringeth forth fruit in his season" (not just blossom). He also said, "Those that be planted in the house of the Lord shall bring forth fruit in old age." In Psalm 92: 13, 14 Solomon says, "The fruit of the righteous is a tree of life; and he that winneth souls is wise."

The proof of a tree is its fruit. What the orchardist looks for is fruit. You

can't eat flowers. A beautiful floral centerpiece on the table is no substitute for meat and potatoes. The Apostle Paul, in writing to the Colossians, said in the tenth verse of the first chapter, "Walk worthy of the Lord unto all pleasing, being fruitful in every good work." Fruit is the result of work and manifests itself in work. Fruit is the result of growth; and Paul adds, "and increasing in the knowledge of God." James says that the source of this fruit is from above and full of mercy and good fruits (Jas 3: 17). In John 15: 8 Jesus said, "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples."

In this "spiritual reproduction" or "winning souls," all believers are responsible to do their part. Some must sow, some plow, some water, some cultivate; while others can do little more than pray; while others can sing, and some preach, others can give; but all of us are to be fruit bearers. Whatever our part may be, we are responsible. The fruit our Lord seeks is spiritual fruit as well as the fruit of the Spirit.

Syracuse Church Is Host to Central New York Association

The Central New York Association fall meeting will be held with the Syracuse Seventh Day Baptist Church at their regular meeting place Calvary Baptist Church, 718 S. Beech St., Syracuse, N.Y., October 17, 1964. The morning worship service will begin at 11 a.m. The Rev. Leon Lawton will bring the morning message, "Christ's Picture of a Missionary."

Dinner will be served in the parlors of the church at 12:30.

The afternoon services will begin at 2 p.m. with the youth of the Verona Seventh Day Baptist Church being in charge of a songfest and worship service. It will be followed by a program, "Report on the Progress of the Lord's Work."

The Syracuse church will be host to the youth of the Association in the evening.

— Mrs. Delmer E. Van Horn, corr. sec.

With the Beatties in Korea

By the Secretary of the Tract Society

There are various ways of doing Gospel work in a needy land like Korea as Mr. and Mrs. David Beattie, independent Sabbathkeeping missionaries from the West Coast have discovered. In their years of labor among the poor people in the area of Seoul they have found that the Sabbath is not a serious handicap; it is quite well accepted along with evangelistic and social work.



Pictured here is Mrs. Beattie with a group of children and a widow who cares for them. One of the better ways of providing Christian training for orphans is to put them in the care of a Christian widow who also is in need of support. The resulting happiness of a good home life can be seen on the faces of those helping and being helped. This is a program sponsored by the Beatties and those who pray for them.

In an August 14 letter to the secretary of the Tract Society Mrs. Beattie added a note to Mr. Beattie's letter (which commented favorably on some Recorder articles) beginning with these words: "Greetings to you in the love of our Lord. I will hurry a few lines to you as my dear husband is getting ready to leave for one of the refugee camps where hundreds of children are to have their last big service of Vacation Bible School."

She went on to give the following illustrative incident.

"As I have been writing this, there is a banging on the Moodong drums, the Buddhists entreating the demons for a

blessing. One woman who had been attending Pastor Yeu's services some, went to such a meeting about a month ago, had a stroke, and died without regaining consciousness, leaving four small children, whom we help some. We took the woman to the hospital in our car, when the neighbors found out about her being stricken. We were new here in our little mud Korean cabin, but have since preached to her husband, who now claims to believe, and would like us to adopt the children."

Mr. and Mrs. Beattie have been very helpful to those corresponding with Koreans who are anxious to work toward the establishing of Seventh Day Baptist churches in widely separated areas of South Korea. They have forwarded some privately donated funds. More recently one of the young men, Youngchoon Rie, was able to get to Seoul and spend two days with Mrs. Beattie and the helpers. They were mutually appreciative, as noted in letters from both. She writes (in part) as follows:

"Our' fine young man visited me for two days. We didn't have a chance to reach him with news of my husband's departure (for America), but it was just fine seeing him. He is an excellent young person and has good plans for working in his native area. His folks are self-supporting and all or any funds going to him would be used in Christian service. He is a young man who believes in practical industries and farm work. This appeals to me. 'Six days shalt thou labor' is imperative here. He has ideas like 4-H in mind and services in the homes, etc., until a foundation is built up for a church edifice or whatever might be needed eventually."

Northern Association

Meetings of Northern Association will be held in White Cloud, Mich., Oct. 23, 24, 1964. The home of the meetings will be "Mission 65." The Association will be conducted by the laymen. Conference President Mrs. R. T. Fetherston will bring the Sabbath morning message.

— Mrs. George Parrish, secretary.

THE SABBATH RECORDER

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

NCC Audio-Visual Conference

By Fred Myers, Staff Writer

The 150 Christian educators and audio-visual specialists from the United States and Canada who met at Green Lake, Wis., Sept. 6-11 for their annual professional conference displayed a firm resolve to thrust Protestant education—both its methods and its theology—squarely into the world of today.

Delegates to the International Audio-Visual Conference, sponsored each year by the National Council of Churches, faced a complex and demanding task of formulating an up-to-date educational theory based on three separate but inter-related aspects of their profession: the nature of the learning process itself, the proper use of modern teaching materials, and a theology that will be viable for today's three-year-old when he becomes an adult in 1982. "There is a sense in which the fate of the church is riding on what we do and say here," said the Rev. Alva I. Cox, executive director of the National Council's Department of Audio-Visual and Broadcast Education and moderator of the conference.

To make certain the discussion would be guided by the best and latest educational competence, two experts from the field of secular education were tapped to begin the conference, which took the form of a "special consultation on educational media."

Keynoter Dr. Robert O. Hall, dean of the Education Division of California State College, Hayward, Calif., addressed the first plenary session Sunday evening, Sept. 6. Speaking on the "significance of the revolution in instructional technology for the teaching-learning process," he said: "We've made some progress in moving this business of teaching in the direction of being a little more professional. We've developed some body of theory. Medicine didn't quit being witch-doctoring until this happened, and I'm still not so sure our profession has stopped witch-doctoring."

He predicted that an increasingly scientific approach to teaching will "split the teaching profession. No longer is a per-

son qualified to teach just because she's a mother who has raised five children."

On Monday morning, Dr. Thomas R. Bennett, director of graduate studies at George Williams College, Chicago, Ill., addressed delegates on "what an understanding of human dynamics means for the creation and use of educational media."

Dr. Bennett called for a reduction of "defensive communication" in the classroom. Defining defensive communication as the "signal system we receive from others which indicates the possibility of threat," he said no teacher should be "judgmental, seeking to control, seeking to develop strategies, neutral, superior, or too certain."

Children, like adults, "resist and avoid being dominated, pushed around, determined by other people, and misunderstood," he said. "They resent not being feared, not being taken seriously, not being respected, and above all being laughed at, being made ridiculous."

The climax and highlight of the conference came at its final plenary session Thursday evening, Sept. 10, when Robert Rambusch, a Roman Catholic artist, fired salvos of wit and outrage at the traditional Protestant rejection of visual art—and at the quality of American church art in general.

"The most religious buildings in the United States are the barns, and the most irreligious buildings are the churches," he declared. "Our barns have all the simple, honest, down-to-earth building virtues and most of our churches have none."

Mr. Rambusch, who is secretary of the National Liturgical Conference Inc., Washington, D.C., a Catholic organization dedicated to aesthetic excellence in church life, called on the educators to reject "Walt Disney" Bible pictures for children.

"We don't respect children when we give them cute religious images," he said. "One Walt Disney picture can destroy a child's psychic picture of God. Let a child see one effeminate, weak image of Christ, and at the age of 17 he won't be interested in the virility of the Christian message."

(To be continued next week)

Tract Society Meeting

The annual meeting of the American Sabbath Tract Society with twenty-four members present was called to order by the president, Charles F. Harris, at 4:30 p.m. Sunday, September 20, in the Seventh Day Baptist Building at Plainfield, N.J., following the two-and-a-half-hour quarterly meeting of the board. The principal business was the election of officers and board members. It was followed by a brief organizational meeting of the new board. Attendance was the same for all three meetings, with twenty-two of the twenty-eight trustees present and one consultant member.

Charles F. Harris was re-elected president. There was a change in the order of vice-presidents. Franklin A. Langworthy was honored with the title of president emeritus and made third vice-president. The board was brought up to 30 members with the addition of the Rev. Victor W. Skaggs, now of Plainfield, and Ray Froding of Philadelphia, who is expected to be a valuable member of the Audio-Visual and Radio and TV Committees. The number of consultant members was slightly reduced at the suggestion of the Nominating Committee but the name of Mrs. Don V. Gray was added so that the Women's Board as well as the two other boards would have representation.

In the quarterly meeting of the board all officers and most of the standing committees (some with sub-committees) presented well-prepared reports outlining the work done and proposed. The secretary told of some of the more promising correspondence with people who are working for the Seventh Day Baptist cause in several countries, Mexico and Korea in particular. The treasurer's report showed expenditures somewhat greater than receipts during the quarter. This was considered a healthy situation, indicating that the publication and other aspects of board work were progressing well; all committee authorizations were within their budgeted amounts. The treasurer had paid for the printing of 40,000 tracts. Orders for 28,314 tracts had been filled by the secretary's office between the first of June and the end

of August. Since that time sizeable quantities have been sent to fill orders from Jamaica and British Guiana.

The board authorized the immediate printing of 10,000 copies of the Gospel-Sabbath tract, "It Is Your Decision" with a local imprint for special use at Little Rock. Another item of new business was to continue for another year the challenging offer of matching funds for churches wishing to send Sabbath Recorder subscriptions to a selected list of prospective members.

The Radio and TV Committee, reporting on its activities requested funds to purchase four new microphones so that the public address system and the tape recorders at General Conference could more adequately pick up panel discussions and remarks from the floor. The committee is able to get these for a little over \$50. In view of the fact that in traveling from place to place for Conference public address facilities are often inadequate the committee proposed buying next year, if funds are available, a public address system to meet this need. This, too, was approved.

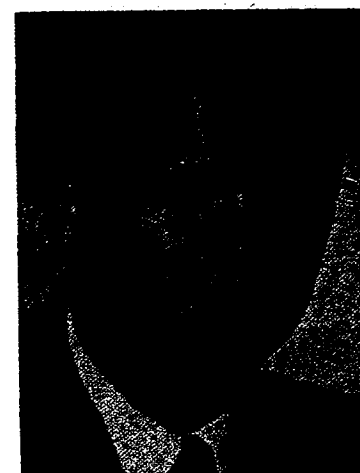
The Audio-Visual Aids Committee reported the sending of a 300-watt gasoline generator to British Guiana by the hand of Jacob Tyrrell and the prospect of securing a large number of "Finger Fonos" from the American Bible Society for Gospel work in Malawi at the request of Rev. Otrain Manan. Details as to shipping and possible import duty will be worked out later.

The problems of the Publishing House were discussed at some length after hearing the report of the Supervisory Committee. A certified public accountant has already been engaged to audit the books each month beginning with last June and to give advice to the committee about business prospects, as recommended by Conference. The new business manager, Eric Akerlund, was introduced. He spoke of his determination to further reduce overhead costs and put the business on a paying basis.

It was apparent from the reports given that even before the meeting of the board several initial steps had been taken by officers and committees to implement the recommendations of Conference commit-

tees that had a bearing on the work of the Tract Board. Board members who have long worked on committees seemed to feel that all of the far-flung work of the society could prosper during the coming year with the help of Seventh Day Baptists everywhere through the budget and through the support of projects discussed by Conference delegates—society members.

New Publishing House Manager



There has been another change in the management of the Publishing House of the American Sabbath Tract Society. The new manager is Eric R. Akerlund, a man who has been with this printing establishment for 11 years but whose capabilities had not previously been fully utilized. When offset printing was offered, he became a key man in that process. He has also been in the manager's office as a salesman for over a year. He took over the management after one week as acting manager working with the previous manager, Ralph Babcock, who left September 18 to take another position.

Mr. Akerlund was officially engaged as manager of the Publishing House at the meeting of the Tract Board September 20 upon recommendation of the Supervisory Committee. He announced that he expected to be a working manager and indicated the direction in which he would move to cut administrative costs and make the shop an asset to the denomination.

The story of his life and experience in the printing business prior to coming to Recorder Press is interesting. A native of Sweden, with a B. S. in Business Administration from the University of Stockholm, he also had courses in Graphic Arts schools in Stockholm, London, and Rochester, New York. He speaks four languages. He was also an athlete of international repute in his younger days. He

is now in the prime of life at 55. His wife, Gloria, of Spokane, Washington, was formerly employed by the U.S. State Department at the U.S. Embassy in Sweden. She has recently obtained a degree from Rutgers University and is teaching in a nearby elementary school.

Mr. Akerlund from 1924 to 1929 had practical training in all the phases of administration, estimating, bookkeeping, advertising, selling and purchasing in the largest publishing house in Stockholm (1,500 employees) and became secretary to the president. In 1930-31 he was assistant manager for an offset printing plant in Stockholm. From 1932-1937 he reorganized a failing card manufacturing company and became general manager of the company, which became successful. In 1938 he was co-ordinator of printing and in full charge of the Natural Color Photograph Department at Stecher-Traung in San Francisco, Calif. During World War II, with the same company he was in charge of printing classified invasion maps and currency for the Government. Since coming to Plainfield he has taken further training in offset printing and set up the plate processing for Recorder Press. He is active in civic and community affairs and in the Camera Club.

Serving at World's Fair

Where do the attractive, consecrated young people come from who serve throughout the summer at the evangelistic pavilions at the World's Fair? Inter-Varsity Christian Fellowship in the July letter to friends and supporters gives at least a partial answer. The letter states: "If you visit the World's Fair you will meet IVCF staff at the Sermons from Science and Billy Graham pavilions." These are the two whose primary aim is to win souls.

IVCF has established a reputation for being at the right place at the right time, the college campuses, the Atlantic and Pacific beaches during spring vacation, and now the World's Fair. Other summer activities include large IVCF camps at Bear Trap Ranch, Cedar Campus, Campus by the Sea, and Estes Park where leaders are trained and decisions for Christ are made.

What Will Rome Say?

News reporters have been informing the public about the progress of the debate at the Vatican Council on religious liberty. It is a debate between the conservative and the progressive prelates and the issue is still in doubt. In general, the North American cardinals, having lived in our pluralistic society, favor more religious liberty than their European colleagues. The chapter on religious liberty has been revised, and some Catholics say improved, since last year's session when it was introduced. It has been removed from the proposed decree on Christian unity and has been given the status of a "declaration." When questioned if this is not a demotion in status some leaders somewhat hedgingly say it is not, but would still be considered binding if passed. Monsignor Francis J. McCool, one of the experts on the press panel, explained it this way: "A decree would immediately say such and such should be done, but in a declaration we would have the mind of the church toward religious liberty and toward a proper attitude toward the Jews."

Earlier in the year in papers released by Monsignor John Courtney Murray, noted Catholic authority on religious liberty, he said that the new Catholic view "abandons" and "rejects" the old position of the church. He hastened to point out, however, that the modern view is both "new and traditional," thus preserving the continuity of doctrine in the church.

The old view is based primarily on the theory that only truth has rights. The new view shifts the emphasis to the fact that people have rights. This break with the past means that if the church approves the declaration on religious liberty it will positionize itself for complete religious freedom for all people everywhere.

It cannot be expected that Rome will come up with a statement on religious liberty that will approach the Protestant position or, if more liberal than present practice, will be implemented quickly in areas where the traditional view holds sway and the church has the backing of civil power. What will Rome say?

MISSIONS — Sec. Everett T. Harris

Missionary Society Adds Members to Its Board

At the annual meeting of the Seventh Day Baptist Missionary Society held Sunday afternoon, September 20, in the vestry of the Pawcatuck Seventh Day Baptist Church, Westerly, R.I., it was voted to add the names of two young people to the list of members of the Board of Managers of the society. Those added were: Miss Kathleen Kenyon, daughter of Elwin Kenyon, Jr., and a member of the Beacon staff, and Robert Wheeler, oldest son of Rev. Edgar Wheeler of Ashaway, R.I. Letters of notification of appointment and welcome to the Board of Managers were sent to the new members.

The 122nd Annual Report of the Board of Managers, as it had been presented to Conference in Salem, W. Va., on August 27, was presented to the society and was adopted. The slate of officers as approved continues the present incumbents in office. Mr. A. L. Prely, Certified Public Accountant of Bronxville, N. Y., was named as auditor for the Missionary Society for the ensuing year.

The president was requested to appoint a Nominating Committee to serve for the ensuing year. He appointed Edmund T. Smith, chairman, Norman Loofboro, and George H. Utter. The meeting was dismissed following prayer by the Rev. Paul L. Maxson. Elston Van Horn served as recording secretary.

ITEMS OF INTEREST

Southern Baptists Urged to Accept Civil Rights Law

E. S. James, Dallas, editor of the Baptist Standard, said, "I do not regard the civil rights law as perfect. . . . It is evident that without some such law some areas would have refused to comply with the Court decision for another 50 years. Now that Congress has spelled out the meaning of human rights, the opponents can no longer deny that the majority has spoken."

James, whose paper has 375,000 circulation and is the largest of 28 Southern Baptist weekly newspapers published in the states, declared that "every Christian is obligated to obey the demands of every

law unless it contravenes his obligations to God.

"As the largest group of Christians in the South, Southern Baptists should immediately take the lead in implementing the demands of the new law. If they do not, this may be their last chance to be the determining voice of the Southland," James concluded.

World Council Sends Aid to U. S.

In a history-making decision, the Division of Inter-church Aid, Refugee, and World Service of the World Council of Churches has voted at Geneva to seek worldwide support for a project in the United States. The project of aid and reconciliation, sponsored by the National Council of Churches, is in the Mississippi Delta.

Never before has the World Council of Churches' Division of Inter-church Aid, Refugee, and World Service listed a project in America for support by churches around the world. It has channeled millions of dollars from churches for projects in Europe, Asia, Africa, and Latin America.

Evangelical Leader joins Graham Team

W. Stanley Mooneyham of Wheaton, Ill., will join the Billy Graham Evangelistic Team in mid-April as a special assistant to Dr. Graham. His primary responsibility will be in the field of public relations. In that capacity he will serve as liaison between the traveling Team and the Crusade News Bureau, whose offices are at 13 South 13th Street, Minneapolis.

From 1949 to 1953 he was pastor of the First Free Will Baptist Church, Sulphur, Oklahoma, and for the next six years was executive secretary of the National Association of Free Will Baptists, with headquarters in Nashville, Tenn. He is presently moderator of that association.

Since 1959 he has been director of information for the National Association of Evangelicals and editor of United Evangelical Action, a magazine published by the association in Wheaton, Ill. Since last October, he has served also as interim executive director of the NAE.

NEWS FROM THE CHURCHES

SALEM, W. VA. — Activities in the Salem church this summer were focused on Conference preparations, and Conference itself. It was a privilege to be host church for this historic Conference.

For the two Sabbaths immediately preceding Conference, the church had fellowship luncheons and an afternoon program for the expected visitors.

The feature of the program both afternoons was a round-table discussion on "The Nature of the Ultimate Reality." Dr. Wayne Rood, Dr. Melvin Nida, Rev. C. W. P. Hansen were discussants both Sabbaths, and Doyle Zwiebel participated in the first.

It was a pleasure to have Dr. Wayne Rood and his family as members of our congregation and our choir, and active in many other ways in our church this summer. He came to teach a course during the summer session of the college. He spoke at our Sabbath worship service twice this summer. Dr. Nida also led the service during the summer as our guest speaker. On August 29 it was our privilege to have the Rev. Ernest K. Bee, Jr., bring us the sermon.

Our a cappella choir sang at every service during the summer; and the brief "coffee hour" between the morning service and Sabbath school was continued. The coffee hour was instituted last spring, partly because we have many visitors who attend church, but who seem to prefer not to stay for Sabbath School. It gives us a chance to show our hospitality and to have a period of fellowship with them.

Our preparations for Conference during the summer included redecorating the church basement and classrooms. Our separate Christian Education building, named the Trainer Building in honor of the George Trainer family, was completed. It now provides three classrooms.

Carroll Bond, a lifelong member of the Lost Cheek church and a deacon there, and Mrs. Bond, the former Mrs. Sue Chipps of Salem, were welcomed to membership in our church this summer. It was our privilege to make Mr. Bond a member of our diaconate.

We are happy to have Mr. and Mrs. Bryan Rogers and their children as new-

comers to our church. Mr. Rogers has already contributed to our worship in music by playing the organ.

Mrs. Venita Zinn has resigned as director of Christian Education, as she is doing graduate study this year at West Virginia University.

The church has undertaken to publish documents otherwise not available to members of the denomination. The first is the sermon, "Baptist Sabbathkeepers — A Servant People," given by our pastor at the Mission Farms Conference.

Executive Secretary Harley D. Bond and Mrs. Bond have completed a history of the Salem Seventh Day Baptist Church. A short resume of this history was presented to members of the church and Salem College faculty on "Salem College Day" September 26. The longer history will also be published, and will be made available to interested members of the denomination. For Salem College Day Pastor Hansen chose as his sermon topic: "A Present Challenge to Christian Educators." Participants in the afternoon program were Harold Bakker, church moderator; Dr. K. Duane Hurley, president of Salem College; and Attorney Clarence Rogers, who is chairman of the Executive Committee of the Board of Directors of Salem College.

— Correspondent.

Far East Broadcasting Company

Many doors in Asia closed to ordinary missionary work are open to those radio organizations that are equipped to proclaim the Gospel in the native languages. The story of the Far East Broadcasting Company is ever new and continues to challenge the giving of concerned Christians. Five new 50,000-watt transmitters were purchased from Navy surplus for the price of one. They are now at Manila waiting funds to put them into operation. There are 16 transmitters at Manila now broadcasting the Gospel message to the entire Orient in 36 languages and 833 program hours each week. Mainland China receives 16½ hours daily from stations in Manila and Okinawa. The Lord has opened closed doors. Where prejudice, convention, and position have barred the approach of a Christian, radio enters freely the Moslem home; the Buddhist temple; the palace of a ruler. Contributions for

this work were short of the need during the summer. Consistent small gifts are encouraged by Robert H. Bowman, president, of P.O. Box 1, Whittier, Calif.

Accessions

Adams Center, N. Y.

By Baptism:

Stephen Gilmore
Jennifer Greene
Dan Reed
Robert Shippee
Sherry Shippee
Darwin Van Horn
Robert Van Horn

Bay Area, Calif.

By Letter:

Mrs. Clifford Gessler

By Testimony:

Clifford Gessler

Obituaries

Stillman. — Mary Lee, daughter of Deacon O. G. and Mary J. Ostrander Stillman, was born in Richburg, N. Y., February 16, 1872, and died at the Brown Nursing Home, Hornell, N. Y., September 12, 1964.

In 1879, the family moved to Hornell (then Hornellsville), where Mary Lee had her schooling, finishing at Hornell Free Academy about 1897. After thirty-six years of teaching in grammar and high school, she retired to her home in Alfred where she devoted her time to church and civic activities, with her flower garden as a side line.

She united with the Alfred, N. Y., Seventh Day Baptist Church by letter from Hornell on April 4, 1914, and later was ordained a deaconess, in which office she served for many years. She was a member of the Ladies Aid Society, the WCTU, and the Alfred Garden Club.

She is survived by one brother, Stanley C. of Alfred, and several nieces and nephews.

Funeral and committal services were conducted at the Landon Funeral Home, Hornell, September 15, 1964, by the Rev. David S. Clarke and the Rev. Hurley S. Warren. Burial was in Hope Cemetery, Hornell. — H. S. W.

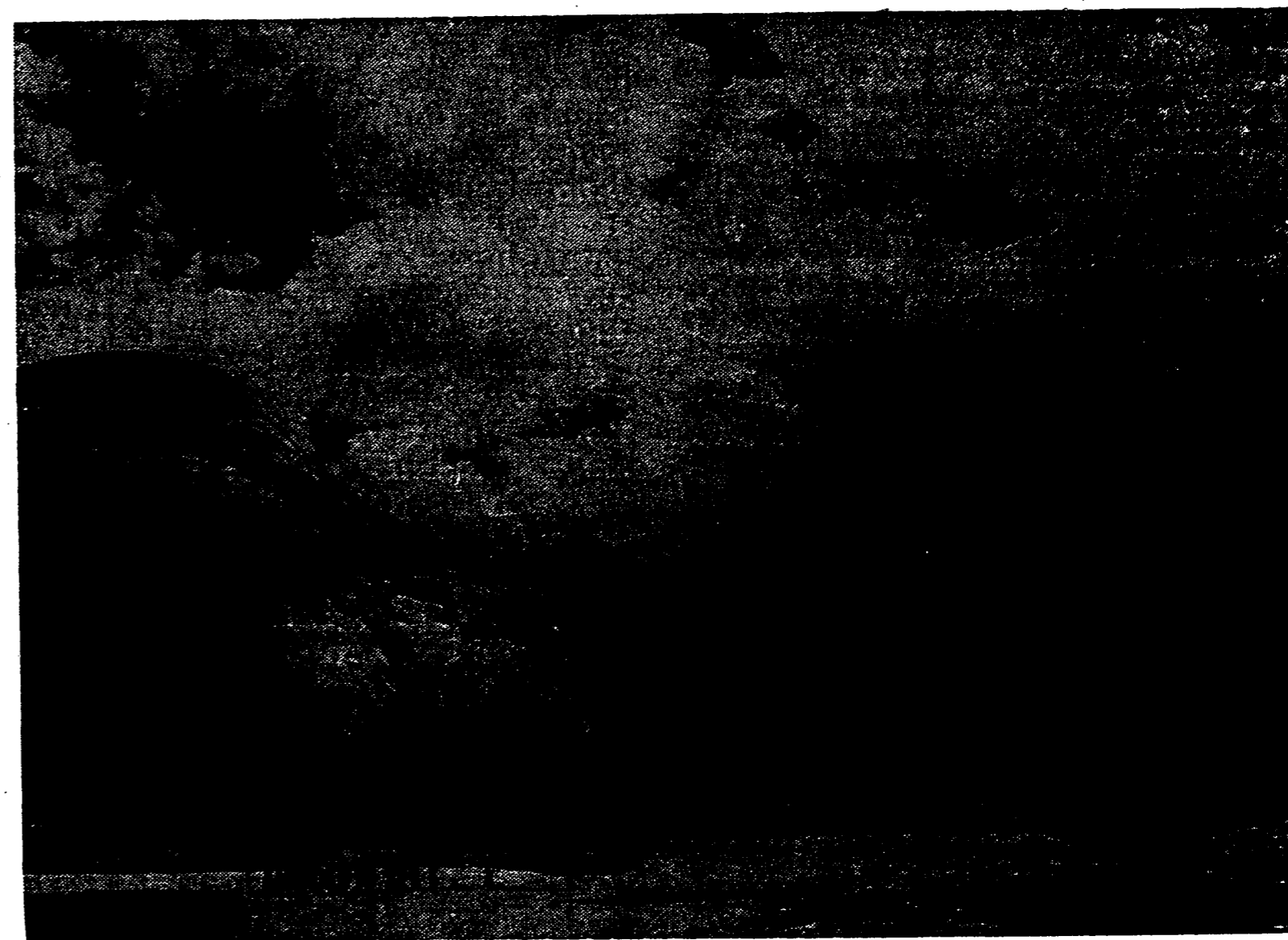
Trowbridge. — Louise Marion (Webster) was born in Hinsdale, Ill., Sept. 16, 1874, and died at the home of her son, Dr. Wesley W. Trowbridge in Adams Center, N. Y., Sept. 18, 1964.

After her marriage to Sherman R. Trowbridge in 1893, they lived at Honeyville and later on the Greene Settlement Road until the death of Mr. Trowbridge in 1947. Since then she has lived in her son's home in Adams Center.

She was a member of the Adams Center Seventh Day Baptist Church.

Farewell services were held September 20, with her pastor officiating. Burial was in the Union Cemetery. — D. E. V. H.

The Sabbath Recorder



The Rock that Is Higher than I

Surrounded by the grandeur of majestic mountains of rock on which trees have courageously anchored themselves to reach heavenward man feels his insignificance but remembers his God-given aspiration and echoes the Psalmist of old, "Lead me to the rock that is higher than I." He feels impelled to exclaim, "O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."