

The Sabbath Recorder

Daytona Beach Evangelism Plans

Revival Committee Goes All Out

The committee of the church appointed at the April business meeting has envisioned plans far beyond any special effort that the church has pursued in its thirty-year history. These plans include the showing of professional feature films which pack an evangelistic message to become a regular monthly outreach if it proves successful; workshops in two forms of visitation; a series of revival meetings; follow-up visitation of the films and special meetings; follow-up visitation of those who attend worship services; a variation of census taking which the communications committee hopes to enlarge through mailings. This will require a great deal of effort on the part of a great many, but the committee feels that we are not only ready for such outreach, but that it is past due. Other thoughts expressed by committee members include greater use of news media to familiarize the community with our program and the installation of a public address system to broadcast our organ chimes throughout the neighborhood.

—S.D.B. Sentinel.

NEWS FROM THE CHURCHES

ALFRED, N. Y.—The annual business meeting of the church was held Sunday night, October 11, in the Parish House. A family supper preceded this meeting and the occasion was made a special one welcoming our college young people to the church home. Each student attending was a guest of some family and was introduced by his host at the end of the meal. The dining room was filled and extra tables were set up in the parlors to make room for all.

An historical skit in two scenes was presented by members of the Junior High Youth Fellowship following the supper while people were still seated at the tables.

After the tables were cleared the meeting was called to order in the parlors by the president, Edward Crandall. Annual reports were given by officers and committees, including adopting of the budget presented by the trustees. Mention was made of repairs in process or completed, including the church office and pastor's study at the south end of the

sanctuary, extra room in the parsonage attic, and proposed renovation of the sanctuary itself.

Both the pastor's and associate pastor's reports were received with appreciation and a hearty call for the coming year extended to each.

The following slate of officers was elected for the coming year: president, Frank Snyder; vice-president, Edward Crandall; clerk, Paul Saunders; assistant clerk, Leah Crofoot; treasurer, Edith Place; new trustees for three years: Robert Campbell, Mary Jane Reid, Clifford Potter; for two years, Daniel Rose (to fill term of trustees resigned); chairman of Conference Committee, Harold O. Burdick.

—Correspondent.

News Stories Wanted

Church bulletins coming to the Sabbath Recorder have announced special weekend services, Associations, semiannual meetings, etc. that make one wish he could attend all of them from East to West, from North to South. The programs as planned look interesting; as carried out they may have been far more interesting. It is hoped that specially appointed reporters or the correspondent in the place where the meetings were held will remember to write up the high points of such gatherings in a way that will bring blessing to readers everywhere. It is nice to know that those in attendance enjoyed themselves; it is important to know what results were seen, what plans were made for the progress of the work in the geographical area served by the co-operating churches.

—Editor.

Births

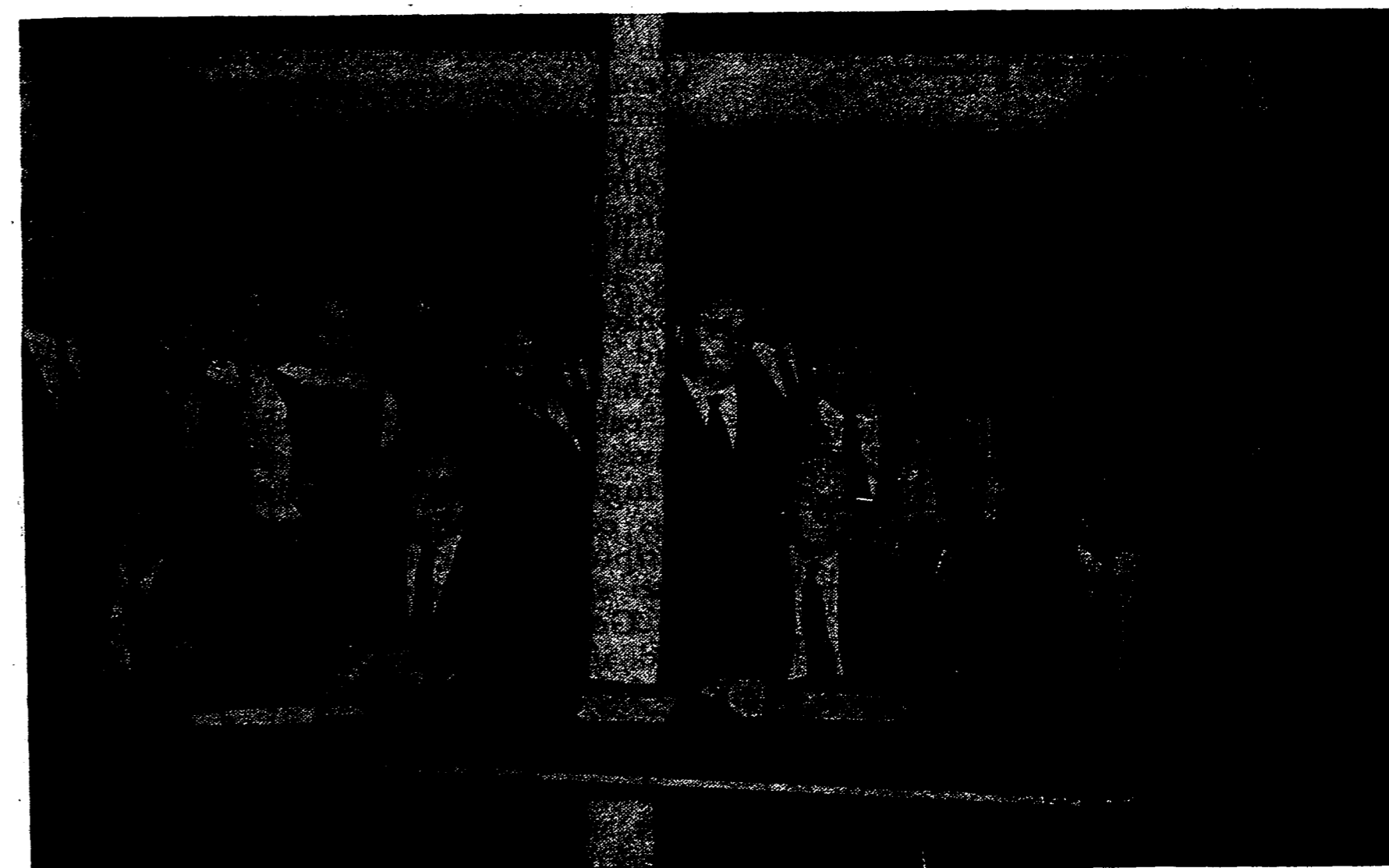
Blalock.—A daughter, Laura Gaile, to James and Gail Blalock of Riverside, Calif., on July 1, 1964.

Hambleton.—A son, Lawrence Wayne, to Wayne and Carol Hambleton of Alexandria, Va., on August 1, 1964.

Hays.—A son, Tad Damon, to Gerald and Diana (Watkins) Hays of Riverside, Calif., on Sept. 19, 1964.

Johnson.—A daughter, Mary Jo Alina, to Paul A. and Emma (Burdick) Johnson of Groton, Conn., on October 14, 1964.

Sutton.—A son, Jeffry Dewain, to Mr. and Mrs. Edward Sutton of New Enterprise, Pa., on October 14, 1964.



Seventh Day Baptist Missionary Board Meeting Westerly, Rhode Island, October 25

The first quarterly meeting of the newly elected Board of Managers, together with a few visitors, met in the Vestry of the Pawcatuck Church Sunday afternoon, October 25, taking a few minutes at the beginning of the meeting for a picture snapped by the editor. The group then went on to consider reports and to ponder how to meet the needs of the work with less than the needed funds. Those in the picture are: seated, Everett T. Harris, secretary; Elston H. Van Horn, recording secretary; Harold R. Candall, president; Karl G. Stillman, treasurer; George V. Crandall, past president; standing, Lester G. Osborn, visitor; Earl Cruzan; Robert Wheeler and Kathleen Kenyon, new members; Denison D. Barber; Nicholas Fatao; Loren G. Osborn; Edgar F. Wheeler; Leon R. Lawton, director of evangelism; Paul S. Burdick; Harley D. Bond, visitor; Mrs. Paul S. Burdick, visitor; Mrs. E. T. Harris; Mrs. Neal D. Mills; Neal D. Mills; Mrs. Alexander Ferguson.

The Sabbath Recorder

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION Rex E. Zwiobel, B.A., B.D.

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A Clear Conscience

Have we drifted into definitions of conscience that are less than scriptural? Do we have a tendency to forget that there is considerable difference between conscience in general and a Christian conscience? If so, we had best do a little rethinking and set a higher standard.

Although the whole Bible is useful in educating the conscience, and the laws of the Old Testament set many of the standards by which the Christian conscience functions, the word does not occur in the Old Testament. Neither is it used by Christ in the record of the four Gospels. Almost all of the references (and they are very meaningful) come to us by way of the Apostle Paul (21). There are also five verses in Hebrews, three in 1 Peter and one in John. One of the most significant is in Paul's defense before Felix: "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men" (Acts 24: 16). We gather from this that Paul did not find it easy; he had to exercise himself to have a clear conscience because he held a high view of his moral responsibility. His conscience was closely related to the Scriptures. It condemned him if he did not stand firm on the commandments of God, if he did not testify of Christ and if he did not teach young pastors. So he writes to Timothy, "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned . . ." (1 Tim. 1: 5). The value of an enlightened, clear conscience is set forth in the charge to this young pastor in the same chapter, "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck."

Where do we stand today in relation to conscience as set forth and illustrated in the New Testament by Paul before Felix and in the face of other temptations to compromise his Christian faith? Do we accept conscience as a sort of philosophical concept, or do we exercise ourselves to keep it "void of offense toward God and toward men"?

Martin Luther, like Paul, was on trial with his whole future at stake at the Diet of Worms on April 18, 1521, some four years after his first act of protest

against the sale of indulgences. On that occasion he uttered those words that have rung down through the years, "Here I stand; I can do no other." Inspiring as these courageous words are, they ought to be taken in their equally inspiring setting. Read what he said about conscience just before uttering that concluding sentence:

"Unless I am convinced by Scripture and plain reason — I do not accept the authority of popes and councils, for they have contradicted each other — my conscience is captive to the Word of God."

For the Christian, according to Martin Luther, Scripture is the final authority, and a clear conscience is one which is captive to the Word of God. The foundation and the distinctive of Protestantism is not the ability to judge the Scriptures (stand in judgment of this statement, that command, or that miracle) but the willingness to put our conscience in captivity to the Word of God. This is true freedom; anything else is anarchy. God sets the standards. In doing His revealed will there is far more liberty than in serving self and Satan.

The Drawing Power of Christ

The drawing power of Christ has been far greater since the Resurrection than it was during His earthly ministry. Jesus said that would be so: "And I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32). How could His drawing power be greater than when He preached and talked to the men and women of every level of society? There was, for instance, Mary Magdalene, possessed of seven devils. She was freed from the power of the demons and from whatever sin accompanied this demon possession. Thereafter she manifested such a changed life that she followed her Lord to the cross and the tomb and was privileged to be among the first witnesses of His Resurrection. There were other sinful women who were drawn to Jesus during His ministry and cleansed of their social sins.

Could greater things than these be accomplished if Jesus was crucified? Not if He were a mere man. But as the

Son of God taking the penalty of man's sin, His drawing power was freed from the limits of His bodily presence. Thereafter sinful men and women of every place and every generation could be drawn to Him by the Holy Spirit under the preaching and witnessing of saved men. These things we have read; these things we have seen in a measure with our own eyes. We know that "the Lord's hand is not shortened that it cannot save." We are thrilled to see the evidences of the drawing power of Christ in our day.

A notable example of the effect of simple Gospel preaching like that of Jesus and the apostles comes to us from the counseling rooms of the Billy Graham crusade in Boston — stories that one hesitates to bring to public view. But the Bible tells the stories of changed lives, so we make bold to do so.

The response at Boston was so great those promoting the meetings persuaded Mr. Graham to change his plans and continue an extra week. The result was attendance and response beyond expectation. It is reported that the majority of those attending during the extended time were young people. From a mimeographed sheet we are convinced again that the drawing power of Christ is great.

Not all of the young people who came face to face with Christ in Boston Garden were students. Among those who signed decision cards were at least three known "call girls" from the demi-monde of Boston.

A policeman on duty at the Garden recognized one of them and asked bluntly: "What in the world are you doing here?"

Like the sinful woman of the Bible who must needs proclaim the change in her life, the young woman replied as frankly and simply: "I have been coming to all these Crusade meetings. The other night I was converted and gave my heart to Jesus Christ. I have moved to the YWCA."

A member of the Billy Graham Team, preaching at an evening service in a Boston area church, recounted the story of the "call girl's" conversion. At the close of the service, the pastor said to him: "That young woman was in my church this morning."

The Right to Editorialize

Not many church organs take sides on the support of political candidates. The American Baptist News Service knows of only one such publication which has done so in the present national campaign. The United Church Herald, organ for the two-million-member United Church of Christ, edited by the Rev. J. Martin Bailey, has stated, "The Herald believes that its political responsibility in 1964 requires forthright opposition to Barry Goldwater."

About 100 people wrote to the editor and twelve cancelled their subscriptions. About six to one they were against the editor's stand, some of them questioning the right of the paper to express a position which had not been endorsed by the church. The executive vice-president of the board which publishes The Herald backed Mr. Bailey's right to editorialize, pointing out that the editor spoke only for himself. He explained the relationship between the publication and the denomination as one in which the church endorses the publishing of this journal, provides funds for its publication, elects an editor, and assigns responsibility for the publication to the United Church Board for Homeland Ministries. This arrangement is similar to that of the Sabbath Recorder. In our case, however, the editor is not elected by the denomination.

The fact that only one paper has been observed as taking a clearly defined partisan position in this national election indicates that most denominational editors do not feel justified in exercising their right to editorialize in this way. Such is the position of your editor.

Special Issue Next Week

It is expected that the November special issue will be printed on schedule and will replace the regular issue next week. The cover will be in color, as is customary with these special issues that are published the second week of November, February, and May. The editor of this special edition is Alberta Batson of Parkersburg, W. Va., who is past president of Business and Professional Women's Clubs of West Virginia. The contributed articles are from well-chosen

writers with the hope that the complete issue will appeal to people from various backgrounds of Christian experience. These more expensive Recorders, printed in larger quantities on the basis of advance orders, are designed to be used much the same as tracts. Quantity prices are 100 for \$8.50, 10 for \$1.

Decision and Opportunity

The 1964 Civil Rights Bill, now the law of the land, presents a crucial decision to white citizens, an incomparable opportunity to colored.

The white citizen has before him an epochal choice. He can accept the verdict of the nation's representatives in Congress in a spirit of loyalty, patience, and good will . . . or he can live in sullen defiance, harassed by unwarranted fears, torn by bitterness, and racked by rebellious emotions.

Needless to say, Christian teaching joins responsible citizenship to dictate the former reaction; only chaos and anarchy can result from the latter.

The truth of the matter is that the Southern white citizen of religious conviction and moral sensitivity has long hoped for equal justice and adequate opportunity for the Negro. Discerning Christians have not been without some sense of guilt because colored citizens among us have not always been fairly treated.

On the other hand, the Negro is faced with a historic new opportunity to meet the high challenge of his new freedom: the challenge to be the "first class citizen" he claims he wants to be.

Actually, this is an hour of decision and opportunity for all Americans: decision to accept the new legislation in a spirit of loyalty and good will or to defy it; opportunity to work together in an atmosphere of mutual respect to solve the problems which arise by calm deliberation, personal confrontation, and legal adjudication, or to foster chaos by repudiation of law and order. A nation under God dedicated to liberty and justice for all knows the choice it must make as opportunity is now presented for a new birth of freedom.—from an editorial in the Methodist Christian Advocate (Ala.-Fla.).

From Our Files

The Duty of Christian to Vote

(An article on the front page of the Sabbath Recorder of June 25, 1846)

The supineness of men in regard to this duty is very surprising. A Christian who will not vote is, so far forth, a traitor to his country. If men will not carry Christianity into their politics, how can they expect political affairs to go right? Scarce a question of great importance to the interests of our country can come up, but what would be settled aright, if all the Christians and Christian ministers in our country would invariably vote. We fear the consciences of many need enlightening and quickening on this subject. But if a man's conscience will suffer him to neglect voting without chastisement, it will be a loose conscience in other things besides that. There is no safety for our country but in the prevalence of religion. There is no safety for us but in the prevalence of religious principle in politics. Without this, our affairs will be guided by party zeal and passion, by ambition, selfishness and wickedness, instead of patriotism and wisdom. Unless God causes the power of religion to prevail, our government will become corrupt, an instrument in the corruption of the people. Unless the power of religion prevail, we shall have wars, both civil and external. It is becoming more and more evident that a republic like ours cannot stand but by the power of God's providence and grace. It is becoming more and more evident that we are dependent for our life upon God's mercy in revivals of religion. Nothing can save us but the influence of His Spirit, and the blessedness of a widespread religious education. We are thrown upon His mercy.

Men of God must pray more for their country. But if it be a duty to pray, it is also a duty to vote. What consistency is there between asking of God the gift of good men for our rulers, and then leaving to bad men the whole work of electing them? Or what consistency between praying that we may have good rulers, and then voting for a bad man, merely because one's own party may have

put him up? Our what consistency between praying for good men and voting for none? We fear that Christian ministers do not set, as they ought, the example of Christian faithfulness in this duty of voting. Thousands vote in our country who ought not, and thousands do not vote who ought. Between them both our dearest interests may be sacrificed.—Evan.

The Price They Paid

Have you ever wondered what happened to those men who signed the Declaration of Independence?

Five signers were captured by the British as traitors, and tortured before they died. Twelve had their homes ransacked and burned. Two lost their sons in the Revolutionary Army, another had two sons captured. Nine of the 56 fought and died from wounds or the hardships of the Revolutionary War.

What kind of men were they? Twenty-four were lawyers and jurists. Eleven were merchants, nine were farmers and large plantation owners, men of means, well educated. But they signed the Declaration of Independence, knowing full well that the penalty would be death if they were captured.

They signed and they pledged their lives, their fortunes, and their sacred honor. Carter Braxton of Virginia, a wealthy planter and trader, saw his ships swept from the seas by the British navy. He sold his home and properties to pay his debts, and died in rags.

Such were the sacrifices of the American Revolution. These were not wild-eyed, rabble-rousing ruffians. They were soft-spoken men of means and education. They had security, but they valued liberty more. Standing tall, straight, and unwavering, they pledged: "For the support of this declaration, with a firm reliance on the protection of the Divine Providence, we mutually pledge to each other, our lives, our fortunes, and our sacred honor."

—Dateline.

"And now, Lord, behold their threatenings: and grant unto thy servants, that will all boldness they may speak thy word" (Acts 4: 29).

Another Booth at the Fair

Little Rock Church Spreads the Gospel at Arkansas Exposition

Once again it has been demonstrated that when a real effort has wisely been put into a tract distribution program it is well received by the general public. From October 6 to 11 the Little Rock church maintained a small booth, 8 x 8, in the merchant's tent of the Arkansas State Livestock Show and exhibition.

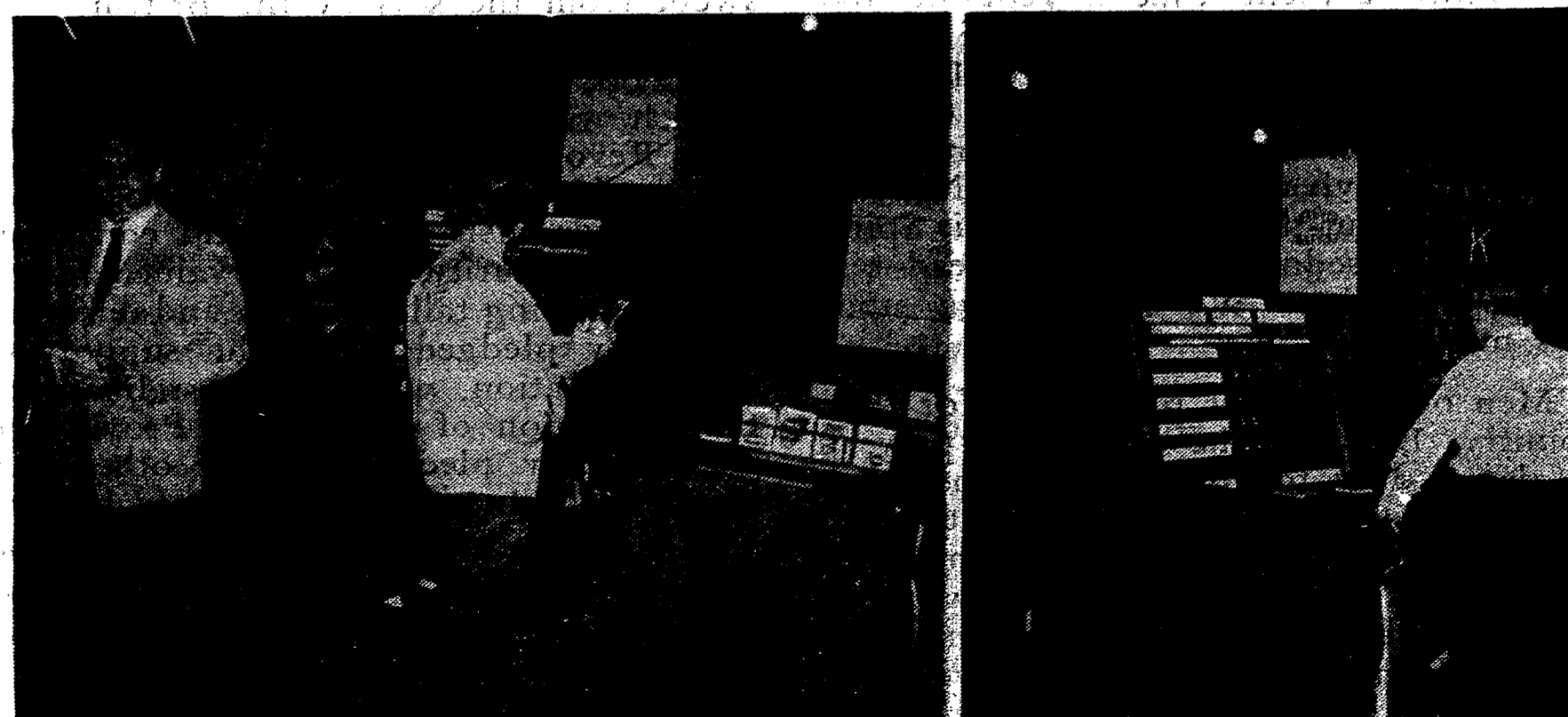
This was not hastily arranged for, but planned carefully far in advance. First the space was contracted at \$50. The church appealed to the Tract Board for assistance on this and for 10,000 copies of the little Gospel and Sabbath tract, "It Is Your Decision." The board published these with a special imprint telling of the location and time of service of the Little Rock Seventh Day Baptist Church. This tract with a picture of a man kneeling at the foot of the cross was used as a cover for another tract, "What and Why Are Seventh Day Baptists?" and for a business reply card. Other tracts were enclosed in some of the covers.

As a major attraction in the booth a question-and-answer board was built by capable carpenters and electronics men of the church. This board challenged visitors to test their Bible knowledge. Twenty questions were prepared and were used five at a time, changed every day. The electrical work for this true-false board

was quite intricate. Even though it was built entirely by volunteers it cost about \$60, including \$30 for electronic reproduction of statements and Scriptures.

The visitors read the statement and then punched either the "True" or "False" button. When he did so the correct answer with Scripture references was flashed in a panel opposite the statement. In front of the board on the table was placed a Bible with an invitation for people to check the answer themselves. The negatives for the back-lighted answer were mounted in 8" plexiglas and the slides for the statements were also made of plexiglas. There were five switches in the back which allowed the answer for true and false statements for any position. Ten relays, 10 for each button, allowed the separate circuits to operate. The relays worked on 28-volt current.

The board operated successfully all through the week. Members of the church manned the booth from Tuesday through Friday, handing out small packets of tracts to those who desired them and calling attention to the other materials displayed on the table in the booth. The electronic equipment of the booth was so arranged it could be automatically operated Friday night and Sabbath day without the necessity of an attendant.



Irving Seager as host; visitors examine board and literature.

Rev. Paul Osborn, city pastor-evangelist at Little Rock, reports that the tract distribution was much more effective than last year and that not more than one per cent of the tracts picked up from the booths were discarded on the fairgrounds. He also reports that many more seemed to have heard of Seventh Day Baptists this year. Many still had never heard or seemed to confuse ours with another Sabbathkeeping denomination. The choice of tracts seemed to be wise, judged by the reaction of the people as they looked at the cover. Most of them got a message from the picture itself; some laughed; some thoughtfully turned immediately to start reading what was inside.

There were 10,556 tracts distributed besides about 2,200 from the Good News Publishers. They also used 100 church bulletins and 250 primary picture cards. Special issue **Sabbath Recorders**, one of a kind, were kept on the table with 390 being taken. Also distributed in this way were 47 **Sabbath Observers**, 5 booklets, 100 **Moody Teen Focus** and 85 prayer booklets from the Women's Board. The total pieces of literature distributed was 13,731.

The first five of the twenty statements used are reproduced here; the answers and Scriptures being omitted: "Everyone has broken God's law and needs Christ's sacrifice," "There are many ways to get to heaven," "The 7th-day Sabbath is only for the Jews," "Christ expects us to keep the Commandments," "Christ was 3 days and 3 nights in the heart of the earth."

Church leaders desiring more detailed information as to how the booth was constructed or what the response was to this method of spreading Gospel and Sabbath truth may communicate with the Little Rock Seventh Day Baptist Church. It is possible that some of the material could be used in other places. The Tract Board also has equipment and suggestions for use in similar projects. The correspondence from Little Rock indicates that those who participated in the work felt richly rewarded. Any such effort requires a great deal of work and, to be successful, a genuine love for the people who pass by.

The Law of Love

By Samuel Dalton*

I am a Negro who never clamored for civil rights; knowing this, that the law is not made for a righteous man, but for the lawless, and disobedient. Now that the bill is law, where do we go from here? With demonstrations getting out of hand in many parts of our great country, it's evident the stringent laws of men have not the answer to the perplexing problems of our day. Yet there is cause for rejoicing that love, which is of God, for God is Love, is the answer. It was He who in love spared not His Son, but delivered Him up for us all. Greater love hath no man than this, that a man lay down his life for his friends.

No matter how many enforcers of the law, how much money is spent, what talk by our legislators, what good intentions, or even how many may lay down their lives for such — it's all in vain unless the law of love reigns in the heart. "Though I give my body to be burned, and have not love, it profiteth me nothing." Many waters cannot quench love, neither can the floods drown it.

The love told out in the message of Calvary where the Lord Jesus Christ gave Himself for our sins, that He might deliver us from this present evil age according to the will of God; love that beareth, believeth, hopeth, and endureth all things, which never faileth, is the answer.

Many make the issue skin; the real issue is sin, and it's the cause of broken lives, homes, and (history in making) a broken nation. Only Jesus Christ, God's Beloved Son who came into the world to save sinners, and His love prevailing in the hearts of people of every race and color, will end the hatred so prevalent. It's not so much what party, but rather what Person, for apart from Him there is no hope.

— Prayerfully submitted.

* Samuel Dalton of 1331 West Evans Ave., Denver, Colo., is unknown to the editor. It is not known why he sent this letter to the Recorder. The thoughts expressed are so Christian, so helpful, that we feel our readers will appreciate them very much. — Ed.

Eastern Association

By Ruth Hunting Parker

Because of the Baptist Jubilee Celebration in Atlantic City last May, when Shiloh and Marlboro entertained the Yearly Meeting, the 126th session of the Eastern Association met at Plainfield, N. J., October 9-11 instead of in the spring. The weather co-operated, for we had three lovely autumn days for the meetings. "Contend for the Faith" from Jude 3 was the theme.

President Lloyd Coon welcomed those present at the Sabbath eve service. The Plainfield choir, directed by Dr. Howard Savage, sang two anthems, with Charles North as soloist. Pastor Delmer Van Horn of Adams Center, N. Y., the Central Association delegate, gave a stirring message, "Contend for the Faith in the Home." This was followed by a covenant meeting led by Pastor Earl Cruzan of Westerly, R. I. A number of people renewed their covenant with the Lord and spoke of their faith.

Pastor Harmon Dickinson conducted the Sabbath morning service, at which over 220 were present. The choir again sang two anthems. Pastor Leslie Welch of Berea, W. Va., the Southeastern Association delegate, read the letter of Jude and offered the pastoral prayer. An offering of \$165.75 was taken for Our World Mission. Pastor Edgar Wheeler of Ashaway, R. I., gave an excellent children's message, "It Pays to Take Sides," starting with the story of a bat who claimed to be neither bird nor animal. "Contend for the Faith in Our Daily Walk" was the topic of the inspiring sermon by the Rev. Leon Lawton, director of evangelism.

Delicious noon and evening meals were served in the Sabbath School room by the women of the Mt. Olive Baptist Church (Negro), which used our church for eight weeks last spring after their fire. About 175 enjoyed the noon meal.

The worship service Sabbath afternoon was conducted by New England and Berlin, N. Y., young people. Loren Osborn of Westerly, R. I., led an informative panel discussion "Contend for the Faith Through World Understanding," which centered on the results of the first World

Consultation and the plan for a Seventh Day Baptist World Federation. The speakers were: Secretary Everett Harris, Secretary Leon Maltby, Director Leon Lawton, Pastor Leslie Welch, and Pastor John Schmid of Irvington, N. J.

At the Women's Fellowship meeting, Mrs. L. H. North and Mrs. Harmon Dickinson gave interesting reports of the women's conference they attended at the Church Center for the United Nations.

The evening worship service, led by Shiloh and Marlboro young people, was followed by a challenging dialog between Dean Victor Skaggs of the Ministerial Training Center and Pastor Paul Green of Marlboro, N. J., on the subject "Contending for the Faith Through Christian Vocations." It concerned laymen as well as ministers and prospective ministers. Pastor Paul Maxson of Berlin, N. Y., then showed some of the hundreds of fascinating color slides he took on his trip to Russia, the satellite countries, and Berlin, Germany, last summer. After the young people left for their recreational activities, many others stayed on to see more pictures and hear more about the "People-to-People" European tour.

On Sunday morning the young people had a fellowship breakfast at the Watchung Reservation. Lloyd Coon presided at the business meeting. It was voted to conduct an evangelistic program costing about \$1,000, probably at Schenectady, N. Y. In order to raise part of the expenses, the assessment of the nine churches was increased from fifty cents to one dollar per church member. Thus the budget was increased from seven hundred to seventeen hundred dollars.

A worship service led by Pastor Paul Burdick of Waterford, Conn., was followed by a challenging sermon by Pastor Charles Bond of Shiloh, N. J., entitled "Contend for the Faith in Civic Responsibilities." The Association closed with a bounteous covered-dish meal served by the Plainfield women. Many lingered to chat and to say good-by to friends they see only on such happy occasions.

"As a woman experiences her true nature in motherhood, so the church experiences its true character in evangelism."

— Robert O. Ferm

A Summer's Work In The Mountains

By Clifford A. Beebe

When Mrs. Beebe and I left Crites Mountain last fall, after six weeks' work, holding meetings in private homes, one of the men suggested that the community could build a log church building by their own efforts, if they would. But by the time we came back in June (after a winter with the Edinburg, Tex., church) he had been unable to arouse any interest. He told me he would mention it, and people would turn away the head.



The little log church with only floor and walls in August now nears completion.

It had been hoped that we might have the use of the school house during vacation time, as was done three years ago, for Vacation Bible School and Sabbath meetings; but when the school board in accord with a recently adopted policy, refused it to us, interest in a log church built up at once. A piece of land was secured by agreement with the owners, logs were cut, and the walls raised, the first Sabbath service being held just before Conference, before the roof was on. In the meantime, Sabbath eve services had been held in our 10x14 living room, with as many as 40 sometimes attending; and Sabbath School had alternated between two other homes. Vacation Bible School was held at our home, with Miss Leona Welch of Berea in charge, and 22 children enrolled.

MEMORY TEXT

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

— Gal. 6: 1.

Contributions have been sent from many places for the building, enabling us to use sawed lumber for rafters, etc., and dressed lumber for the floor, also to put on a good metal roof, none of which had appeared possible at first. The building is still unfinished, largely because windows which have been ordered have not come. Not being able to secure a deed for the property, thirteen men and boys who have worked on the project signed a document guaranteeing to the owners that the building will be used exclusively for church purposes.

In a spiritual way, we believe the work has prospered, although we have not seen all the results we had hoped for. Our son, Pastor Paul V. Beebe and our grandson Tim Looney were with us both before and after Conference, and Pastor Paul helped in some special meetings. There was one definite decision for Christ. We had hoped for more, but there being no others, we had baptism last week (it is about six miles by a rough road to a place for baptizing). We hope that this is a beginning, and that there will be more.

It was not possible for any of our mountain folks to attend Conference, but two of our older boys went with us to the Association meeting at Middle Island in June, and, at the time of writing, there are plans to take a truckload of our folks to Berea for an all-day meeting, October 31.

We expect to leave here early in November to go to Florida for an eye appointment, but to return next spring if it is the Lord's will, to try to build up a more permanent work here. Mr. and Mrs. Harold Pearson of Amsterdam, N. Y., have offered to come here early in November, to help carry on the work for a time after we leave.

Mail for the mission, this winter, should be addressed to the secretary, Miss Ruth Sartin, Little Birch, W. Va.

Seventh Day Baptist World Federation

By G. Zijlstra, Rotterdam, Holland

It was a historical event to meet at CoWoCo as the delegates from four continents. This meeting was only made possible by the generous gifts of our American brethren and I therefore wish to extend my deepest gratitude to them for their financial help.

I'll honestly admit that I went to CoWoCo adopting in some way an attitude of waiting expectation. It was an experiment. What would the outcome be?

It was soon evident that we were together as children of one Father. A spirit of unity was present during the sessions and made us feel happy and at home.

Gradually and quietly the advantage and the desirability of constituting a World Federation took shape in the minds of the delegates.

It is my earnest prayer that the Lord will bless our plans and that He will provide men or women with a vision of the work that should be done and that in each of the conferences more men will be found who will be willing to offer time and ability to be busy in the Lord's vineyard.

My sincere hope is that the constitution will be ratified within a year by a sufficient number of conferences that the federation may become a fact. May the results be a better co-operation and communication between the conferences than before. Let all of us put our shoulders to the task the federation will provide and try to make it a live organism.

May the observation of the television cameraman that the manner in which the tables were placed at CoWoCo be a prophecy of the things that will be performed by the federation, and may it bring new life in our ranks.

Note: Brother Zijlstra refers to the tables being placed in the shape of the letter V which the cameraman said "reminded him of victory." It was later suggested that the two sides of the letter V were as arms outstretched to include all the world.

— E. T. H.

Worship Service on Board Ship

(Excerpts from letter from Rev. J. Bahlke, CoWoCo delegate from Hamburg, Germany)

"It seems time to let you know that I have come home again quite safely. Weeks have already passed and there have been a lot of little things to be settled of personal matters. I now feel responsible to present and foster this plan and idea of CoWoCo Federation and necessary contributions to it.

"I was and am still very happy that I could be with all of you, getting to know something more of your whole church-life in America. And I deeply regret that I did not make a better disposal of my time during my stay over there. For I really would have liked to join the studies as they were arranged by Dean Victor W. Skaggs, at the Ministerial Education Center in Plainfield.

"Brother J. McGeachy and I made a combined disposition for our traveling (returning together as far as London, England on the S. S. Rotterdam). As you see by the enclosed Divine Service Program for Sunday, August 30, 1964, on the S. S. Rotterdam, we were somewhat active on the boat, taking part in the Protestant service aboard ship. I guess there were near to 250 passengers taking part, almost a quarter of the whole number of passengers."

We note from the program bulletin that Pastor McGeachy spoke on "The Joy of Faith," a sermon published in the Sabbath Recorder, issue of September 21, 1964. Brother Bahlke read the Scripture in English and German and offered the pastoral prayer.

Impressions of CoWoCo

(As written by the delegate from German Seventh Day Baptist Conference, Brother Alfred Mellmann, Braunschweig, Germany)

Believe me, it was a good experience which I had in Clarksburg and Salem, W. Va., then in Plainfield, N. J., and at the home of Brother Schmid. As I remember these times in America I am very thankful for the invitation to attend.

For all the things I learned, I am thankful and especially for the love of the American brethren which I could feel

during all my stay. I am also happy about the pictures I took in many places. It will always be a great joy to show them.

My hope for the future is that all the themes we discussed at CoWoCo may become a reality. If we pray for this I think that God will bless us by His Holy Spirit.

Please remember me to all the American brethren.

New British Guiana Slide Set Available for Loan

A new set of slides (number five in a series of such sets) has come from the head of our mission work in British Guiana, Rev. Leland E. Davis. The slide set contains views of our missionary's home, family and work and co-workers and of the countryside in British Guiana, all in beautiful color transparencies. There are thirty-four slides in the set with accompanying descriptive script. The viewing time would be approximately one-half hour.

This slide set is available for loan to churches on a first-come, first-served basis. Write at once to the secretary of the Missionary Board if you would like to receive and show these slides in your church.

Two Million Tithers

The stewardship commission of the Southern Baptist Convention has set a goal of 2,000,000 tithers in 1965. The number is the combined goal set by each of the states. If attained it will represent an increase of 600,000 tithers. The will to tithe has not yet gripped a high percentage of Southern Baptists since there are ten million of them. The Convention has prospered by setting numerical goals for new missions and churches and working for those goals. The same will probably be true in the realm of stewardship. If it works for them it will work for others — if people are in earnest about spreading their faith. Any church which does not make tithing a condition of membership must constantly use persuasion to increase the number of tithers and thus the amount of work that can be done in the Lord's vineyard.

Celebrations of Christian Education Week

The Los Angeles Seventh Day Baptist Church celebrated Christian Education Day with a well-planned service of dedication and promotion of the teachers, officers, and pupils of the Sabbath School. The total program was centered around an act of consecration. The consecration was unique in that a responsive reading was used made up entirely of selected Scripture verses from the Psalms, Gospels, and epistles. The responses were divided among the pastor, new officers, out-going officers, teachers, all of the officers, young people, and the congregation.

The Riverside church had a promotional service for its students giving specially prepared certificates. The Religious Education Committee of the church arranged for the Beacon Printery to print the certificates. A service of dedication was used for pupils, teachers, officers, the Religious Education Committee, parents, and congregation. All Primary division graduates were presented with Bibles.

They also have a student training program, wherein high school seniors, and some juniors as needed, are appointed the first year of their experience to serve a term of three months as student teachers. For one week they are asked to observe the teacher. On a second week, they are asked to teach with the regular teacher in attendance and after that they are privileged to teach. They are asked to serve at least once every six weeks. They are required to attend the quarterly teacher's meetings and the leadership training school of the community if possible.

All teachers are presented with a three ring notebook containing certain basic materials, including the duties of all staff members and the policies of the school plus certain biblical information which will be of help to them.

The Riverside church has a well-stocked library which continues to grow with a number of used and some new books being contributed by members and others selected by the librarian after receiving

approval of the Religious Education Committee.

The slogan for the church's rally season through November 15 is "Each one bring one." As further evangelistic programs take place, the slogan will be changed to "Each one win one."

Youth Work Activity

All Youth Fellowships are advised to renew their membership in the National Seventh Day Baptist Youth Fellowship. All memberships run from January to January. The fee is \$1.00 per year per person. The fee includes the receiving of the Beacon for one year. Money left over will help defray the expenses of the national officers. Your list of members with money enclosed may be sent to Mr. Lyle Sutton, Youth Work chairman Almond, N. Y.

Many campsites have been and are being considered for 1965 Pre-Con activity, but so far none has been acquired for our use.

Ronald Ellis has been chosen as advisor to the national SDBYF officers.

Board Meeting

At the quarterly meeting of the SDB Board of Christian Education held October 18, it was voted to rescind previous action taken to transfer stocks and securities held by the board to the Seventh Day Baptist Memorial Fund. The reason is that our Memorial Board is not recognized by New York State as a receiving agent for a New York corporation's securities. The Christian Education Board asked its Finance Committee to meet with officials of Alfred University to work out an agreement regarding funds held by each party although the dividends go to the other.

The Publications Committee chairman reported that 180 new Junior Quarterlies and 24 Teacher's Manuals have been sold for its first quarter. He further reported that 542 Sabbath Visitors for Boys and Girls are sent each month to our churches and 28 go to individuals.

Evangelist Leon R. Lawton was welcomed as a guest to the meeting.

The Week That Was

(The following article is from the S.D.B. Sentinel of the Sunshine State sent out by the Daytona Beach S.D.B. Church.)

"That was the week that was! Was what? Well... That was the week that was stunned to find 15% of the active membership involved in the teaching of our boys and girls. 'People here don't expect to work,' the week had said.

"That was the week that was wrong. 'This is a church made up of retired folk,' it had said. But well over 50% of those in attendance were under the age of 18.

"That was the week that was thrilled as 32 boys and girls were recognized — with more than 3/4 present.

"That was the week that was disappointed to learn that with a willing staff and eager youngsters, there was no adequate provision for places to meet.

"That was the week that was just beginning to catch the vision as it sensed that here in this Sabbath School is the growing edge of our church."

SABBATH SCHOOL LESSON

for November 14, 1964

Equipped for Service

Lesson Scripture: 2 Tim. 2: 8-15; 3: 14-17

for November 21, 1964

Keep the Faith

Lesson Scripture: 2 Tim. 3: 10-13; 4: 1-8, 17-18

Sabbath Heritage Day

Sabbath Heritage Day appears on the denominational calendar the last Sabbath in November, although churches are encouraged to observe it at their convenience. The Seventh Day Baptist Historical Society is publishing the paper of Rev. James McGeachy on "The Times of Stephen Mumford" for use at that time. Exhibits of life in 17th Century England and New England could be set up to make the trials and faith of those times more vivid. Consult your librarian. See historical papers in "Seventh Day Baptists in Europe and America" where available.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Family Worship

By Mrs. Loyal Pederson

"Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22: 6).

I'm sure that every Christian father and mother prays for the ability to claim this promise. However, we all must realize that this training we desire for our children will not come unless there is a time in our everyday life for an opportunity to study the Word of God together, and this is where the difficulty lies. Perhaps you are familiar with the story of the boy oversleeping on a school morning, leaving only enough time to stuff a roll into his mouth, take a gulp of milk, and run. It was not long, however, before he realized he did not feel well and commented to the teacher that he had been in such a hurry that he had swallowed his breakfast whole. I'm afraid many of us are like that boy. We open our Bibles, read a few verses of Scripture, and each runs off in his own way. Children run to school, dads to work, and we moms start in on the routine of the house and caring for the smaller children. We forget to "chew" the food from God's Holy Word. The Bible says we should "meditate" on it day and night which is the same as chewing. God forgive me when I let my days become so involved that I don't allow time each day to thoroughly digest the spiritual food.

The first and last New Year's resolution Loyal and I ever made was to have grace before our meals, which we soon enlarged to include a period of devotions, using various devotional guides and tracts. This was before our first child was born and it has been a daily spiritual contact with our Lord as our family has grown to six children. As each child became old enough, he joined in worship, taking turns choosing a chorus which we sing for the evening meal. I believe this in itself has created a greater interest in music for our children. "O sing unto the Lord a new song; for he hath done marvelous things" (Psalm 98: 1).

We pray that we are instilling within our children the blessings that we as a

family have received through daily devotions, and though sometimes hurriedly, we ask for guidance and grace that we may learn to trust the Lord more completely.

As Psalm 32: 8 says, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."

North Philadelphia Race Seminar

By Nancy Lee Mack

Assistant Editor of Missions

Even as investigations into the causes of the North Philadelphia riots were being made, forty staff members of the American Baptist Convention, Valley Forge, Pa., and Philadelphia-area pastors met with civic and religious leaders to consider the problems that provided the seedbed for the riots in North Philadelphia and to look at some of the constructive work being done by religious and civic leaders.

The seven-hour seminar was sponsored by the Division of Christian Social Concern, American Baptist Convention. Elizabeth J. Miller, the division's executive director, explained that the seminar was held in order that the convention staff could see the problems which are closest to them. "The civil rights problems faced by Philadelphia," she said, "are not unique. If we look at Philadelphia, we can better consider other situations throughout our convention."

The group was addressed by Terry C. Chisholm, executive director, Human Relations Council of the City of Philadelphia. Speaking as a Negro civic leader, Mr. Chisholm reviewed the causes of racial tension—the lack of adequate housing enlarged by the difficulties produced by high-cost renewal projects and the high percentage of unemployment in the Negro population caused by the lack of education. He explained that at first the civil rights struggle was supported only by the more educated. But now, "the school drop-out, the boy that stands on the street corner" feels that he must do something for civil rights. The sincerity of these young people must be channeled into

lawful and constructive civil-rights action.

As a civic leader, he challenged the church to again take to the streets. However, he commented on the lack of the church in the street situation. "When the riots were in progress in North Philadelphia, the area ministers went up and down the streets pleading with the rioters to stop. But the people in the streets were not the people from the churches. The ministers had no influence, no frame of reference."

Mr. Chisholm suggested that to counteract this lack of influence, the churches must re-examine their programs. "The people who most need the church are not getting it," he concluded.

The seminar was climaxed by a trip to the Bright Hope Baptist Church in North Philadelphia. William H. Gray, Jr., its pastor, reiterated the responsibility of the church in the area of racial tension. He explained that there is very little leadership in areas like North Philadelphia. Young people, who go to college, do not return. "Even pastors from North Philadelphia will not live here. As a matter of fact," Mr. Gray stated, "I am the only minister of a North Philadelphia church who is living in North Philadelphia."

ITEMS OF INTEREST

Church-State Problems In Anti-Poverty Bill

Congress passed President Johnson's anti-poverty bill without solving the church-state problems in it.

The overall anti-poverty legislation is basically an education measure. Most of it to some degree could involve church programs. A spokesman in the House Education and Labor Committee reportedly said that in almost every title of the bill there would be "widespread opportunity for church groups to further promote their programs on a secular basis and to provide new ones."

(This item from American Baptist News Service).

Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, accused politicians of using the President's

"war on poverty" to wage war on the Constitution by weakening the church-state separation provision of the First Amendment. "This anti-poverty law can be used to hold the poor in hostage for a ransom of public funds for the benefit of sectarian institutions," Archer charged. "This new law opens a near-billion dollars' expenditure that will no doubt be followed by additional billions — all of which could be a windfall for churches and their institutions. The law may bring some benefit to the poor, but its immediate beneficiary will be the very tax-exempt groups that have already been highly favored by our laws.

"It may be that the President found he had to accept such a provision or get no law. This does not justify it. Nor does it mean that the American people will silently tolerate this use of government provided funds and manpower to build up the wealth of tax-exempt bodies."

Mennonites Send Teachers to Cleveland

The Mennonite Central Committee has announced it will send ten teachers into the Negro "ghettos" of Cleveland, Ohio, to help improve educational standards. It said they will go "voluntarily as obedient Christian disciples, armed with the special skills needed for this assignment." It added: "Invisible ghetto walls, more treacherous than the walls of Berlin, ensnare most of the 275,000 Negroes of Cleveland. Whites and blacks are as far apart in this northern city as they are in the South. In the North, economic barriers are swiftly taking the place of segregation by race. Lack of money effectively slams shut certain business and entertainment doors in the face of the Negro. True equality cannot be achieved so long as Negroes are kept below economic par. Successful job competition is dependent upon education. For this reason, it is important to keep Negro youngsters in school."

The International Society of Christian Endeavor includes thousands of societies in Protestant churches in North America and approximately three million individual members.

Denver Young People in College

Philip Davis, Mesa Junior College, Grand Junction, Colo.

Don Hansen, University of Colorado, Boulder, Colo.

Judy (Mrs. Don) Hansen, University of Denver, Denver, Colo.

Ted Hansen, University of Arizona, Phoenix, Ariz.

Cynthia Rogers, University of Denver, Denver, Colo.

Keith Rogers, Northeastern Junior College, Sterling, Colo.

Richard Shepard, University of Colorado, Boulder.

Robert Stephan, University of Colorado, Boulder

Janet Turpin, Adams State College, Alamosa, Colo.

Should anyone desire to reach these people they may write to the pastor for detailed addresses (2301 Wadsworth Blvd., Denver 80215).

NEWS FROM THE CHURCHES

LITTLE GENESEE, N. Y.—The annual business meeting of our church was held on October 3. Officers were elected as follows: moderator, Gordon Sanford; treasurer, Mrs. Allie Burdick; clerk, Miss Nina Traver. Mrs. Grace Enos and Mr. Mark Sanford were re-elected as trustees for another year.

Pastor Saunders was called for another year. He is attending his second year at Colgate Rochester Divinity School and Mrs. Saunders is teaching first grade in Brighton, a suburb of Rochester. The pastor has been leading the Friday evening services with discussions on the disciples of Jesus. He also has a preaching appointment at our nearby Hebron, Pa., church.

Sabbath School officers elected September 26 were: superintendent: Mrs. Vera Reynolds, and secretary-treasurer, David Sanford. The Sabbath School reported an average attendance of 29. The Young People's class voted to have Mrs. Herbert Saunders as their teacher. They are presently studying different religions of the world.

The Youth Group has been very busy this past year. The first monthly publica-

tion of *The Belfry*, the long dormant church paper, was published the last week of September. The "Bats" appreciated the way the members of the community approved their new undertaking. The YF has also been helping Pastor Saunders in the worship services each Sabbath day. They have also been cleaning the church and mowing the church lawn weekly as a project. Various other activities have been planned for the coming year, including a Halloween party, a chili supper, and a New Year's Eve party.

The senior choir, under the direction of Mrs. Saunders, and the junior choir, under the direction of Mrs. Letha Polen, have been faithfully presenting anthems each week for the church. Both choirs are delighted over the prospect of new robes, the present ones having been used for years.

We ask for your prayers that our church, as well as all Seventh Day Baptist churches in the world, may grow spiritually as we strive to do His will.

— Correspondent.

BUFFALO, N. Y.—At the annual meeting, October 4, Mrs. E. H. Bottoms was chosen as deaconess and Charles Bottoms as deacon. It was voted to invite the Western Association to meet with us for its semiannual meeting in the fall of 1965 with the ordinations to take place in the afternoon of that meeting.

It was agreed that members who live north of the church would meet regularly for Bible study; likewise those living south of the church, and that both groups would meet once a quarter together, the united meeting to be on the first Sabbath of the second month of each quarter.

Members gave \$1,601.33 to the church during the past year. The year closed with a balance in the treasury and \$1,600 in the building fund. The average attendance in Sabbath School was 14.

Officers elected for the coming year are: Charles Bottoms, moderator; Faith Young, assistant; Marguerite Wellman, secretary; Janice Bottoms, treasurer; David Wellman, superintendent of the Sabbath School. Rev. Rex Zwiebel was elected pastor. Richard Horwood was chosen chairman of outreach.

— From Church Bulletin.

Our Servicemen (Denver Colo.)

Pvt. Jerry B. Knox, RA17679118
Co. G, 2nd Bn., USASATR,
Ft. Devens, Mass.

Pvt. Melvin F. Stephan, RA17667988
Hq. Co. USA Gar (5025)
Ft. Leavenworth, Kan. 66027
Yeoman Robert White, USCG
540 E. 14th St.,
Long Beach, Calif.

Accessions

Denver, Colo.

By Letter:
Lyle E. Maxson
Cynthia Rogers
By Testimony:
Edwin Burdick
Kansas City, Mo.

By Letter:
Phil Burrows
Harriet Burrows
Little Rock, Ark.

By Letter:
Paul V. Beebe
Mary Beebe
Nortonville, Kansas

By Baptism: (March)
Ivan L. Wicker
Mrs. Lottie Corr

By Testimony: (October)
Ira Bond
James A. Howard

Marriages

Cruzan-Bosshart.—John Cruzan, son of Mr. and Mrs. Bert Cruzan, R. 3, Bridgeton, N. J., and Christine Bosshart, daughter of Mr. and Mrs. George Bosshart of Shiloh, N. J., were united in marriage on September 22, 1964, at the Conhansey Baptist Church, Roadstown, N. J., by the Rev. Thomas Deal.

Wicker-Corr.—Ivan L. Wicker (81) and Mrs. Lottie Corr (81), both of Holton, Kan., were united in marriage at the Nortonville Seventh Day Baptist Church by their pastor, Elder Leroy C. Bass, Oct. 6, 1964.

Obituaries

Babcock.—Mrs. Laura Edith Gilmore Babcock, daughter of Charles and Martha Gilmore, was born in Grafton, Ill., May 17, 1877, and died in Riverside, Calif., Oct. 4, 1964. After moving with her parents to Humbolt, Neb., she dedicated her life to the Lord and was baptized in the Christian Church at the age of 18. On May 3, 1897, she was married to Samuel Martin Babcock and the following year they moved to Colony Heights, Calif., some 20 miles to the southeast of Riverside where a group of Seventh Day Baptists had

formed a community and had organized a church. They moved to Riverside in 1901.

Residing in Farnum, Neb., for a brief time, in 1904 she joined the Seventh Day Baptist church of that place. Returning to Riverside she and her husband were active in the work of the church until his death.

Mrs. Babcock is survived by four children: Charles B., Lewis H., Mrs. Ethel M. Karstens, and Mrs. Ada E. Sloan, all of Riverside; two sisters, Mrs. Flossie Miller of Orange, Calif., and Mrs. Mae Perdew of Nebraska; 11 grandchildren and 16 great grandchildren.

Services were conducted by Pastors Alton Wheeler and Glen Warner and interment was at the Olivewood Cemetery in Riverside.

—A. L. W.

Babcock.—Lottie C., daughter of Joseph and Josephine (Garthwaite) Mallory was born at Nodaway, Iowa, Nov. 27, 1872, and died at her home in Garwin, August 25, 1964.

While a small child she was taken into the home of Captain and Mrs. Wm. Saunders at Albion, Wis., where she was tenderly cared for as she grew into young womanhood. She studied at Albion Academy. In December 1887, during revival meetings held by the Rev. J. W. Morton, she was baptized and joined the Seventh Day Baptist Church of Albion. On November 27, 1890, she was united in marriage to Mr. Samuel Babcock at Grand Junction, Iowa. To this union was born one child, Audree Claire (Mrs. Lowell Shrader). In 1909 the family moved to Garwin from Gentry, Ark., where they have since resided. After the church in Garwin was disbanded her membership was placed in her home church at Albion, Wis. She was preceded in death by her daughter, her husband, two brothers, and a sister.

She is survived by a sister, Mrs. E. W. Rust of Kansas City, a foster daughter, Mrs. George Chant of Hollywood, Calif., her son-in-law Lowell Shrader of Colorado, Springs, Colo., and a number of nieces and nephews. She has made her home with her sister-in-law for the past five years.

Funeral services were conducted at Garwin by Rev. Allen Bond of Marion on August 27 with interment in the Garwin Cemetery. —A.B.

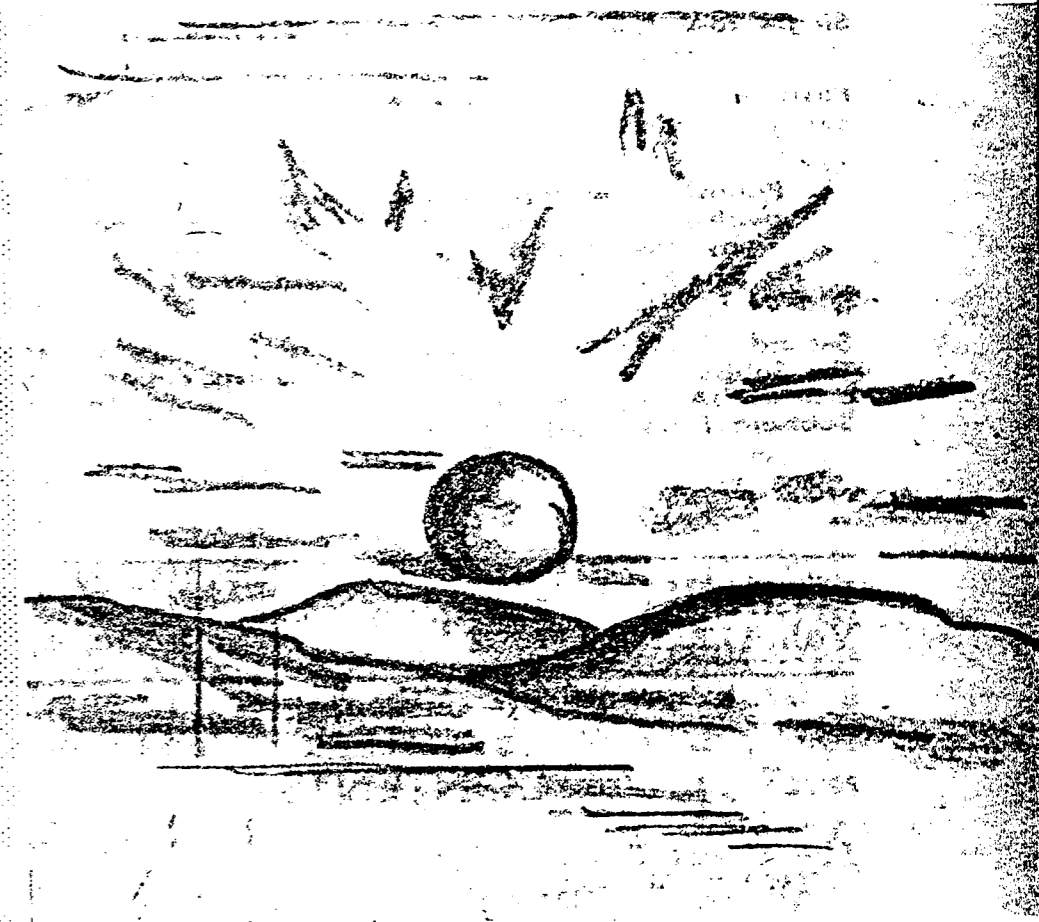
Charnley.—George Edward, the son of the late George Fox and Marion L. (Jordan) Charnley, was born in Rockville, R. I., April 17, 1890, and died October 19, 1964.

Sixty years ago, with twelve other young people, he was baptized by the late Dr. Alexander McLearn, the pastor, and became a member of the Rockville Seventh Day Baptist Church. His wife, the late Julia R. (Rathbun) Charnley, preceded him in death. Surviving are a daughter, Mrs. June L. Riley and a son, Edward Newman, both of Hope Valley; two sisters, Mrs. George Parkhurst and Mrs. May Edwards, of Rockville. He also leaves six grandchildren, and several nieces and nephews.

The Rev. Harold R. Crandall, a life-long friend, officiated at the funeral in the Avery Funeral Home, Hope Valley. Interment was in Pine Grove Cemetery. —H. R. C.

The Sabbath RECORDER

*Sabbath
Evangelism*



*Christian
Stewardship*

