

OUR WORLD MISSION
OWM Budget Receipts for November 1964

	Treasurer's		Boards'	Treasurer's		Boards'
	November	2 Mos.	2 Mos.	November	2 Mos.	2 Mos.
Adams Center	\$ 125.00	\$ 125.00				
Albion		56.00				
Alfred, 1st	297.75	1,613.50				
Alfred Station ..	220.25	220.25				
Algiers						
Associations & Groups						
Battle Creek	342.58	1,098.83	\$ 20.00			
Bay Area		101.50				
Berlin	124.25	189.53	81.02			
Boulder	20.70	47.90				
Brookfield, 1st ..		25.00				
Brookfield, 2nd..						
Buckeye Fellowship						
Buffalo						
Chicago		185.00				
Daytona Beach ..	535.00	535.00				
Denver	124.15	253.78	25.00			
DeRuyter						
Dodge Center	57.70	171.24				
Edinburg						
Farina	53.65	53.65				
Fouke	92.50	92.50				
Hammond						
Hebron, 1st	54.00	108.00				
Hopkinton, 1st ..	154.60	320.45				
Hopkinton, 2nd..	10.00	31.50				
Houston						
Independence	47.00	80.00				
Individuals	20.00	40.00	5.00			
Jackson Center ..						
Kansas City	37.50	103.00				
Little Genesee ..		135.10	5.00			
Little Rock	37.00	74.00				
Los Angeles		520.00				
Los Angeles, Christ's						
Lost Creek						
Marlboro	523.71	523.71				
Memorial Fund...		1,043.93				
Metairie						
Middle Island	23.00	42.00				
Milton	615.18	1,129.18	30.00			
Milton Junction..	81.65	213.90				
New Auburn	32.07	54.14				
North Loup						
Nortonville	156.50	378.00	25.00			
Old Stonefort....	19.00	34.00				
Paint Rock						
Pawcatuck	478.75	957.50				
Plainfield	398.00	782.16				
Putnam County..						
Richburg	36.00	78.00				
Ritchie						
Riverside	358.14	358.14				
Roanoke						
Rockville	109.71	132.46				
Salem	300.00	700.00				
Salemville		39.92				
Schenectady						
Shiloh	1,420.75	1,904.20				
Syracuse						
Texarkana						
Trustees of Gen. Conf.						
Verona	96.00	185.00	207.00			
Walworth	40.00	80.00	25.00			
Washington						
Washington, People's	15.00	30.00				
Waterford	92.40	217.55				
White Cloud	122.41	122.41				
Women's Society ..						
Yonah Mt.		40.00				
Totals	\$7,271.90	\$15,226.93	\$423.02			
Non-Budget	127.00					
Total to Disburse	\$7,398.90					

The Sabbath Recorder

PRAYER

Prayer is the mightiest force than men can wield;
A power to which Omnipotence doth yield;
A privilege unparalleled, a way
Whereby the Almighty Father can display
His interest in His children's need and care.

Jehovah's storehouse is unlocked by prayer,
And faith doth turn the key. Oh! would that men
Made full proof of this wondrous means, for then
Would mightier blessings on the Church be showered,
Her witness owned, her ministers empowered,
And souls ingathered. Then the Gospel's sound
Would soon be heard to earth's remotest bound.
All things are possible if men but pray,
And if God did but limit to a day,
The time in which He'd note the upward glance,
Or fix the place, or name the circumstance,
When, where, or why petition could be brought,
Methinks His presence would by all be sought.

—Author Unknown

NOVEMBER DISBURSEMENTS

Board of Christian Education	\$ 555.70
S.D.B. Historical Society	33.35
Ministerial Retirement	928.88
Ministerial Education	454.67
Missionary Society	2,910.56
Tract Society	912.56
Trustees of Gen. Conf.	40.22
Women's Society	98.09
World Fellowship & Service	83.87
General Conference	1,254.00
Church World Service	25.00
	<u>\$7,296.90</u>
Disbursements Payable	102.00
Total Disbursements	<u>\$7,398.90</u>

SUMMARY

1964-1965 OWM Budget	\$113,899.00
Receipts for 2 months:	
OWM Treasurer	\$15,226.93
Boards	423.02 15,649.95
Amount due in 10 months	\$ 98,249.05
Needed per month	\$ 9,824.90
Percentage of budget year elapsed	16.66%
Percentage of budget raised	13.74%

Gordon L. Sanford,
Little Genesee, N. Y.
OWM Treasurer

The Sabbath Recorder

First Issue June 13, 1844

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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. Zwiebel, B.A., B.D.

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Important Measurements of Time

Two things stand out when one starts to think about important divisions of time in the light of the Bible. First is the realization that our generation has lost something of the significance that previous generations attached to the changing of seasons and the beginning of a new year. Second is the awareness (if we look at a Bible concordance) that time, and its changes, is much emphasized throughout the Bible. This calls us to do some heart searching and Scripture searching to determine whether or not we have drifted away from our Guide Book in our modern American way of life.

If special recognition of New Year's Day is (or was) only a family or social custom we should not waste much time defending it by spoken or printed word. We must admit that our so-called Christian calendar is not too Christian in its origin. The names of our months and days of the week do not come from the Bible. It was not too long ago in the history of our denomination (and in others as well) that people refrained from using the pagan names of days, preferring to designate them in the biblical way: First Day, Second Day, etc. The week is of divine origin and the seventh day is specified as early as Genesis 2 as the Sabbath. Christians who have made no effort to follow the Hebrew calendar and its names for the months have been careful to preserve the week from all efforts to destroy its cycle.

We can well respect the Jewish people for the celebration of their new year. There is ample ground for it in the Old Testament. They have done well to continue this emphasis. Our new year is different. It has overtones of the difference between Judaism and Christianity, for we number our years from the coming of Christ. For this very reason we would do well to honor with appropriate Christian observances, such as periods of prayer, the beginning day of each new Anno Domini. Here we could soberly take a leaf from Catholic practice, remembering that for them it is a day of holy obligation—one of the few. We can offer nothing but a lame excuse for not putting real meaning into it. About all we can say is that Christmas has been promoted so highly that we have allowed much of the

significance of a New Year's observance to be overshadowed.

Taking a look at Bible references to "time," we are bound to notice that the marking of seasons and years is definitely religious. We find hundreds and hundreds of allusions to "time." There are those who have accused Christians of being so preoccupied with eternity that they have given little attention to time and the divisions of it which are so important to life on earth. Perhaps there has been some basis for such a caricature, but not much. The very fact that we know something of the eternity (with God and without God) that looms before us makes us more conscious of time than all others. The careless and the carefree live from day to day without regard for the future. The real Christian avoids this. He takes stock at the end of the year, meditating on his successes and failures, and earnestly seeking to dedicate the dawning year to his Lord. He is fully aware of the way the world looks at pleasure, trying to fill every day and night with it. The Christian takes seriously the words of Scripture, "Walk in wisdom toward them that are without, redeeming the time" (Col. 4: 5).

Those who observe the Sabbath, above all other people, should be conscious of God's measurement of time for man. Studying our Bibles, we ought to be prepared to make the most of each week and of each new cycle of fifty-two weeks. Let us "redeem the time," making a new determination to do so with the first week of the new year!

Week of Prayer

The first full week of each new year has traditionally been observed in most of our churches as the Week of Prayer. It was the only such full week which was observed with special cottage or church prayer meetings or, if possible, with union services. It has been a time of heart-searching partly because it was the first week of the year. People felt that it was fitting for churches to be engaged in organized daily prayer meetings at this particular time to strengthen individual resolutions and to keep before the church its divinely appointed full purpose. What we are stat-

ing here may have been an ideal that was seldom fully realized. It is also possible that this practice has fallen into disuse to some extent because of lack of promotion and the mushrooming of special days of prayer for specific purposes.

Certain people in the ecumenical movement have long fostered the Week of Prayer for Christian Unity coming the third week of January. In background and purpose it was not prayer for general unity such as Christ prayed for in John 17 but for a special kind of unity, primarily between the Roman Catholic and the Episcopal or Anglican churches.

The World Council of Churches and the National Council of Churches have in the past few years attempted to broaden the base and extend the observance of this week of prayer to include all churches cooperating with those inter-church organizations. As far as the National Council is concerned, the promotion of special days and observances was assigned to the Department of Evangelism. At its May 1964 meeting the Board of Managers of this department decided to merge the two weeks of prayer into the Week of Prayer for Christian Unity. Thus there will be no more NCC promotion of the traditional Week of Prayer. In effect it is dropped, except as local churches or groups of churches decide to carry it on.

Already extravagant publicity statements are going out such as "Millions of Christians of all denominations around the world will join in prayer during the annual 'Week of Prayer for Christian Unity,' January 18-25, 1965." The publicity notes that the week is sponsored by the Commission on Faith and Order of the WCC and that Protestants, Anglicans, Orthodox and Roman Catholics will hold joint services and study meetings in many communities. Adequate quantities of guides and leaflets have been produced.

Some of us feel that this shifting of purpose from a general prayer among people of similar faith to the narrower purpose of ecumenical unity of very widely divergent churches is not all for the good. What is lost is likely to be greater than what can be gained. Real prayer may be one of the things that may be dim-

inished in a program in which churches knowing only liturgical praying meet with those that stress spontaneous prayer. The announced program is more conducive to discussion than to prayer.

For some of these reasons and others the Seventh Day Baptist Planning Committee, which works out a calendar with a limited number of special days is not placing much emphasis on the Week of Prayer for Christian Unity. It is left to local churches to promote it as they see fit.

After-Christmas Glow

Much is said about Christmas being the brightest day of the year. It becomes bright for those who receive gifts of love and charity, for those who are remembered only this one time during the year. It also is a glorious time for all who willingly bestow gifts on loved ones and friends.

Is there an after-Christmas glow? How much remains after the lights go out on the tree, after fancy wrappings of presents are disposed of? How much of the brightness of the festive time is inside and how much is like artificially lighted tinsel and baubles? The question resolves itself into determining where we put the emphasis. How well did we remember that we belong to Christ? If we gave good gifts only to our children and to others who could give to us we may not have much glow remaining in the days following the 25th of December. There were, undoubtedly, a large number of worthy charities making a special appeal. Perhaps our plans and our savings had not taken these into consideration. Then there were the missionaries in lands where human needs are great and our extravagant indulgences in giving are all out of place. Did we help our missionaries to meet some of those needs with special gifts? There are ways of capturing a glow that can really warm our hearts. In all honesty, we may not have been able to respond to as many calls as we wanted to. Needs not met are still before us. Generosity does not have to end when we pass a certain date. Let us keep the glow of giving.

MEMORY TEXT

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. Jer. 23: 5.

New Year's Greetings From the Baptist World Alliance

(From the world headquarters in Washington with request that it be published in the Sabbath Recorder.)

We greet fellow Baptists of the world in the name of the Lord Jesus Christ.

"Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people and the sheep of his pasture... Be thankful unto him and bless his name... For the Lord is good; his mercy is everlasting, and his truth endureth to all generations" (Psalm 100: 3-5).

Nineteen hundred sixty-five will be a year of new opportunities and unprecedented fellowship. May Baptists and all others who profess the name of Jesus through their life and witness continue in His word, and thereby make the Gospel real to individuals, communities and nations.

Baptist fellowship will reach a new summit when the 11th Baptist World Congress meets in Miami Beach, U.S.A. June 25-30. Thousands of us from many lands will focus on the truth in Christ which makes us free (John 8: 32). Let us pray that this gathering will further the will of God for our own people and for all the world which stands in need of His grace and truth.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

Joao Soren, Rio de Janeiro,
President,

Josef Nordenhaug, Washington,
General Secretary,

Robert S. Denny, Washington,
Associate Secretary,

Erik Ruden, London,
Associate Secretary.

The Old and the New

By Rev. Victor W. Skaggs

Each year when New Year's Day comes around I make an attempt to combine the new and the old in a New Year's meditation. Elements from old meditations and elements from present circumstances are combined to bring us a message for our time.



Here is an editorial I read some years ago: "For nearly two thousand years the Christian world has

heard the glorious story told by St. Luke of a Savior's birth in a cow-barn, with a manger for a cradle—"because there was no room for them at the inn." In that brief clause, possibly least remembered of the whole Gospel, we have an epitome of mankind's blind and selfish nature, of the intentness on the thing of the moment that shuts out and belittles achievement.

"Think it over. Nearly 20 centuries ago, not one of the people who got a room in the Bethlehem serai by getting there first would give it up. What immortality in heaven and earth might have been his who offered to sleep in the hay-loft while the unknown mother had the shelter of his roof.

"If St. Luke could have written another story from Bethlehem we wonder whether the course of man and his history would have been different. If a kindly stranger had given Mary his comforts, would he stand for us now as one to be imitated? Would the New Testament have meant that man after centuries had learned to be 'his brother's keeper'? Would nation be warring with nation until one or both were broken, because neither in the fullness of strength had room for the idea that there might be right on the other side? Would millions of people be living in hovels even humbler than Christ's birthplace, if we had a divinely blessed example that poverty and hardship may

be assumed voluntarily, but should not be forced by circumstance?

"We haven't the answers, and never before in a long succession of Christmases have we so felt the lack of them. Is it still true that there is no room in this world for the peace promised by Christ, for the decency and self-respect and the love of one's neighbor that He preached on earth? If that is true, then no man of the pen ever wrote a sadder commentary on human existence than Luke's 'there was no room.'"

1964 is over. Once more our world has circled the sun; once more the seasons of earth have run their course; once more men have failed to understand the immutable laws of God and, thus, suffer for their disobedience; once more, as the old year passes away, we find that, personally, we have come to the new year far short of the goals which we set for ourselves. We look back at 1964 with mingled emotions. We have had successes and failures as individuals. We have seen the constructive agencies of society—the church, the movements for economic betterment, the world councils for peace—we have seen them move forward. But we have also seen evidences of increasing carelessness with human life, increasing greed, vice and violence. That was 1964.

We are come to the beginning of a new year.

"Let us walk softly, friend;
For strange paths lie before us all
untrod,
The New Year, spotless from the hand
of God,
Is mine and thine, O friend."
(Lillian Gray)

Once more our world has begun its course around the sun; once more the seasons of earth start on their round; once more men must seek to understand the laws of the universe; once more we must set goals for ourselves; once more we must stop to consider what place our lives

are to have in the great world-universe scheme of things.

We can face this "ceaseless round" with dismay or determination or joy. What reasons have we for cheer?

1. First to come to mind is that which has been our joy during the past few weeks—the coming of Christ. Such is the peace and joy that the memories of His birth bring that faces light and friendships ripen and inconveniences are forgotten and slights are not remembered and wrongs are forgiven. So much does He mean to men that life itself is not so important anymore. Witness one among the many: Simeon who saw the baby Jesus in the temple and said: "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation."

2. The next cause of cheer is God's promise of good to them that love Him. He says in effect: Look up! Be glad! Know this, that no one who loves me can utterly fall. No one who loves me is overcome. But all things work together for good to them that love me.

3. Cold war and unrest have been the watchwords of the year past in international affairs. And they will be the watchwords of the year to come. Many, in the words of one verse of a Christmas hymn, have bowed their heads in despair and said, "There is no peace on earth." They are wrong. There is peace on earth. For the Christian finds peace in God. Yet, how seldom we truly find it. How little we avail ourselves of the power God places at our disposal. We fail to place a real and abiding trust in Him. Yet His promise is: Thou "wilt keep him in perfect peace...because he trusteth in Thee" (Isa. 26: 3).

4. One of the greatest of the causes of cheer in our world is the promise that God is available. God is available! That can mean so much! It does mean that much to each one who loves Him and knows Him. It can mean that much to everyone on earth. The prophet Jeremiah lived in a very dark day for the people whom he loved. Their city and temple were gone. The people were captive in Babylon. Yet he understood God's presence and spoke God's words: "And ye

shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29: 13). Or in the words of one of Mendelssohn's compositions taken from this passage: "If with all your hearts ye truly seek me, ye shall ever surely find me. Thus saith our God."

And slowly men are finding that this is true. It is one of the most important of the eternal verities.

God is with us. This is no idle boast. Gott mit uns—is not just talk (and I would say it in very language upon earth if I knew how) for God is with men. He is everywhere available. He is nowhere inaccessible. He is loving and merciful and forgiving and demanding. He is our Father, our Savior, our God.

His promise is sure!

He is unchanging!

His promise is sure!

His purpose is steadfast!

His truths shall endure!

He is our God. We are among His people. If we turn to Him from our preoccupation with things—if we turn to Him from our fears and hesitations—if we turn to Him from our grudges and our vengeance—if we turn to Him in love—we shall find Him! We shall find peace of heart and soul and start the world on its way to His peace. We shall be constantly in harmony with His steadfast purpose! We shall be working—bearing the burdens of His kingdom of love and carrying on our shoulders and in our hearts His message of love and goodness and mercy and forgiveness and salvation.

The old year goes—the new year comes! The old was inconsistent with mingled faith and worry, goodness and badness, love of God and love of self. The new—the new man in Christ—the possibility before every one of us—is a man of constancy, thoroughness, sacrificial love, righteousness, peace, prayer, unselfishness, and love. This is the possibility in Jesus Christ. For God's promise is sure, and He says: "And ye shall seek me, and find me when ye shall search for me with all your heart."

His forgiveness, His peace, His love, His guidance, His overpowering presence are all available—in 1965.

NCC General Board Holds Meeting in Des Moines

When the legislative and policy-making General Board of the National Council of Churches meets in semiannual session it is big news because the group represents the major denominations of America and because it makes policy decisions on a good many current national and international issues. Such a meeting, with a record attendance of 154, was held at Des Moines, Iowa, December 3 and 4. From the sheaf of press releases prepared for editors the following information is drawn.

In addresses before the board the president, Bishop Reuben H. Mueller, and the general secretary, Dr. R. H. Espy, spent considerable time on the attacks made against the NCC by extremists and those who have believed what is called "the big lie" tactics of the opponents of the council. The president had sharp words for "men and organizations" who "fatten their bank accounts by spreading malicious falsehoods about the nation's churches and their agencies." Dr. Espy also claimed that the National Council was not the ultimate target of the attacks. He said:

"The true target is the churches as they are now oriented and led, the present religious establishment as represented in the mainline Protestant and Orthodox communions which comprise the council. It is the ecumenical orientation of these communions... that the attackers seek to destroy."

"Numberless critics," said Dr. Espy, "are not opposing the council as it is but as they have been made to believe it is. They are fighting a false image of the council."

Civil right procedures again at this meeting were a major concern under the leadership of Dr. Eugene Carson Blake, chairman of the Commission on Religion and Race. One of the new ventures will be a recruiting of laymen and clergy from various countries of the world to join with Chicago church leaders in a northern counterpart of last summer's Delta Ministry. It was asserted that the causes of

Negro unrest in all northern cities must be dealt with.

Looming large in the discussions at Des Moines was the part the churches should play in the current "war on poverty." The NCC had expected to urge a study of poverty several years hence but decided to step up the writing of books on the subject for study in 1966. Dr. Cameron P. Hall, executive director of NCC's Department of the Church and Economic Life urged support of legislation which will aid in combatting poverty. He suggested that technology and affluence can make poverty "as obsolete as the blacksmith shop, if we so resolve." He noted that since the Economic Opportunity Act of 1964 "we are now a nation for whom the early elimination of poverty is declared national policy." Part of the suggested plan for the NCC is the creation of a United Field Staff on Poverty, composed of at least 20 denominational staff members.

The relief agencies and their work came in for full discussion. The continuation of overseas distribution of U.S. Government surplus commodities through CWS was recommended. The group took time to visit the freight yards and dedicate two boxcars of grain contributed by Iowa farmers to CROP.

The summary report of action taken and the supporting releases have little to say about evangelism and missions as important areas of interchurch activity although there was a discussion of the role of the church in the troubles which beset the Congo and Viet Nam.

The President and the Bible

The Bible in any language enriches and stabilizes it and makes it a more potent instrument of literary and cultural expression. Of more significance, however, is the fact that it gives to conscience and social concern in these countries a common vocabulary of moral expression furnishing a standard of conduct by which tyranny can be brought to judgment, and gives to the weary, the oppressed, and the heavy laden an articulation of right which they can plead before the bar of world conscience.

—Lyndon B. Johnson.

Earthquakes of the Spirit

Not so many months ago there was a devastating earthquake in Alaska and along the West Coast of our country. Earthquakes always give us a feeling of awe verging on terror. A steady earth under our feet is needed in order to have a sense of security and stability in this life. But when the very earth under us begins to shake and great, yawning chasms open before us, where can we flee for safety?

It was only recently that we became aware of the use of the earthquake in the New Testament as an accompaniment to the "drama of redemption." An article by the Rev. Eugene L. Smith, general secretary of the Division of World Missions of the Methodist Church, titled "The High Calling," brought out this truth in an unforgettable way.

Dr. Smith noted that there are three high points of spiritual revelation in the New Testament which are accompanied by earthquakes. At the time of Jesus' death on the cross (Matt. 27: 50, 51) it is written, "Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from the top to the bottom and the earth did quake..." In the record of the resurrection (Matt. 28: 2) we read, "Behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it." And then, we would note that when Paul and Silas were released from their prison chains at Philippi (Acts 16: 25-34) it is written that about midnight Paul and Silas were praying and singing hymns to God and the prisoners were listening to them, when "suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened and everyone's bands were loosed."

In these three outstanding instances God entered into our redemption and salvation accompanied by earthquakes:

when Jesus died on the cross; when He rose again from the grave, and when the chains fell from those who would tell the marvelous message of God's way of salvation. In each instance the physical earth reflected a spiritual world-shaking event.

Surely there is special significance in this. It was not just a coincidence, but took place within the plan of God. Let us think more deeply about each of these instances of earthquakes to understand their spiritual significance.

God had a plan for the redemption of mankind from sin and evil. Jesus' death on the cross was a climactic part of that plan. The veil of the temple was rent in twain, symbolizing that full access into the presence of God was now open to everyone. Formerly only the high priest could enter the Holy of Holies once a year. But now that symbol of the barrier between God and man was gone forever. When we speak of the priesthood of all believers it takes its origin from this event. Small wonder it was accompanied by an earthquake.

To this day and in your life and mine it is something of a spiritual earthquake when we come to realize that Christ died for us personally and that now there is no barrier between us and a forgiving Heavenly Father. This is the experience of being born again, this is what it means to own Christ as a personal Savior.

Many of us listen closely when a candidate for the ministry tells of his Christian experience and call to the ministry. We know that there are many varieties of Christian experience but we also know that there is only one Lord and Savior of us all. We want to know if the candidate has come to know Jesus Christ as a personal Savior. In the long years of ministering to the deepest spiritual needs and hungers of the human heart we believe this basic experience makes a difference.

The next symbol of spiritual earthquake is the realization that God did not leave

His precious Son in the earth but brought Him again from the dead. This tremendous truth upheld the early Christians and was the touchstone of their faith. When seeking a successor to Judas, the disciples said, "One must be ordained to be a witness with us of his resurrection" (Acts 1:22). They did not say, "We want one who has money, education, or social standing, one who will make a little struggling church respectable and financially independent." They said, "We want one who can and will bear witness to the risen Lord, who will encourage and challenge the people with the message, 'Because He lives, we too shall live.'"

The third earth-shattering event that should come home to our keenest realization is that the Gospel message of Jesus Christ cannot be chained down or stopped. It must and it will go out into all the world. It could not be chained in a prison in Paul's day and it cannot today.

Whenever we try to imprison the living Christ within our own small selves or imprison His Spirit in our churches and denomination or try to capture Him within our white supremacy culture or confine Him to Western man, He will always break free. "Christ for the world we sing, the world to Christ we bring." The message of salvation through Jesus Christ is for all people in every generation. Who will go for us today and carry this earth-shaking message to the uttermost parts of the earth? It may require an earthquake in our souls to break some of us loose from our complacency. But God is still able to do this. And perhaps He will do it for you and me.

Miss Sarah Becker Visits Churches

Following attendance at General Conference and CoWoCo meetings at Salem, W. Va., Miss Sarah Becker returned to her home on the West Coast at Chehalis, Washington. Since that time she has visited the churches of the Western and Central part of our country, including Los Angeles, Riverside, Denver, Boulder, North Loup, Nortonville, and as far east as Kansas City.

She wrote, "It was very nice fall weather

until just before the end of the Veterans Day parade in Denver when it began to sleet and snow... but the warmth of love and friendship help so soon to forget the cold outside."

In addition to her message regarding the work of missions at Makapwa, Malawi, Miss Becker has been showing slide pictures and displaying items of African handicraft. She wrote, "It was good to hear, 'Now I feel as if I had been there.' It surely helps to have a chance to think about our work there and have a chance to ask questions... I feel confident that it was worth all it took to visit these churches."

Miss Becker's many friends will be interested to know that she is now recuperating from a long delayed operation on her feet. It will necessitate her being off her feet for several weeks. She has promised to write an article for the *Sabbath Recorder*. Why not write to her, addressing your letter to her sister's home at Chehalis, Washington, Route 4, Box 15?

Miss Becker concludes her letter, "Thank you so much for your prayers. The Lord heard and answered them and I am fairly comfortable already." (This was written on December 7, the day after her arrival home from the hospital.)

Week of Prayer

Seventh Day Baptists as churches and as individuals are encouraged to observe January 3-9 as the Week of Prayer. Some churches (in co-operation with area churches of other denominations) have announced plans for observances of it as in the past. Responsibility for promoting this special Week of Prayer has been taken in recent years by the secretary of the Missionary Society, by arrangement of the Planning Committee. It is expected that Seventh Day Baptists will continue to observe the first week of January though all churches are free to add or substitute the Week of Prayer for Christian Unity now promoted by the National Council of Churches. Plans for the first week of January 1966 might possibly include material prepared by members of Seventh Day Baptist conferences of the world. More about this later.

Tract Society Trustees Hold Quarterly Meeting

The December meeting of the Board of Trustees of the American Sabbath Tract Society was held in the Board Room of the Seventh Day Baptist Building at Plainfield on the 13th.

The recording and corresponding secretaries, other officers, committees, and the editor of the **Sabbath Recorder** gave quarterly reports of their activities and presented recommendations where necessary for future activities.

The treasurer reported a favorable balance in the general fund in spite of the unbalanced budget on which the society has been operating. Receipts from OWM at the end of the year were greater than anticipated and certain items of the budget that were dependent on the calls of churches and Associations were not fully expended. The new budget year thus starts off with the promise that anticipated work for the denomination will not have to be curtailed in the next months for lack of funds if the OWM budget is well supported. The rate of income from investments was reported by the committee as being considerably lower than before. This is understood to be due in large measure to the fact that no interest has been paid in recent months on the money loaned to the publishing house.

The Supervisory Committee report indicated that seven meetings of the Plainfield area members had been held during the quarter—meetings that usually last several hours. A full meeting of the committee on the morning of the 13th was impossible because of heavy fog. Thus the board did not have before it as full a report as the committee had expected to present. Information regarding publishing house matters was thoroughly discussed. Procedures were set up to standardize charges for denominational printing and for more accurately figuring the total shop cost of commercial printing. The efficiency of the printing establishment was reported to be much improved by recent streamlining. It was stated that a greater volume of printing is vital to the future of the Publishing House. This increase in volume must come largely

from commercial sales. Some of it, however, could well come from agencies and churches within the denomination whose work is now being done elsewhere. Much is at stake, and the help of many is needed.

The Publication Committee reported plans for some new publications, recommended paying for the "Summer 1965" folder describing dedicated service opportunities, and the allocation of funds for printing tracts in Burmese. Several tracts have been reprinted and a tract on the difference between Seventh-day Adventists and Seventh Day Baptists has been revised to include most of the suggestions received.

The Distribution Committee had set in motion plans for subsidizing the distribution of special issues of the **Sabbath Recorder**, providing matching funds to churches for **Recorder** subscriptions for outreach purposes, and enlarging the local Women's Society venture of paid subscriptions for libraries. These plans and others have resulted in a noticeable increase in **Recorder** subscriptions. The distribution of tracts, according to the corresponding secretary, should be further increased. Some churches are not consistently ordering, but missionary churches at home and abroad are using considerable quantities effectively. About 18,000 were sent out on orders and inquiries during the fall quarter, well over one third of which were requested by three leaders in other countries.

The Advisory Committee, the editor, and the chairman of the Recorder Survey Committee gave information about the handling of the questionnaires which were being machine-processed early in December. It was noted that some 200 man-hours of time had been contributed by various individuals in preparing, editing, and processing the questionnaires. The evaluation of results when the sorting and correlation is completed by a local company will be done by a professional man on the faculty of a nearby university and theological seminary.

In working over current and future budgets for the society the board took action to permit a wider use of funds allocated to direct and matching-fund ad-

vertising for Sabbath promotion and for Association-sponsored radio programs. Requests should be submitted well in advance. The Radio Committee will feel obliged to pledge most of the available funds within the first six months of the budget year. At present two programs of small churches are being supported by the board to the extent of one third of the cost. L.M.M.

Mission Study Themes for Triennium Announced

Each year, the Commission on Missionary Education of the National Council of Churches designates specific themes for the series of educational material on the mission of the church published by Friendship Press.

Describing the process, the Rev. J. Allan Ranck, general director, noted that they have to be chosen three to five years ahead of the appearance of the books, maps, plays, films, filmstrips, and other materials produced on the themes by the council's publishing house.

"Once in a while, however, a theme chosen for a future year suddenly mushrooms in importance and urgency so much that we must consider moving it up," he said.

Such was the case with the theme: "Affluence and Poverty: Dilemma for Christians." The commission's board chose the subject long before the administration announced its anti-poverty program, Mr. Ranck said, and it was scheduled for the study year 1967-1968. But in view of its urgency, the board has voted unanimously that it shall be the 1966-1967 theme.

During 1965-1966, the churches will be concerned with "Mission: The Christian's Calling," and "Races and Reconciliation." There are now three themes set for 1967-1968—"Christ and the Faiths of Men," "Christian Mission and the Arts," and "Japan."

The Commission on Missionary Education is one of three commissions of the Division of Christian Education of the National Council of Churches.

—ABNS.

In a Christian College

Young people who are Christians can be Christians anywhere, even in colleges behind the iron curtain where faith is ridiculed, even in American institutions of higher education that foster agnosticism rather than belief in the saving power of Christ. But in a Christian college where faculty and students are alike committed to promoting the faith "once for all delivered," as Jude says, young people are really strengthened in witness-bearing.

A story comes out of the King's College of Briarcliff Manor, N. Y., a college founded by Dr. Percy Crawford and now presided over by Dr. Robert A. Cook. The president himself tells this story as part of a December letter to friends of the college.

We lost a boy. On Thanksgiving morning, David Miles, a senior, and our electrician, Claude "Shorty" Robinson, were struck by a car which crossed the divider and hit them head-on. Dave was killed almost instantly, and at this writing, Shorty's life hangs in the balance. Dave's testimony had a tremendous impact. One of the last things he did was to plead with a young man to trust Christ, saying, "It may take a tragedy to bring you to Christ." Thirty minutes later, he was dead. Eighty hours later, I prayed with the other young man for salvation. "He, being dead, yet speaketh!"

This is the sort of thing that makes a Christian college different from others. There are other institutions of higher learning where eternal things take precedence over scholastic pursuits without neglecting the latter. Many would agree that there is no motivation that compares with seeking to do what your Lord wants you to do. The letter has another gripping paragraph:

We had a day of prayer. Our regularly scheduled day of prayer was held as planned on Wednesday, December 2, but it was a hushed student body that gathered to seek the Lord. Scores of people had been searching their own hearts, and getting things right with God. A two-hour testimony meeting at the close of the prayer sessions combined confession, brokenness, tears and praise—the nearest thing to revival that many had ever known.

SABBATH SCHOOL LESSON for January 9, 1965

Victory over Temptation
Lesson Scripture: Matt. 4: 1-11.

Vacation Church School

Vacation Church Schools are an important part of the education program in most Seventh Day Baptist churches. The values of a school are worth all the effort it takes to find workers and conduct it.

Now is the time to further your plans. The teachers should be selected now so that they may be finding materials for their classes.

Here are some suggestions that may help you in your planning:

1. Make sure of good co-operation of parents and your school.
2. Try to correlate your program with the other educational ventures of your church.
3. Put a large number of laymen to work in the school by having more committees, such as: transportation, finance, recreation, publicity.
4. Use good visual education materials. Plan at least two months ahead for the ordering of films, filmstrips, etc.
5. Plan the possible projects of giving.
6. Plan to teach the children how to worship. Make a thorough study of the order of service used in the regular church service. Teach the hymns of the church. Teach the children to write prayers to be used in the Parent Sharing Program.
7. Use the out-of-doors as much as possible for various activities.
8. Make the school a fellowship in Christian living where they learn to live by living.
9. Remember that the child is more important than the curriculum.
10. Make definite plans now for conserving the values of the school by evaluating the work done soon after the school closes, and by follow-up work throughout the year.

The Sabbath Visitor

This is a notice for readers of the *Sabbath Visitor for Boys and Girls*. In the December issue there is a contest to see how many words can be derived from

the word "denomination." The deadline was set for December 1, and, of course, that was a mistake. The deadline will be January 15, 1965, so we urge our boys and girls to get out the December issue of the *Sabbath Visitor*, work out the puzzle, and send it in right away.

One young lady sent in her answers saying, "I received my *Sabbath Visitor* on December 7. Do I still have a chance?" Then we realized our mistake. We thank the young lady for her confidence. She'll get a prize and so will the next contestant.

A word of explanation: the December material is prepared in October so it is quite easy to get deadline dates confused. The editor apologizes.

New Program Board

The National Council of Churches of Christ in the USA has a new Constitution and Bylaws. Under the new set-up each division of the council has a Program Board as the governing body. The Program Board replaces the present Executive Board, effective January 1, 1965. Most of the persons on it will be there by denominational or board appointment. The first meeting of the Division of Christian Education Program Board will be held during the annual meeting of the division, February 12-18, 1965, in Louisville, Kentucky.

Secretary Rex Zwiebel is a member of the Program Board.

World Relief Commission

Among the many Protestant relief agencies, best known of which is Church World Service (CWS), there is another which is doing a great and expanding work. It is the N.A.E. World Relief Commission, Inc., which has recently moved to larger quarters in the New York area. Those interested in contributing supplies through this headquarters are reminded of the new address: 33-10 36th Ave., Long Island City, N. Y. This agency, in existence since 1944, this year will administer the worldwide distribution of at least 11,000,000 pounds of food and 300,000 pounds of clothing in addition to large quantities of medical supplies and vitamins, the processing of which is provided by monetary contributions.

Whither Vatican Council?

The II Vatican Council will fail, as far as Protestants are concerned, if it gets off the course set for it by Pope John XXIII. While the II Vatican Council, in the main, has kept to the aims and spirit of Pope John there has been, of late, too much emphasis upon the hierarchy and institutionalism. This is the opinion of Dr. Stanley Stuber, Baptist observer at all three sessions.

Pope John has not only made a lasting mark upon the world through the II Vatican Council, but also through his encyclical letters—especially *Pacem in Terris* (Peace on Earth). Here, in these ecclesiastical letters, we find the thinking of Pope John stated in formal language. And even here his kind, loving, universal spirit shines through, lighting the whole world and serving as an ever-present challenge.

Here he says, for example, "Every human being has the right to honor God according to the dictates of an upright conscience, and, therefore, the right to worship God privately and publicly."

This statement should serve as the guidepost for the declaration on religious liberty now before the council. If it fails to adopt a strong statement indicating that all men must be granted the full rights of a free conscience, then it will be going backward rather than forward. It will then be repudiating one of the chief aims of Pope John XXIII.

Just as the third session of the council was drawing to a close, Pope Paul VI took several steps that served as an indication that the members of the council had no real authority in church matters.

Time states that the Pope "took a major decision out of the hands of the progressive majority of prelates. Thereby, he raised doubts whether... he intends to give anything more than lip service to collegiality—the doctrine, approved by the bishops, that they share ruling authority over the church with the Pope."

The Pope, in addition, had overruled the Vatican Council on two other matters. Despite the careful work done by the council delegates, the Pope had made 19 changes in the final draft of the schema on Christian unity. Some of the changes

"clearly modified the ecumenical intentions of the prelates," said *Time*.

In addition, the Pope also proclaimed Mary as "Mother of the Church" a new title that the bishops had decided not to include in the church schema, and a move that would further alienate many Protestant groups.

Dr. Stuber said that while great advances had been made by the third council session, he was disturbed because of the papal authority manifested by Pope Paul in the closing hours of that session. "This kind of papal power, by means of an absolute dictatorship, is not pleasing to Protestants," said Dr. Stuber. "It makes the course of church union a great deal more difficult."

"It is my own personal opinion, as a guest-observer, that the actions of Pope Paul during the last week speak a thousand times louder than any of the decrees adopted by the council, because in effect his actions vetoed all three of the decrees."

— ABNS.

When the Days Talked Together

On New Year's Eve in the wee small hours, Yesterday, Today, and Tomorrow met, and when I saw them I discovered that Yesterday was an old man with long grey air, and he bent over a long roll of paper on which he wrote with an iron pen. Today stood alert, with eyes wide open, and carried a watch in one hand and beat time with the other. Tomorrow was a little child, and his eyes were closed and in his hand he carried a rosebud. And all the world was asleep.

Yesterday said, "I am Lord of the Past. All men that have ever lived have come under my sway. Every deed they have done, every word they have spoken is recorded in my book. Men may forget me, but they cannot escape me, for I know all their secrets. Their best and their worst are all recorded here."

"No," said Today: "You do not know what Today can bring forth. I present a new chance every minute to everybody. With you are the dead, but within me are the living. I am Lord of the Present. Every moment I beat time with the heartbeats of all that live. I can see clearly,

and where I am it is always light. Men are always glad to see Today."

"Yes, but gladder still because they hope for me," cried little Tomorrow. "What they regret because it was done badly yesterday, what they cannot finish today, they still hope to make good tomorrow. It is that which keeps them alive with hope. I renew the race with my coming. I carry secrets that even yesterday does not know. Today is measured by moments. No man can measure me, and yet I am always young. I am the true secret known only to God."

Then Yesterday lifted his eyes, and behold they were sightless. "I bring man," said he, "the gift of forgetfulness. He could not enjoy the present if he could not forget much of the past. I give him also a few leaves of memory, that out of my wisdom he may be wise to avoid the pitfalls where he has once fallen."

"And I," said Today, "bring man the gift of opportunity. He lives with me, and all the joy or sorrow that he has, he receives of me. In my presence he decides every question, and I alone bring him knowledge. Even when he looks forward or backward I am the eyes through which he looks. If he can forget thee, old man, he will be at peace."

"And I," said Tomorrow, "bring him hope, so that he can endure you, Today, when you are not good to him. Though he cannot see me, yet I touch his hands and he knows I am near, and he is willing to wait for me. I do not live with him as you do, but for my sake he lifts up his eyes and looks out of the windows of his life and sees in the sunset a promise of another morning. When his eyes are on the far horizon he sees the boundary of my world. Every bud I send him, every spring that comes, every child that is born speaks for me to him of the life that is to come. I am stainless, therefore I inspire in him a love of purity."

Then came silence and the vision passed away, but I knew in the night watches that all the days had brought perishable and priceless gifts. Yesterday brings both memory and forgetfulness; Today brings life and opportunity; Tomorrow crowns this day with hope and links my life to eternity. — Sunshine Magazine.

ITEMS OF INTEREST

Methodists on Pacific Coast Dissolve Separate Japanese Conference

A separate Pacific Coast Conference for Japanese churches of the Methodist faith which has existed for 75 years was dissolved May 23 by presiding Bishop Donald H. Trippett of San Francisco where 200 ministers and laymen of Japanese ancestry were gathered in the Pine Methodist Church, the mother church. Most of the churches affected are in California, with some in Oregon, Colorado, and Washington. They will now be merged into the regular annual conferences in which they are located. This action is hailed as a step long overdue but accompanied by some pangs as a pleasant association is broken up. So said Bishop Trippett who has supervised the separate conference since 1948.

To conserve something of the ethnic association which is theirs, the conference created a successor, fraternal organization to be called the Pacific Methodist Fellowship. A proposal to call it "Japanese Fellowship" was rejected by the group as not in the spirit of the merger upon which they are embarked. The Rev. Taro Goto of Lodi, Calif., superintendent of the former Provisional Conference, was named first chairman of the fellowship.

New Student Interest

Inter-Varsity Christian Fellowship keeps its finger on the pulse of the American student body in a significant way because it has chapters on so many college campuses and staff members working throughout the nation to make the Christian witness effective.

Now that a new college year is well under way the general director, Charles H. Troutman, is able to make some statements about the interest of new students in the Christian way of life. He calls it exciting. Every active Inter-Varsity chapter sponsors "Welcome Freshman" activities in the fall, planned and executed by local student groups. This year the average attendance is double that of previous years. Also more of the freshmen have accepted Christ since coming to college than usual.

The secular and religious news may

carry some disturbing items about what takes place on the college campus this year. There is always plenty of evidence that students are not behaving according to Christian standards. The other kind of news ought to be read also. If freshman interest in IVCF activities is double last year it indicates the dedication and effectiveness of Christian leadership and also the longing of new students for something solid to lay hold on — Christian faith. IVCF deserves the loyal support of those interested in students.

Joint Jewish-Arab School

The Municipal Secondary School of Haifa graduated its first Arab students in June. The school is the first to have instituted parallel classes for Jewish and Arab pupils in an attempt to pull down the barriers between them and simultaneously to raise the level of Arab secondary schooling. While Jewish secondary schools have been functioning in the country for more than fifty years, Arab secondary schools began only in 1948, after Israel became an independent nation.

The school was opened four years ago. Of the present 700 pupils, 140 are Arabs, including 22 girls. The majority live in Haifa proper, the others coming from neighboring Arab and Druze villages.

All of the students wear the school uniform, which automatically eliminates differences in outward appearance. The students have found this project to be to their mutual advantage: The Jewish children lend a hand in Hebrew and Bible studies, while the Arab students, for their part, help their Jewish comrades in Arabic grammar.

Southern Baptist in Alaska

The president of the Southern Baptist Convention, Wayne Dehoney, attended the Alaska Baptist Convention (Southern) in late August. He was the first SBC president to attend and speak at a state convention in Alaska. One of the remarks made in his address was that it was hard for laymen to understand pastors who claim to follow the will of God in coming to Alaska and then remain only a short time.

Edna Burdick Saunders

Mrs. Paul Saunders, deaconess of the Alfred, N. Y., Church, succumbed to a heart attack suffered as she entered the church Nov. 21, 1964.

On Dec. 30, 1915, she was united in marriage by her father with Paul Canfield Saunders of Alfred, an Alfred university classmate. Mrs. Saunders gave herself wholeheartedly and unreservedly to her home and family, to her church, and to her community. She served as a member of the local school board for twelve years.

Her honor of accomplishment, and that of her husband, is not only reflected in the lives of their own children, but also in the lives of fourteen foster children of Allegany County. Over a number of years they had these children in their home.

Mrs. Saunders was a true partner in her husband's tenure of teaching and leadership in the Chemistry Department of Alfred University. Throughout his years of service to the university and nine generations of students, she has helpfully shared in his work, making possible his contributions to community, church, and Conference of Seventh Day Baptists. She was known to have been especially approachable concerning matters of student life.

Having been baptized by her father while he was pastor of the First Seventh Day Baptist Church of Hopkinton at Ashaway, R. I., she joined that church. When her father came in 1911 to serve as Alfred pastor, Mrs. Saunders' long and helpful membership in Alfred began, interrupted by eight years (1916-1924) of residence in Milton, Wis. On June 27, 1959, she was ordained a deaconess, in which capacity she has served faithfully. She was a member of the Ladies Aid and Evangelical Societies. In view of her Christlike giving of herself, we would do well to reflect again upon the high qualities of "the virtuous woman" or "good wife" of Proverbs 31.

Surviving are her husband, four daughters, and two sons: Miss Harriet Saunders of New York City, Mrs. Franz (Rachel) Popelier of Teaneck, N. J., Miss Virginia Saunders of Rego Park, L. I., Mrs. Mal-

colm (Hannah) Crump of Delmar, Dr. Stephen B. of Springville, and Philip C. of Scottsville. Also her sister, Miss Edith Burdick of Forest Hills, and nine grandchildren.

The funeral service was conducted by her associate pastor, the Rev. Hurley S. Warren, and pastor, the Rev. David S. Clarke, on Nov. 24, 1964, at her church. Interment was in the Alfred Rural Cemetery.

New Family Bible

The new Zondervan Clarified Reference Bible, a family Bible said to have more helpful study aids than any Bible of its kind, is announced by this Grand Rapids, Mich., publisher as available on November 1.

Among the many outstanding features included are: exclusive center reference column, indicating more than 35,000 clarifications where the King James Version differs from other leading versions; over 100,000 references, charts, and helps; twenty-four pages of contemporary color photography, portraying scenes from the Holy Land; the greatest array of full color art masterpieces ever collected in a Bible—a total of 132 pages of full color; complete concordance and 300-page cyclopedic index; complete harmony of the Gospels; archaeological discoveries interpreted; family register.

The new Clarified Reference Bible is bound in black bonded genuine leather, gold-embossed, hand-rubbed edges. It is printed on a special non-glare paper, made exclusively for this Bible, 9" by 11½".

Sabbath Calendars Again Available

Many of our readers and numerous churches have found helpful the Sabbath-emphasis calendars prepared annually by the Bible Sabbath Association of Fairview, Okla. That organization which has done much in an interdenominational way to promote the biblical Sabbath wishes to call to our attention that this is the time to order calendars for personal or gift purposes. Sabbathkeeping homes need something to keep the Sabbath constantly before all members of the household throughout the year. There are many features other than marking the seventh days in red interspersed through the pages that bring inspiration and challenge. The

unit price is 25 cents. Those unfamiliar with the calendar should remember to send orders to Fairview rather than to this periodical.

Accessions

Ashaway, R. I.

By Baptism:

Walter Johnson
Virginia Matson
Jody Morgan
Daniel Ponder
Helen Wheeler

Marriages

James-Gavitt.—William Walter James, Jr., son of Mr. and Mrs. William Walter James of Westerly, R. I., and Martha Jean Gavitt, daughter of Deacon and Mrs. John W. Gavitt of Westerly, R. I., were united in marriage in the Pawcatuck Seventh Day Baptist Church on Sabbath, Dec. 5, 1964, at 3 p.m. with the Rev. Earl Cruzan officiating, assisted by the Rev. Frederick Gardner. Mr. and Mrs. James will make their home at 14 Main St., Ashaway, R. I.

Births

Gilbert.—A daughter, Kristin Sue, November 16, 1964, to Mr. and Mrs. C. Roger (Mary Louise Kenyon) Gilbert, Central Valley, New York.

Slack.—A son, Vaughn Eugene, November 29, 1964, to Mr. and Mrs. Lyle (Beth Jacox) Slack of Alfred, N. Y.

Obituaries

Barker.—W. Sinclair, son of the late William H. and Abbie (Coon) Barker, was born in Westerly, R. I., June 22, 1887, and died at Shelter Cove Nursing Home on Dec. 9, 1964, after an extended illness. He had been a member of the Pawcatuck Seventh Day Baptist Church since 1902. For many years he has served as sexton. He is survived by his widow Mrs. Mary (James) Barker, a son, Howard E. Barker, and two grandchildren.

Funeral services were held from the Buckler Funeral Home on Dec. 11 with his pastor, the Rev. Earl Cruzan, officiating. Interment was in River Bend Cemetery. —E. C.

Saunders.—Edna (Burdick) Saunders, daughter of the Rev. William L. and Flara Greenman Burdick, was born in Alfred, N. Y., on July 15, 1892, and died at Alfred on Sabbath, Nov. 21, 1964. (More extended obituary of Deaconess Saunders elsewhere in this issue).