

OUR WORLD MISSION
OWM Budget Receipts for May 1965

	Treasurer's		Boards'	Treasurer's		Boards'
	May	8 Mos.		8 Mos.	May	
Adams Center		\$ 298.75			2,117.78	
Albion	\$ 61.50	320.50	\$ 50.00		40.00	
Alfred, 1st	533.05	4,938.20			244.00	
Alfred, 2nd		1,258.25	10.00		1,283.64	159.00
Algiers					61.35	
Assoc. & Groups	295.73	295.73	1,390.96		39.14	
Battle Creek	419.50	4,103.91	80.00		199.78	
Bay Area	113.50	316.50	20.67		680.86	36.15
Berlin	34.00	1,066.62	152.32		1,405.00	75.00
Boulder		188.70			30.00	
Brookfield, 1st		158.00			483.35	72.20
Brookfield, 2nd		64.00			474.80	3,494.60
Buckeye Fellow- ship		75.00				
Buffalo		465.00	25.00			
Chicago		812.50	15.00			
Daytona Beach	190.00	1,212.00	165.03			
Denver	129.27	1,044.55	25.00			
DeRuyter	76.00	374.00				
Dodge Center	81.10	702.65				
Edinburg			75.00			
Farina	37.50	302.40				
Fouke	10.00	122.50				
Hammond		30.00				
Hebron, 1st		409.50	5.00			
Hopkinton, 1st	395.50	1,657.06	30.00			
Hopkinton, 2nd	13.00	88.50	400.00			
Houston		127.99				
Independence	39.00	634.00				
Individuals		295.00	43.00			
Irvington		1,400.00	32.00			
Jackson Center						
Kansas City	111.50	328.07				
Little Genesee	148.55	908.77	20.00			
Little Rock		136.50				
Los Angeles	520.00	2,170.00	15.00			
Los Angeles, Christ's		25.00				
Lost Creek		800.00				
Marlboro	542.50	2,317.90				
Memorial Fund					2,117.78	
Metairie					40.00	
Middle Island					20.00	
Milton					1,283.64	159.00
Milton Junction					61.35	
New Auburn					39.14	
North Loup					199.78	
Nortonville					680.86	36.15
Old Stonefort					1,405.00	75.00
Paint Rock					30.00	
Pawcatuck					483.35	72.20
Plainfield					474.80	3,494.60
Putnam County						
Richburg					93.50	3.00
Ritchie					60.00	
Riverside					360.59	34.83
Roanoke					10.00	
Rockville					38.80	50.00
Salem					100.00	106.00
Salemville					41.13	
Schenectady					80.05	
Shiloh					4,309.14	5.00
Syracuse					15.00	
Texarkana					40.00	
Trustees of Gen. Conf.					51.00	156.00
Verona					330.00	217.00
Walworth					325.00	25.00
Washington					40.00	
Washington, People's					30.00	155.00
Waterford					94.00	844.43
White Cloud					138.51	32.30
Women's Society					20.00	90.00
Yonah Mt.					20.00	90.00
Total		\$8,091.01			\$62,284.19	\$3,369.46
Non-budget		157.75				
Total to disburse		\$8,248.76				

The Sabbath Recorder

In Him A 'Oneness'



AND I,
IF I BE LIFTED
UP FROM THE
EARTH, WILL
DRAW ALL MEN
UNTO ME
- THE CHRIST
(JN. 12:32)

MAY DISBURSEMENTS

Board of Christian Education	\$ 640.73
Historical Society	38.46
Memorial Fund (Min. Ret.)	561.65
Ministerial Education	524.24
Missionary Society	3,884.90
Tract Society	1,010.93
Trustees of Gen. Conf.	46.37
Women's Society	123.10
World Fellowship & Service	98.63
General Conference	1,254.00
Church World Service	50.75
Salem College	15.00

Total

SUMMARY

1964-1965 OWM Budget	\$113,899.00
Receipts for 8 months:	
OWM Treasurer's	\$62,284.19
Boards'	3,369.46
	65,653.65
Amount due in 4 months	\$ 48,245.35
Needed per month	\$12,061.38
Percentage of year elapsed	66 2/3%
Percentage of budget raised	57.6%

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

June 6, 1965.

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

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Praying for Religious Liberty

Political liberty and national freedom are precious goals for those who have them not and heady drink for some of those who have acquired them suddenly, as some of the countries of Africa. Religious liberty is also a great boon to man, and one that is more easily distinguished as such when it has not been gained or has been lost. It is the hope of the have nots and the little-prized possession of the haves until they awake to find it stolen.

Christian people do not feel an obligation to contribute to the overthrow of governments to bring in a better political system for the populace of faraway countries, but the fellowship of faith makes them pray earnestly about the denial of religious liberty in lands that are professedly Christian. For this reason they pray that God will work upon the hearts of the participants in the next session of the Vatican Council. The Roman Catholic Church has long denied even the most basic religious freedom in countries where the power of the church was a controlling force in the state.

Softer winds have been blowing recently in Spain and Colombia as well as elsewhere. The Vatican Council for three sessions has talked about religious liberty without making a decision. The next session may also side-step the issue, but Christians are praying that it will not be so. Strong praying and strong public opinion may force concessions to the lofty principle of freedom which do not seem likely to be made.

The proposed declaration for 1964 had some lofty words in it such as, "There can be no peaceful co-existence in the human family in the world today without religious liberty in society." This good sentence is stood before the firing squad in another paragraph, "Religious groups are entitled to carry on sincere and honest propagation of their religion, but they must refrain from any 'proselytism' which would employ dishonest means."

John J. Hurt, Jr., editor of *Christian Index*, Atlanta, Ga., comments as follows on the above sentence:

Who, may I ask, is going to decide when proselytism is "sincere and honest"? Who, may I ask, is going to determine if "dis-

MEMORY TEXT

For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. Gal. 3: 27, 28.

honest means" are employed? You know the answer. I for one don't want the hangman sitting on the judge's bench — especially since the hangman has been springing the trap for several centuries.

Because no clear, unequivocal declaration on religious liberty seems to be in the making those who know its value by being deprived of it much continue to pray for the next session of the Vatican Council which is likely to try to say enough to satisfy public opinion but not enough to ensure that religious liberty will be really granted in places where there is a strong Catholic majority.

There is one other ray of hope already on the horizon. Civil authorities as well as the dominant church are influenced by world public opinion. They may throw off the shackles of concordats with Rome and the domination of local priests of the old school regardless of what is decided by Vatican II. They may gradually relax the restrictions imposed on Protestants. This seems to be coming in Spain where evangelistic services during May and June on a fairly large scale were permitted — and were thronged.

They were conducted by an associate of Billy Graham in four major cities. In Madrid the 22 Protestant churches joined for a ten-day crusade which was held in the Calle Verdi Baptist Church. Attendance hit more than a thousand and overflow crowds shared in the services by means of closed circuit television. So many responded to the invitation on the opening night that it took an hour to clear seats in the church and counsel the inquirers.

The saving of large numbers is cause for great thanksgiving on the part of those who were saved and those who were instrumental in bringing the joy of salvation to them.

JUNE 28, 1965

Times Have Changed; The Struggle with Evil Has Not

The cartoons "Born Thirty Years Too Soon" sometimes have an appeal to those of us who can remember way back when. A syndicated editorial in a daily paper reminds me of when I was a small boy on the farm and took as gospel truth some sayings that were not meant to be taken that way. I must have been quite small. Like others of my age I liked to chase the free-ranging young roosters that were more nimble than I. My parents, with possibly a little twinkle of the eye told me that if I would put salt on the rooster's tail I could catch him. Borrowing a shaker from the kitchen table I tried out the suggested procedure. According to my recollection I got close enough to shake out quite a little salt in the direction of the west end of some high-stepping roosters but did not succeed in fully proving this scientific theory which I was trying to act upon.

Also as a growing boy I studied the nature and behavior of bulls, and this brings me to the editorial story. Every boy thinks he understands the sire of his father's dairy herd and knows the age at which a young bull needs to be given a wary eye in the open field. But boys range across many farms, and the neighbor's bull, pawing dust over his back and making other menacing movements, sets the heart beating with fear. That's the way it is — or was — with boys on the farm.

Now it is revealed that sometime last year Dr. José M. R. Delado faced a charging bull in a Spanish bull-fight ring. He turned the bull away, not by artful dodging behind a red cloak or with the matador's sword, but with a little radio transmitter. When he pressed one button the animal stopped. Pressing another, the calmed beast trotted away. Perhaps this was a modern version of "salt on the tail." It was a little different; electrodes had previously been placed on the bull's head so that messages could be sent to different portions of the animal's brain. It worked.

The story does not go on to say whether or not we can expect the inhuman and

highly dangerous practice of bullfighting to be made safer by the widespread use of such devices. Would people go to see a fight if they knew of the safety device? The first electronic matador may well be the last. The experiment does, however, give some clues in the search for biological bases of emotions, personality, behavior.

Most of us have no desire or occasion to be even spectators, much less participants, in a contest with an angry bull where there is no avenue of escape. The Bible tells us, however, how to face a problem, a contest, that is common to all of us. Thus we read in 1 Peter 5: 8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." The whole message of the New Testament assures us that in a real way Satan was overcome by the cross of Christ. Perhaps we can now state it meaningfully in terms of electrodes and transmitters. At any rate, the good old Book in the verse preceding the one just quoted tells us of the help that is ever near, "casting all your care upon him, for he careth for you." In addition to the admonition to be sober and vigilant the following verse tells us how victory can be ours in the conflict with evil personified: "Whom resist steadfast in the faith...."

Saving Silver

Government agencies are generally considered more adept at spending than saving silver. When the Veterans Administration announces that it is first in the nation to find a way to replenish our inadequate supply of silver, that is news. The VA reports the discovery and development of a "silver mine" and the reclamation of \$225,000 a year of the precious metal that had previously been lost by sluicing down the drain. (In Washington alone government agencies have been dumping 9,000 gallons of used developing and fixing solutions each month.)

The silver is recovered from films—mostly X-ray and other reproduction materials—and solutions used for developing. Until the Veterans Administration started the wide-scale silver-saving oper-

ation only \$10,000 in silver was recovered annually. VA is now being asked to share its know-how with other government agencies. The recovered silver is sold to the United States Mint at \$15.48 a pound and the money used for maintenance management and inspection services for VA facilities.

Would that there was as much concerted effort on saving souls in the nationwide dearth of church members who give evidence of having been born again as there is at the moment in saving silver from the photographic process or by eliminating it from our coins. When the VA saves \$225,000 a year in reclaimed silver from films and tired hypo solutions, it speaks of a tremendous outlay of money for such materials used largely to look inside people. The church is engaged in a giant program also, a program that should lead to the examination of the heart and healing of the soul. If the total work of the church is represented (which, of course, it is not) by what we read in the papers about building programs, social betterment schemes, and supporting government programs one can wonder if the major expenditures of the average church are closely related to saving souls. Is evangelism paramount in your thinking and in the thinking of the majority of the members of your church? How do we square with the Great Commission?

If the Veterans Administration, without a primary aim of saving money and with an emphasis on physical rather than spiritual benefits, can spend time to discover a "silver mine" how much more should the church with its lofty aims spend time in evaluating its expenditures in the light of its commission!

There is another suggestion. If your church is really in earnest about its major objective of effectively telling the good news at home and abroad you can save silver also; you can resist the temptation to use it in the church offering. Use currency, write checks. Only thus can most of us express our thankfulness and give proportionately. Let us not boast of saving silver, but rejoice with the angels of heaven in the saving of souls.

On Baptist Unity

When Southern Baptist president, the Rev. Wayne Dehoney, attended the American Baptist Convention in May as a fraternal delegate he spoke briefly about Baptist unity without advocating a union of the two denominations. When the Southern Baptist Convention met in June the Rev. Robert G. Torbet, newly elected American Baptist president, attended as a fraternal delegate. He, too, in carefully chosen words called for Baptist unity—without advocating union. His remarks which follow could well be pondered by Seventh Day Baptists, who will note that he speaks of the "importance of the freedom of the people of God to worship the Lord in obedience...."

A Call to Baptist Unity

1. A call which seeks its basis not in the past, but in the present, which wastes no time trying to reconstruct patterns of polity which belong to another age but which seeks to relate meaningfully to a time of unprecedented world revolution and change.

2. A call to a unity based not upon historic distinctives which are no longer distinctive of Baptists because already shared by numerous other Christians, but based upon our witness to the essential values of the Free Church tradition which upholds the sacredness of human personality, the responsible freedom of the individual conscience before God, and the importance of the freedom of the people of God to worship the Lord in obedience without fear or favor of the state.

3. A call to unity based upon mutual respect of each other in our differences and in our searching to discover more fully the mind of Christ with respect to the great issues which concern the basic welfare of mankind in a world that as yet knows no freedom from war, intolerance, poverty, and injustice.

4. A call to Baptist unity which is not an end in itself but a means to the relating of our Baptist brethren to the larger Christian family so that the prayer of our Lord may be fulfilled—that we may all be one so that the world will

know that God has sent His Son to reveal the redeeming love in which a new society of the mutually concerned is made possible. Therefore the unity we cherish is the fruit of a loyalty to Jesus Christ which transcends all bounds and surmounts all human barriers.

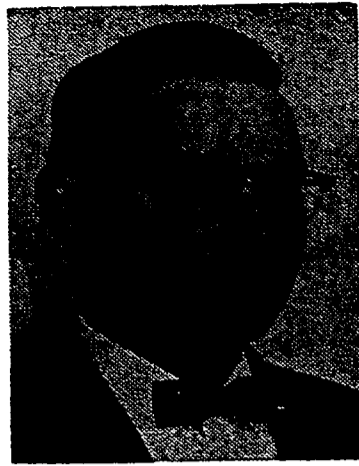
Letters to the Editor Concerning Merger

Concerning the proposed union of the Seventh Day Baptist denomination with the American Baptist Convention, I am confronted with this text: "Can two walk together, except they be agreed?" (Amos 3: 3). No matter what exceptions and reasons may be proposed, the warning and admonition of God expressed in this text stands as a wall of separation. Let these questions be asked: 1. Does the body of the American Baptists agree with you that the seventh day is the true Sabbath and ought to be observed by all Christians? 2. Does the body of Seventh Day Baptists now concede that Sunday is the day that ought to be observed as the true Sabbath? "Can two walk together, except they be agreed?"

Have we not all learned from observation and experience that the many, in such a union, absorb the few? I think I can still see the flow of tears from the eyes of the Rev. J. L. Skaggs when he related to me the story of Alfred University. Is there not a lesson in this? When the Waldensian Christians fled to Switzerland were they not almost entirely absorbed by other existing churches? Are not minorities subject to the will of the majority? In the business field what has happened when a smaller business merges with a larger firm? What happened to the Hudson and Packard motor cars?

I liked that quotation from Elton Trueblood which appeared in the Recorder of May 31, "The divided condition of the modern church is by no means its greatest evil or weakness." Do we believe that General Motors would make as good a car, as reasonable, if it were the sole manufacturer of motor cars in America?

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Our Love for God

By Edgar F. Wheeler

(Sabbath morning sermon at Eastern Association, Shiloh, N. J.)

"We love him, because he first loved us" (1 John 4: 19)

In Victor Hugo's great book *Les Misérables*, the redeeming power of love to arouse love in another and to awaken worthy ideals is repeatedly set forth.

One unfortunate character who was redeemed by love was Cosette. Deserted by her parents and left an orphan, she was taken in by a cruel mistress who used her for her own gain and denied her every childhood joy.

Cosette was given many heavy tasks to do, one of them being to carry water from a spring in the forest outside of the village to the livestock. One afternoon on the way to the spring, Cosette's attention was arrested by a beautiful doll in a shop window. Entranced by the doll, she forgot the passing of time until it was night, then returned home without the water. Her heartless mistress ordered her to go after water in the darkness, and fearing her mistress more than the imagined dangers of the darkness, she forced herself to go to the spring. Her terror was overwhelming and every shadow suggested some evil monster, but she dipped up a bucket of water with great effort. She started home, resting every few steps with her heavy burden.

During one of these pauses, a huge hand took hold of the pail and lifted it, and his great form hulked over her in the darkness. It was Jean Valjean, a kind-hearted man labeled as a criminal for life for stealing a loaf of bread in his hunger, but now escaped.

Ordinarily the child would have been petrified with fear at the presence of the stranger under those circumstances. But as Hugo says: "There is an instinct in every meeting of life."

"The child felt no fear."

There was an instinct of love in her

heart waiting to be awakened by this act of love. Thus Cosette became as a daughter to Jean Valjean in his loneliness, and he as her father.

We are thinking today of our love to God. The commandment is that we "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Deut. 6: 4).

Can we out of a sense of duty fulfill this commandment? Can we generate such love because we know it ought to be? Whence comes love for God?

The Scriptures tell us that such love cannot be achieved through observance of outward statutes alone. For of the Jews who received the Law, it is written: "This people honoreth me with their lips, but their heart is far from me" (Isa. 29: 13), and Jesus repeated the accusation (Mark. 7: 6).

But the Apostle Paul also describes the gentiles as "enemies of God," alienated from Him by sin characterized as hate and rebellion against Him (Eph. 2: 16). Now, however, he says that these same gentiles have been "drawn nigh" to God through the blood of Christ. The instinct of love in their hearts has been aroused by God's redeeming love manifested in Jesus Christ.

And this is what John says about our love for God: "We love him because he first loved us."

Man in his natural state cannot love God as he ought. He is blinded by sin. He is separated by guilt. He accuses God of causing the break between them. He mistrusts and fears God.

Love begins with God. He is its source, and by His own initiative He causes those who will look toward Him to love Him.

Now a man may recognize the existence

of a Supreme Being, but be left with nothing more than superstitious fear and awe.

He may see the mighty creative acts of God, and simply be overwhelmed by his feeling of nothingness in this boundless universe.

He may have some idea of the holiness of God, and by this very fact be separated from God by the gulf his human fallibility and failure.

A man may acknowledge the "justice" of God, but be repelled by his own idea of His sternness.

But John tells us, and the believer knows it is true, that God's love begets love for Him. God's love was revealed in His work of salvation through Jesus Christ. As the Apostle says: "God is love; and his love was disclosed to us in this, that he sent his only Son into the world to bring us life" (1 John 4: 9, N. E. B.).

The honest, earnest heart "instinctively" responds to this manifestation of divine love in confidence and affection. As in the case of Cosette: "There is an instinct in every meeting of this life. . . ." There is an instinct deep within us that is awakened by God's love. There will come an awareness that we were made by Him, that we need Him, and that He is our Heavenly Father.

And our response to that love will be more than mere gratitude, which may be just an emotion that will momentarily express itself and then forget. It will be a trust, surrender, fidelity, dedication, and loyalty to God.

This divinely inspired love becomes the impulse for loving service and obedience from our hearts toward God.

Love changes duty to delight. Love makes heavy burdens light. Love removes the restraints and reservations from our service to Him. It is love, even if of a lower kind, that will lead the lover to "climb the highest mountain" for his beloved, as the song says. Or love will lead one to gladly give up his freedom and take on the heaviest responsibilities of family and home—and will count this freedom.

Love for God sets us free from all

old ideas of legalism, to do the will of God with high and holy affection.

A few years ago a judge at the trial of a notorious underworld character who was finally deported to his native land decided to try to discover something of what his character really was. He asked: "What have you ever done for America?"

The criminal was set back momentarily, but then he responded: "Well, I pay my taxes!"

Pressed further, he responded that he had put hundreds of slot machines in New York. The police department finally dumped most of them in the East River to get rid of a terrible evil.

This man paid his taxes only because he must or get in trouble. But as far as he was concerned, America was simply a place to get rich by whatever means. He had no greater loyalty.

This is the nature of mechanical, legal "obedience," of going through the motions of obedience to God. But this kind of "obedience" is not pleasing to God. Paul makes it clear in 1 Corinthians, chapter 13, that even such an apparently self-sacrificing deed as giving one's body to be burned is nothing if it is not done out of the motive of love.

There is an intimacy and closeness in love that "senses" the needs and desires of the beloved, and acts out of pure delight of pleasing that one.

Love for God "senses" His will, far beyond the letter of the law. Love may look at the law as instructive. But actually it is almost "instinctive" in the way that it unites the believer's heart and understanding with God. It is the fulfilling of the law made possible through the meeting of the mind and purpose of the believer with God.

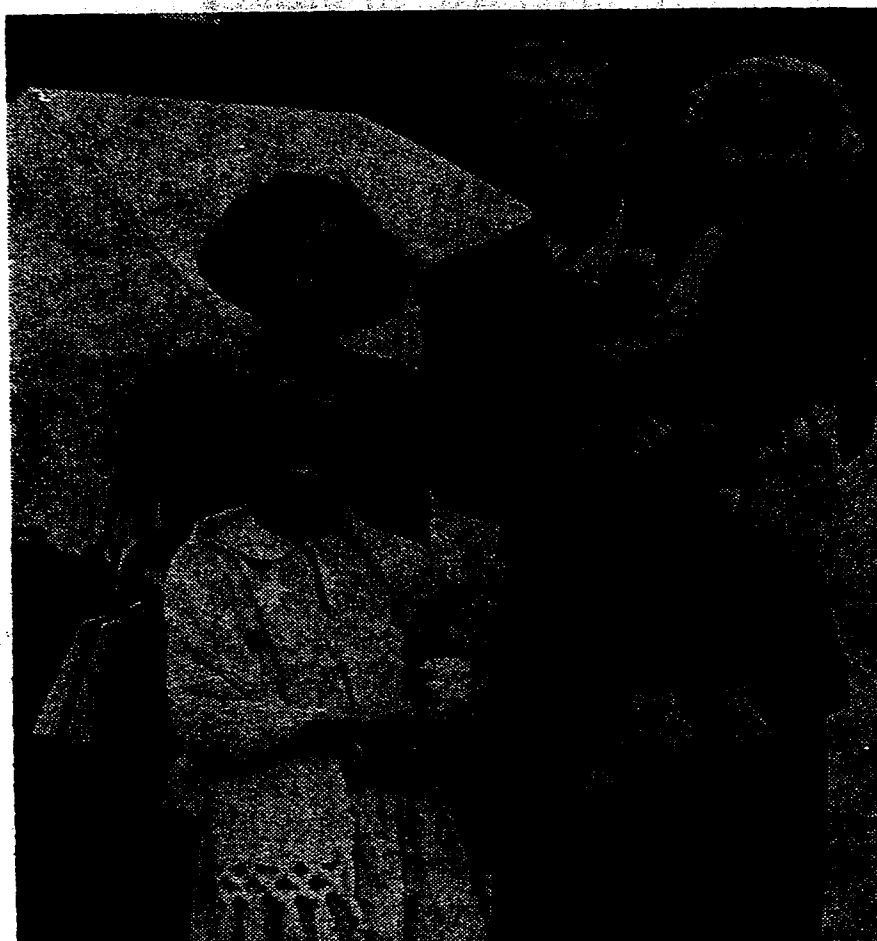
Indeed a man may well judge his relationship toward the Lord by whether there be this eager purpose to obey Him in every way. Jesus said: "He that hath my commandments and keepeth them, he it is that loveth me. . . ." (John 14: 21).

This love for God also enlarges the heart so that it embraces all of humanity.

The Apostle of love tells us: "Beloved, let us love one another: for love is of

(continued on page 13)

Makapwa Missionaries Alight from Plane



Rev. and Mrs. David Pearson of Malawi, Africa, arrived safely at Kennedy International Airport as anticipated in the article on the Missions page last week. There were five relatives from Amsterdam, N. Y., the missionary secretary and his wife from Westerly, and the editor and his wife from Plainfield watching for the plane to unload at 4:30 p.m., Thursday, June 17. The editor was anxious to get a suitable picture so that all readers could feel that they, too, had seen our devoted missionaries as soon as possible.

The elder daughter, Debbie, has grown much taller during the second term on the field. To her Makapwa Mission is not a mission but home and friends, and the parting was not easy. Little Joanna wasn't saying much but was probably feeling much the same, for this was her first glimpse of the land of her parents. David and Bettie, however, were all smiles, anticipating reunions with family and friends and looking forward to opportunities to tell the story of one of our three major fields—or national Seventh Day Baptist conferences.

Supplementary List of Missioners

There is now a list of 49 missioners who have volunteered their services during 1965-66, offering to assist the churches in a program of **Involvement in Christian Service**. The objective of this program has been stated as follows: "for every church to set up its own 1965-66 program challenging every member in ways so that each will be led to greater service, deeper consecration and commitment to the Lord's work."

It has been suggested that the churches begin quite early to plan for holding their usual church retreat or church planning session. Some churches go to a summer camp early in the fall for this and seek to get away from the church to gain a perspective. Others find it satisfactory and more convenient to meet in their churches.

A list of 47 names and addresses of volunteers was sent to the churches a few weeks ago. Since that mailing two additional workers have submitted their names. Churches may now add to their list of missioners the following:

Rev. Marian H. Hargis, 5203 Mt. Helena Ave., Los Angeles 41, Calif.; and Clarence M. Rogers, attorney, Salem, W. Va.

Missioners and churches using missioners during the 1964-65 program are urgently requested to write out a report of their services and send to the Conference secretary, H. D. Bond, at 510 Watchung Ave., Plainfield, N. J., before August 1, 1965. The reason for this request is so that an evaluation of the total program may be made and reported to General Conference in August 1965 at Alfred.

From Pastor to Administrative Secretary

From London, England, comes a pertinent remark concerning a pastor being called to an administrative position. In the World Christian Books Newsletter #18 it is written, "Our present chairman has moved from one job to another... to become General Secretary of the Congregational Union of England and Wales. One is always inclined to regret it when one who has done distinguished work in

a pastoral post is called to administrative work. But those who have sat in the Executive Committee under the genial and highly efficient chairmanship of... will be quite sure that in his hands no position will ever be purely administrative; the personal and pastoral will never be forgotten."

These words might well have been written for Seventh Day Baptists as a highly successful pastor soon takes over the work of executive secretary. This writer can testify out of his own experiences that not even one half of his work is "purely administrative."

The training and experiences of a pastor are invaluable to one who plans to work among pastors and church leaders. Seventh Day Baptist may count themselves fortunate that our executive secretary-elect comes from a successful pastorate.

Items of Interest in British Guiana Mission

Many items are currently under discussion between the Missionary Board office and Missionary Leland Davis. We hope it will be of interest to review recent correspondence to give an idea of how such matters are considered and decisions made.

Consideration of Move to New Location

Sabbath services are held regularly on the first floor of the home where Rev. and Mrs. Leland Davis and family live, at 19 Gordon St., Kitty (a suburb of the city of Georgetown). The proprietor will not allow a church sign or church bulletin board to be placed on the house or on the property. People seeking our Seventh Day Baptist church find it difficult to locate it. Add to this the fact that the present worship center or chapel on the first floor is open to the weather and the eyes of the public on two sides. The noise of the street and the incessant barking of dogs makes it a very difficult place to concentrate on worship. It would be very desirable to move to a better location if such could be provided.

With this thought in mind Secretary Harris and Missionary Davis considered several large houses where it might be

possible to have an enclosed worship center in the same home where the missionary and family would live. At the same time we agreed that it would be far better to provide a house of worship and a separate house nearby for the missionaries if funds could be provided.

A very nice house was located on a beautiful street, within a mile of the present location (so that those now interested could be encouraged to continue) and the proprietor was contacted. Rental was found to be \$200 a month British West Indies currency (or about \$120 a month U.S. currency). The secretary reported this to the Missionary Board at the April 25th meeting and approval was obtained to make the change of location, with increase in rent.

But it did not work out as we hoped. Pastor Davis has written, "We have been unsuccessful in securing the New Garden St. property for rental as a church. It is in the process of being sold... We have looked and looked for a suitable property large enough which we might rent for \$200 a month (B.W.I.) but have also been unsuccessful. We are coming to the conclusion, and our lawyer mentioned the same, that it is very difficult to rent a large property now. It seems everyone who has such property wants to sell. But we are not giving up on the idea of renting..."

Kenneth and Ronald Davis to return

Pastor and Mrs. Leland Davis' two sons have graduated from high school (having successfully completed Cambridge Exams) and will be returning to this country in July to begin college in September 1965. It is expected that they will arrive at Kennedy International Airport (New York) on Sunday, July 25, coming by Pan American Airflight #220. Plans regarding their attendance at Pre-Con Camp and Conference are still unsettled.

Replacement by Pastor and Mrs. Leroy Bass

Plans are under discussion for Pastor and Mrs. Leroy Bass to move to Georgetown in June 1966, a few weeks before the Davises return to this country, thus providing an "orientation" period on the field for the new missionaries. Pastor Bass has been accepted as a student at Eastern

Baptist Seminary in Philadelphia and plans to move there in July.

It is thought that Pastor and Mrs. Leland Davis will return to the States a few weeks before Conference in August 1966 to give them an opportunity to rest and visit their families before traveling to Conference. Pastor Davis has written, "We are hopeful of returning as soon as practical to get settled in a church, should we receive a call, and thus we could get our daughter Mary Sue in school."

These are only a few of the matters under discussion as pertaining to one mission field. It is a busy time. And it is challenging and deeply satisfying to be fully occupied in the work of our Lord.

Southwestern Association

By Corresponding Secretary,
Paul B. Osborn

Thirty-nine delegates and visitors attended the meetings of the Southwestern Association in Little Rock June 11-13, 1965. Attendance at the Sabbath morning worship service was about 90.

The Rev. Charles Bond of Shiloh, N. J., represented the Western, Central N. Y., and Eastern Associations. He arrived Wednesday afternoon prior to Association and spoke at a series of three evening evangelistic services in the Little Rock church. These brought new faces to the church and were of great help to all.

Pastor Bond's sermon Friday night (concluding the 3 night series), "The Importance of Beliefs," was the keynote message for the theme of the Association. President Irving D. Seager announced as the theme "I Know Whom I Have Believed" from 2 Timothy 1:12, with special emphasis on "Mission 65," making our belief mean something in our personal lives.

Sabbath day services began with Sabbath School with the Rev. Marion C. Van Horn of Texarkana leading the discussion on "Solomon Takes Over." Mrs. Paul Osborn was in charge of the children's class. The morning worship service was conducted by the Rev. H. Earl DeLand of Hammond, with the Rev. Ralph Hays

of Metairie bringing the message on "Jesus Christ, Whom I Have Believed."

After worship the sessions were moved to Burns Park in North Little Rock. Following a fellowship picnic and visiting, Mrs. Osborn again took the children for a meeting and the adults sang, heard the corresponding secretary's report, and Pastor Bond closed the afternoon service with a short message on "Committed, against that day" (2 Tim. 1:12).

Back at the church on the night after the Sabbath the worship service was led by Earl (Butch) Hibbard of Hammond. The high point was the testimony meeting. Such experiences cannot be adequately expressed in words. Pastor James Mitchell from Little Rock brought the message on "Hold Fast in Faith and Love" (2 Tim. 1:13) and challenged all to remember on Monday morning what they had been experiencing during the weekend.

Sunday morning the young people, under the leadership of the Rev. Earl DeLand, conducted the "Hilltop Devotions" on the highest hill at Burns Park. It was a refreshing morning, and after the cook (Pastor Paul) finally got the eggs scrambled breakfast was enjoyed along with the view of the Arkansas River Valley.

Following breakfast all returned to the church where there was a brief time for committees to finish their reports, then the host pastor, Paul Osborn, presented a short devotional on "Keep, by the Holy Spirit" (2 Tim. 1:14). This closed with singing again the theme song, "I Know Whom I Have Believed."

In the absence of the president and vice-president, Dr. Lloyd Seager was elected president pro-tem and conducted the business with dispatch. Reports were heard from the standing committees and Camp Miles. Perhaps the most interesting one was that of Mrs. Ralph Hays, the Women's Board representative. There are no organized ladies groups in the Association, she found, but the work gets done just the same. All agreed.

One resolution was referred to the Executive Committee for further study, and a recommendation to study methods of co-operation between the Negro and white Seventh Day Baptist groups was

referred to the Missionary Committee for action. A proposed revision of the introductory statements of the Statement of Belief of Seventh Day Baptists was received favorably and referred to the churches and to the Commission of the General Conference. The invitation to meet at Paint Rock in 1966 was accepted.

Officers elected for the coming year are: president, Robert L. Butler, Jr., Paint Rock; vice-president, Nathan Monroe, Fouke; ministerial representative, Rev. H. Earl DeLand, Hammond; recording secretary, Mrs. Jack Hays, Metairie; corresponding secretary, Miss Annalee Butler, Paint Rock; treasurer, Mrs. James Mitchell, Little Rock. These, with the Young People's secretary, to be elected at Camp Miles on June 26, make up the Executive Committee of the Association.

Other elections were: Women's Board representative, Mrs. Ralph Hays, Metairie; Obituary Committee, Mrs. Ruth Griffeth, Texarkana; Missionary Committee, Jack Hays, Lloyd Seager, and Berwin Monroe.

The Little Rock church received a standing vote of thanks for the work of entertaining the delegates, and the Little Rock members responded by standing to thank everyone for coming. All agreed that the fellowship, worship, and business of the Association was worth the effort.

In preparing for the Association the Little Rock members had done the usual planning for meals and lodging, and a little more than usual in getting the church building ready. New front doors were installed, the windows were reglazed, exterior painted, and auditorium floor refinished. An unexpected bonus as far as Little Rock was concerned was coming to the end of a 5-year search of new pews. Twenty-two eight-foot used pews were purchased and installed at the church Wednesday afternoon just before the first evangelistic service. In fact, Pastor Bond arrived in time to help us carry them in. Although built for another church, the pews fit perfectly in the Little Rock auditorium and provided the extra seats for delegates and visitors without the bothersome task of using folding chairs. Now to get to work to fill them regularly!

Sabbath Rally Day Echoes

By the Tract Board Secretary

The Sabbath Promotion Committee of the Tract Board which sponsors and prepares material for the use of the churches on Sabbath Rally Day would appreciate a little more evidence of appreciation for the service rendered and some brief reports from church leaders as to what they did to make the day meaningful. This, along with program suggestions, would help the committee to pass on to other churches next year some of the best planning of pastors, superintendents, youth leaders, and local Sabbath promotion committees.

Bulletins received by the **Sabbath Recorder** from fourteen churches give some indication of how the day was planned but do not show what was done in Sabbath School, youth meetings, or the Sabbath eve service. Pastors undoubtedly gave careful thought to their sermons on that day. A number used the suggested theme for the day, "The Sabbath Our Distinctive Witness." Other interesting titles were: "Use a Good Thing Well," "The Sabbath in a Changing Climate," "God's Sabbath, our Benefit," "Man's Deepest Need," "Spiritual Traits," and "The Sabbath Was Made for Man."

Most churches made the special Sabbath emphasis on May 15 as suggested; some used the bulletin covers a week early or a week later. One or two apparently accepted the covers as a free gift and included nothing in the printed program that showed that this was a special day for promoting the Sabbath or emphasizing its observance. Some did use the day, as suggested, for distributing tracts and special issues of the **Sabbath Recorder**.

The American Family

Family life is a way of life for most Americans. Of a population of more than 190 million people, over 177 million make up a total of approximately 47 million family units. The average family consists of 3.7 persons. American families marry early, have children rapidly, move frequently, and are not as well educated as one might think.

Population Reference Bureau.

Youth Dating Principles

(The following is printed with permission of the Niagara Falls Co-ordinating Youth Council from their booklet, "We Can Agree.")

A. Ages — Single dating is not recommended for "junior highs." Among most teen-agers 14 years of age and over, group dating has been found to be more fun than single dating. Shyness and embarrassment are more easily overcome in the security of the group.

B. Perpetual Notion (going steady)—

1. Steady dating to the exclusion of any other dating is not recommended during high school. It is agreed that teen-agers need the variety and experience that come from meeting and dating more than one person. 2. Since it is not usually the girl's privilege to ask for the dates, it is suggested that this particular problem be overcome by planning a party in her home. 3. Lots of fun can be had by including your date on some free-time family outings.

C. "Rav-ier" Behavior (school spirit)—

Teen-agers loyal to their school can promote school spirit by arranging dates which involve such school activities as football, basketball, baseball, roller skating, dances, bowling, plays, pep rallies, etc.

D. Rolling Along (transportation)—

Parents usually drive on dates for 7th, 8th, 9th, and 10th graders, and for others where the teen-ager does not have a senior license to drive. A girl should always be called for at her home and not picked up at some street corner. Further tip: If you wish to perturb a parent or two, just honk at the curb when your date you pursue!

E. The Upper Hand (adult guidance)—

It is recommended that there be adult supervision at all social functions where mixed groups are together. These chaperones should be shown the respect that you would show your own mother or father. They, in turn, should be helpful but not too conspicuous.

The National Educational Bill

Dr. Francis Keppel, commissioner of Education, speaking on the impact of the new Federal legislation, emphasized the following points about the elementary and secondary education bill:

The race unrest made us aware that education has not done very well by the children of the poor. Thus, the legislation is designed to help the disadvantaged.

We have had to face up to the meaning of the decentralization of education. The bill aims to decentralize education, but at the same time put greater responsibility for the education on the state. Most of our state departments of education are not too strong. Thus, the bill includes 25 million dollars to strengthen these departments.

The legislation includes a substantial commitment to research and development. It assumes that it is not reasonable to ask local and state authorities or private philanthropy to pick up the costs of research. Emphasizing the need of such research he reported that less than one quarter of one per cent of our national expenditures for education go to research and development. One of the advantages of the bill is that the Department of Education can now contract with private corporations to have such research carried out.

The law requires that reports be made by local agencies as to what the effect has been in the education of children. In other words, local agencies will be held accountable.

The bill now under consideration for higher education provides funds to help state universities to assist, correct, and expand extension services to urban areas; it includes provision for assistance to the less well-financed colleges; and it is designed to give help to the really poor student through scholarships and work study provisions.—News Notes.

SABBATH SCHOOL LESSON

for July 10, 1965

Our Continuing Response

Lesson Scripture: Phil. 3: 7-16;
Rom. 8: 26-28

ITEMS OF INTEREST

Big Convention of Southern Baptists

It was estimated that 35,000 people converged on Dallas for the Southern Baptist Convention, taxing the city's ability to assimilate them. There were 15,000 registered messengers (delegates) for an auditorium that seated only 9,500.

In connection with the annual convention the Women's Missionary Union held a meeting attended by 8,000 which was addressed by a number of outstanding mission leaders. Baker James Cauthen, secretary of the Foreign Mission Board told them that the Lottie Moon Christmas offering broke all records \$11,870,649, the largest cash offering of any denomination.

A two-day ministers conference of 8,500 featured 33 speakers—a marathon of preaching that called for better preaching and not dodging the issues of the day.

Texas a Baptist Stronghold

Dallas, which before the Civil War was a terror to missionaries trying to organize churches, now has 360 churches in the city and Tarrant County. Among them is the once struggling First Baptist Church which now has a membership of 13,000. The greatest concentration of Baptists in the world is in the two-city area of Dallas and Fort Worth.

Letters to the Editor

(continued from page 5)

Observance of the seventh-day Sabbath is a truth. A truth cannot be compromised. As long as a truth is true, it must be defended and promoted.

Union is a spiritual disease of our times. It is a sign of weakness, decay, inefficiency, and any other description of man's inability to stand up and be counted. I agree with the man from Birmingham, Ala., and the woman from the Mill Yard church (Sabbath Recorder June 7, p. 4). Seventh Day Baptists have nothing to gain and all to lose from such a union. Let us not make defeatism an escape from responsibility.

—Charles J. Bachman,
Wayne, N. J.

Our Love for God

(continued from page 7)

God; and every one that loveth is born of God and knoweth God" (1 John 4: 7).

What he is saying is that since God is by very nature love, His love in our hearts will produce a love that embraces others, even as He Himself loves all men and sent Jesus Christ as the Savior to be received by faith (John 3:16). If we say that the command is especially to love those "of the household of faith," yet we recognize that our mission as the church to spread the gospel demands a love that concerns itself with unbelievers as well.

Love for God and love for man are inseparable. In fact, John makes this love, or lack of it, towards others, a test of true orthodoxy in Christian faith. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4: 20). And in verse 21, the positive instruction is given: "And this commandment have we from him, That he who loveth God love his brother also."

Perhaps we should say that the love test for orthodoxy is to show whether our "orthodoxy" be simply in the mind, or whether it possesses the heart.

God's love in Christ, responded to and planted in the heart, will spring forth like good seed. It is interesting to see how, out in the Rocky Mountains, huge boulders have been split wide open by tiny seeds that fell in tiny crevices, took root and grew. They irresistibly split the rock. So the love of God in the heart is like a seed that can split open the hardest, meanest, most selfish heart to make it embrace all mankind.

A little child loves another little child simply because they have their helplessness and smallness in common. And it does not matter whether the other child is clean or dirty. Even so, the child of God loves not only those of the faith, but with deep concern and remembering his own sin and need cares for the unlovely, the needy, the unsaved. And he will seek to express that love by serving

in the name of the Savior who was not willing that any should perish, but that all should come to repentance.

We often talk vaguely of God's will, as though it concerned only God and us. But when the Scriptures call us to do justice and mercy, to feed the poor and homeless, to visit orphans, widows, and those in prison, to heal the sick, God's will so far as service is concerned becomes quite definite. God's will is directly related to human need and human relationships. The love that leads us to so serve is not an elective. It is right at the heart of all Christian obedience and service.

Need I say that "the fields are already white to harvest," and always have been, so far as expressing love for God in service to others is concerned? There are the underprivileged, the neglected of our cities, the poor, the oppressed, the victims of prejudice, those denied their human rights, the victims of hate, the victims of their own evil desires, and those who live without spiritual hope.

God's call is for believers to take action in the name of Christ and in Christian ways to serve those in such need. Love for Him will prompt action.

Our love to God. It is the moving impulse to draw us to Him, and to all obedience; it is the sweetener of every duty. It is the source of all love and service to our fellow men. It is the basic principle of the Christian life.

Jesus in Mark 12: 29, 30, made it the supreme and basic commandment. If we look at our own efforts to so love God, we must confess to our failure. To think too much of our personal efforts in this direction is to become overly introspective and self-conscious. We are bound to be frustrated to generate such a love for God alone. That is why so many professing Christians are so inconsistent in their assurance and service to God.

But in our text the true source of love for God is declared: "We love him because he first loved us." It is His love which awakens in us the instinct to love Him.

To look inward at our own efforts will surely be defeating. But to look at God's

love who "sent his Son to be the propitiation for our sins" (1 John 4: 10) is to feel ourselves drawn to Him in holy affection, loyalty, and obedience.

Would you learn the secret of deep and abiding devotion to Him? Then remember that "we love him because he first loved us," and "building yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God" (Jude, vs. 20, 21).

NEWS FROM THE CHURCHES

NORTONVILLE, KAN.—The Explorer Sabbath School Class has purchased a church lawn sign of all aluminum with glass door and lights. A stone foundation and brick case will form the setting for it. We are hoping to see it erected before summer and enhancing our church for all passersby.

Spring Youth Retreat of the Mid-Continent Association at North Loup was held April 9-11 with a good attendance from our church.

Notices of our church services have been published for four weeks in the neighboring Atchinson, Topeka, and Leavenworth papers. Easter Sabbath was also Visitor's Sabbath. Special music by the choir, a fellowship dinner, and an afternoon meeting made the day a special one, planned and carried out by our Evangelism Committee.

At the quarterly business meeting April 3 the church nominating committee was appointed. Lloyd August was named as the second member of the Executive Committee of Association. Moderator Winston Wheeler is our other member. It was voted to set aside this next fall's annual Lord's Acre offering for a special project, tentatively decided to be a new church steeple.

Pastors Bass and Conrod of the Kansas City church exchanged pulpits on February 27 and May 22. This is always a rewarding service, and we appreciate the efforts of both pastors and their families. The May exchange will be the last one as future plans of both families will take them from us.

The Missionary Society continues the study of the theme of the year, "Give Light and the People Will Find Their

Way." Individual topics for the quarter were: "Lamp Unto Our Feet—Psalm 119: 105"; "Learning—2 Sam. 22: 29"; and "Life—Psalm 27: 1." Program leaders for the quarter were Mrs. Alena Bond, Mrs. Marjorie Bass, and Mrs. Hazel Stephan. Hostesses were Mrs. Julia McCoy, Mrs. Alice Stephan, and Mrs. Hazel Stephan. Mrs. Marjorie Bass, chaplain, continues to bring inspirational devotions at each meeting.

Illness was quite prevalent last quarter. Several severe cases of the flu kept members from attending regular services.

—Correspondent.

DODGE CENTER, MINN.—Our one-week Vacation Bible School supervised by Pastor Richards closed with a program Friday evening, June 11. Classes were held from 8:30 to 2:30 with half an hour out for lunch. Enrollment was small but interest was high in the four classes and the special activities. Teachers were Mrs. Myra Barber, Lois Langworthy, Barbara Bonser, and Mrs. Clare Greene besides other staff members. The courses dealt with "What My Savior Teaches Me." Mrs. Richards, a ventriloquist, used her "talking" doll for opening devotional talks. Much time was spent by the older classes in the crafts period constructing a scale model of the tabernacle under the direction of the pastor who explained why the children of Israel were told to build it that way. An offering on the last day was designated by the children for helping to build a church for the Westside Fellowship of Hammond, La., under the ministry of the Rev. Adolph Showers.

The Ladies Aid on June 9 elected new officers, among whom are: Mrs. Clare Greene, president; Mrs. Donald Payne, keyworker; Mrs. Myra T. Barber, secretary; and Mrs. Helen Greene, treasurer. The women's group sponsored a party on June 13 to honor the high school graduates, Robert and Barbara Bonser and Cheryl Austin (who was graduated at Rapid City, S. D.).

On Sabbath day, June 5, the pastor conducted a dedication service for the Vacation Bible School teachers and for Phyllis Payne, daughter of Deacon and Mrs. Donald Payne who has volunteered for the Summer Christian Service Corps.

She went to Battle Creek to train for Seventh Day Baptist work in the New Orleans area.

The study of *The Pilgrim's Progress*, which had been the feature of the Friday evening prayer meetings has been finished. The slides shown and the review of the book have been most interesting.

On the Sabbath that our pastor was at Ministers Conference Deacon Wallace Greene, who has recently been given a license to preach, had charge of the morning service.

On the personal side, Mr. and Mrs. Arthur Payne, long-time farmers some distance out, have moved into the village. They have contributed a large number of books for the church library. Among our servicemen, Paul Pearson recently left for Africa, Steve Greene was home for Memorial Day, Dennis Lippincott was also home before being sent to France.

Pastor Richards heads the Junior period at Camp Wakonda, Milton, Wis., June 27-July 4 with Wallace Greene and Dawn Clapper from this church also on the staff.

Following the Meal of Sharing on May 29 there was a demonstration of the new tape recorder and of the recently installed organ. —Correspondent.

METAIRIE, LA.—A four-page printed folder announces the summer program of the church under the heading, "Three Stage Booster To Be Launched Soon." The reference is to the Summer Christian Service Corps. The first stage—training of the Metairie team at Battle Creek has already been successfully launched and the second stage is boosted into orbit. Quoting from the bulletin:

This second phase will involve an extensive calling program, beginning with a concentrated effort to make personal contact with all present church members and church contacts, encouraging them to participate more fully in the total church program.

The team will also attempt to better acquaint the church neighbors in Metairie with the purposes and programs of the church. This will be carried out by telephone surveys, home visitations and tract distributions.

The Sabbath Recorder

The climax of the summer work, stage three, is planned as a series of revival or evangelistic services early in August. As details develop they will be publicized, but you can begin to look forward to inspired preaching, special music and a time for personal consecration and rededication to the Lord.

In re-entry, the SCSC teams will return to New York state for two days of debriefing and evaluation at Camp Harley, Aug. 9-11. They will then join other young people for the Pre-Con retreats and General Conference sessions to be held at Alfred, New York.

Accessions

Hebron, Pa.

By Baptism:
Karl Kenyon

Little Genesee, N. Y.

By Baptism:
Kathy Traver
Kim Kuhn

Obituaries

Holbert.—Freda Ford Randolph, daughter of the late Edgar and Minnie Ford Randolph, was born in Salem, W. Va., August 16, 1897, and died in a Wilmington, Del., hospital, March 29, 1965.

Surviving are: her husband, Homer C. Holbert; two daughters, Mrs. Earl (Margaret) Lawson, Framingham, Mass., and Mrs. Charles (Jane) Reed, Lewes, Del.; and four grandchildren. Mrs. Holbert was a member of the Salem Seventh Day Baptist Church, and taught school for a number of years. Funeral services were held in Clarksburg, W. Va., by the Rev. Clifford W. P. Hansen, and burial was in the Bridgeport, W. Va., cemetery.—C. W. P. H.

Lewis.—David S., son of Robert S. Lewis and Mrs. Lena Lewis Moline, was born May 31, 1942, in Boise, Idaho, and died in the Beloit Memorial Hospital May 6, 1965, of injuries received earlier that morning in an automobile accident.

David had served four years in the Air Force. He was married to Betty Gald July 6, 1964, in Viroqua, Wis. He was employed by Sundstrand Corp., Rockford, Ill.

Surviving are: his wife; a daughter, Brenda; his father of Atlanta, Ga.; his mother, Mrs. John Moline, of Boise, Idaho; three brothers, Robert Jr., Merced, Calif., Timothy, Atlanta, Ga., and Michael F., Boise, Idaho; and grandparents, Mr. and Mrs. Sim Farrow, Middletown, Idaho, and Mrs. Dolly Lewis Appel, Stonefort, Ill.

The funeral service was conducted by the Rev. A. Addison Appel in the Chilson Funeral Home, Beloit, Wis. Interment was in Boise, Idaho.—A. A. A.

Prentice.—Miriam Delia (Monroe), daughter of Mr. and Mrs. Orvan Monroe, was born at Edwardsville, Ill., June 12, 1877, and died May 29, 1965, at the Jefferson County Memorial Hospital, Winchester, Kan.

She was married to Asa Prentice Jan. 1, 1903, in Whiting, Kan., and shortly thereafter joined the Seventh Day Baptist Church of North Loup, Neb., not far from where they made their home. In 1920 they moved to Kansas, farming in several communities. They brought their letters to the Nortonville church.

She attended Manhattan State College, Manhattan, Kan.

To the marriage were born four children. Surviving are: her husband; two daughters; Mrs. Otto Premauer of Oskaloosa and Mrs. Loyal Todd of Ft. Atkinson, Wis.; a son, William of Leavenworth; a sister, Mrs. Anna Stevens of Fargo, N. D.; seven grandchildren; and four great-grandchildren. A daughter, Pearl Carr, died in 1954.

The funeral service was conducted by Pastor Leroy Bass from the church. Interment was in the Nortonville Cemetery.—L. C. B.

Thompson.—Stella Harriett Davis, daughter of Edgar and Jane Mearns Davis, was born June 21, 1868, at Lost Creek, W. Va., and died May 2, 1965, at her home in Shinnston, W. Va.

She was married to Cyrus W. Thompson who died in 1924. Survivors include one daughter, Mrs. Carl (Eva) McDonald of Bridgeport, W. Va.; 6 grandchildren, and 12 great-grandchildren. One daughter, Mrs. Lucretia Bond, died in 1963. Two brothers and one sister are also deceased. Mrs. Thompson was a member of the Salem Seventh Day Baptist Church. Funeral services were held in Shinnston, and burial was in the Shinnston Masonic Cemetery, the Rev. Clifford W. P. Hansen and the Rev. Earl Sidler officiating.—C. W. P. H.

Vincent.—Floyd C., eldest son of Joseph G. and Artilda Garlock Vincent, was born July 28, 1879, in the Rock River district north of Milton Junction, Wis., and died June 1, 1965, in an Albion, Mich., hospital.

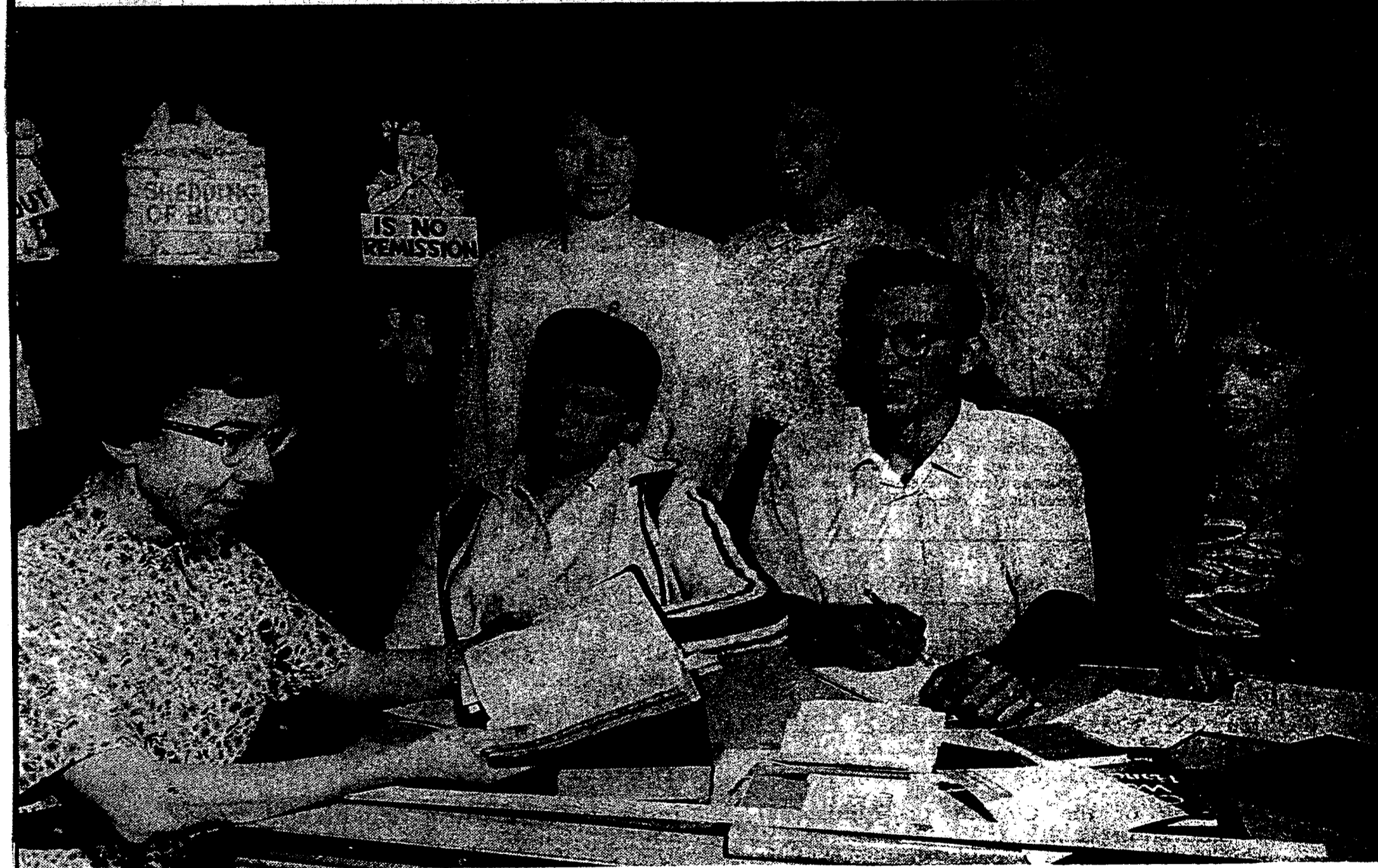
He was married to Mignon Whitford Nov. 29, 1905. They farmed in the Rock River district until his retirement in 1948. He continued with his specialty of growing melons until 1960. Mrs. Vincent died June 17, 1960. Since that time he has made his home with his daughter, Mrs. Paul G. Kaase, at Milton.

He was a lifelong Seventh Day Baptist, transferring his membership from the Rock River church to Milton Junction in 1912.

Surviving are: two daughters, Mrs. Paul (Beulah) Kaase, and Mrs. Harold (Doris) Baker, Lansing, Mich.; three grandsons; 11 great-grandchildren; three brothers, Charley, Minneapolis, Minn., and Lawrence and Ezra, Chippewa Falls, Wis.

Funeral services were conducted at the Milton Junction church by his pastor, the Rev. A. Addison Appel assisted by the Rev. John F. Randolph. Burial was in the Milton Cemetery.

—A. A. A.



Summer Christian Service Corps Training Session at Battle Creek for First Team

Left to Right — front:

Helen Ruth Green, Milton, Wis. (teacher), Phyllis Payne, Dodge Center, Minn., Russell Johnson, Kansas City, Mo., Irene Bond, Nortonville, Kan.

Left to Right — back:

Suzanne Jones, Battle Creek, Mich., Althea Greene, Berlin, N. Y., Robert Babcock, North Loup (Norfolk) Nebr., Nancy Cruzan, Westerly, R. I.

See stories of SCSC p. 5 in the June 21 issue and p. 15 of June 28 issue.