

# The Sabbath Recorder

The Women's Society Spring Banquet was held at the Alfred Station church dining hall, May 11. About 50 attended and afterwards had a business meeting and skit.

—Correspondent.

## Accessions

### RIVERSIDE, CALIF.

By Confession of Faith:  
Edward V. Goad  
Janella Goad

By Baptism:  
Mrs. Edward V. Goad

### BOULDER, COLO.

Associate Member:  
Robert E. Saunders

### NORTH LOUP, NEB.

By Testimony:  
LaVere Soper  
Nelta Soper  
Carol Soper

### SALEMVILLE, PA.

By Baptism:  
Cathy Ebersole  
Jocelyn Fletcher  
Karen Fletcher  
Raymond Fletcher

By Letter:  
Mrs. Adelene Ebersole

## Marriages

**Kallgren-Crandall.**—James Kallgren, son of Mr. and Mrs. Oscar Kallgren, and Jade Crandall, daughter of Mr. and Mrs. Wade Crandall, both of Riverside, Calif., were united in marriage in the Riverside Seventh Day Baptist Church October 26, 1965, by their pastor, the Rev. C. Rex Burdick. Their home is at 3986 Twining in Rubidoux, Calif.

**Marks-Davis.**—Ronald Wilson Marks, Salem, W. Va., son of Mr. and Mrs. Wilson Marks of Salem, and Daphne Elaine Davis, daughter of Mr. and Mrs. Laurence Davis, also of Salem, were united in marriage Aug. 7, 1965, in the Salem Seventh Day Baptist Church, with the pastor, the Rev. Clifford W. P. Hansen, officiating.

**Williams-Hovey.**—Vernon Williams, North Loup, Neb., and Mrs. Esther Maxson Hovey of Santa Cruz, Calif., were married on Sabbath afternoon, April 23, 1966, at the Seventh Day Baptist Church of Denver, Colo., the Rev. Albert N. Rogers officiating. They are residing on Mr. Williams' farm at North Loup.

**Wilson-Traver.**—At the Seventh Day Baptist Church, Little Genesee, N. Y., April 9, 1966, Harry Wilson, of Portville, N. Y., and Nina Traver, Little Genesee, N. Y., daughter of Mr. and Mrs. William Traver, were united in marriage by the bride's pastor, Herbert E. Saunders.

## SABBATH SCHOOL LESSON

for June 11, 1966

### Manasseh Leads Judah into Sin

Lesson Scripture: 2 Kings 21: 1-4, 9-15; 2 Chron. 33: 12-13.

## Obituaries

**BOND.**—Marcella Randolph, daughter of William F. and Ilea Davis Randolph, was born at Lost Creek, W. Va., Dec. 29, 1900, and died in a Clarksburg, W. Va., hospital, April 20, 1966.

On June 11, 1924, she was married to Harley D. Bond, who recently retired from the office of Executive Secretary of the Seventh Day Baptist General Conference. Besides her husband, Mrs. Bond is survived by one son, Richard R. of Monrovia, Liberia; one daughter, Mrs. Richard D. (Nellie Jo) Brissey, Charlotte, N. C., and six grandchildren.

Mrs. Bond was a lifelong Seventh Day Baptist, and, at the time of her death, a member of the Salem Seventh Day Baptist Church. She was a graduate of Salem College with the class of 1923, and taught school for several years in Harrison County, W. Va. She was a member and past regent of the Lowther Fitz Randolph Chapter, D. A. R.

Funeral services were held in Salem, W. Va., and burial was at Lost Creek, W. Va. The Rev. Clifford W. P. Hansen, pastor of the Salem Seventh Day Baptist Church, officiated.

—C. W. P. H.

**DAVID.**—Mrs. Ella Mae David was born in Chillicothe, Ill., March 6, 1880 and died at the home of her daughter Mrs. Edward V. Goad, in Riverside, Calif., 4, 1966.

While in Riverside Mrs. David had attended the Seventh Day Baptist Church.

Memorial services were conducted from the Simons Mortuary in Riverside by Pastors Glen Warner and C. Rex Burdick. Burial was in Chillicothe, Illinois.

—C. R. B.

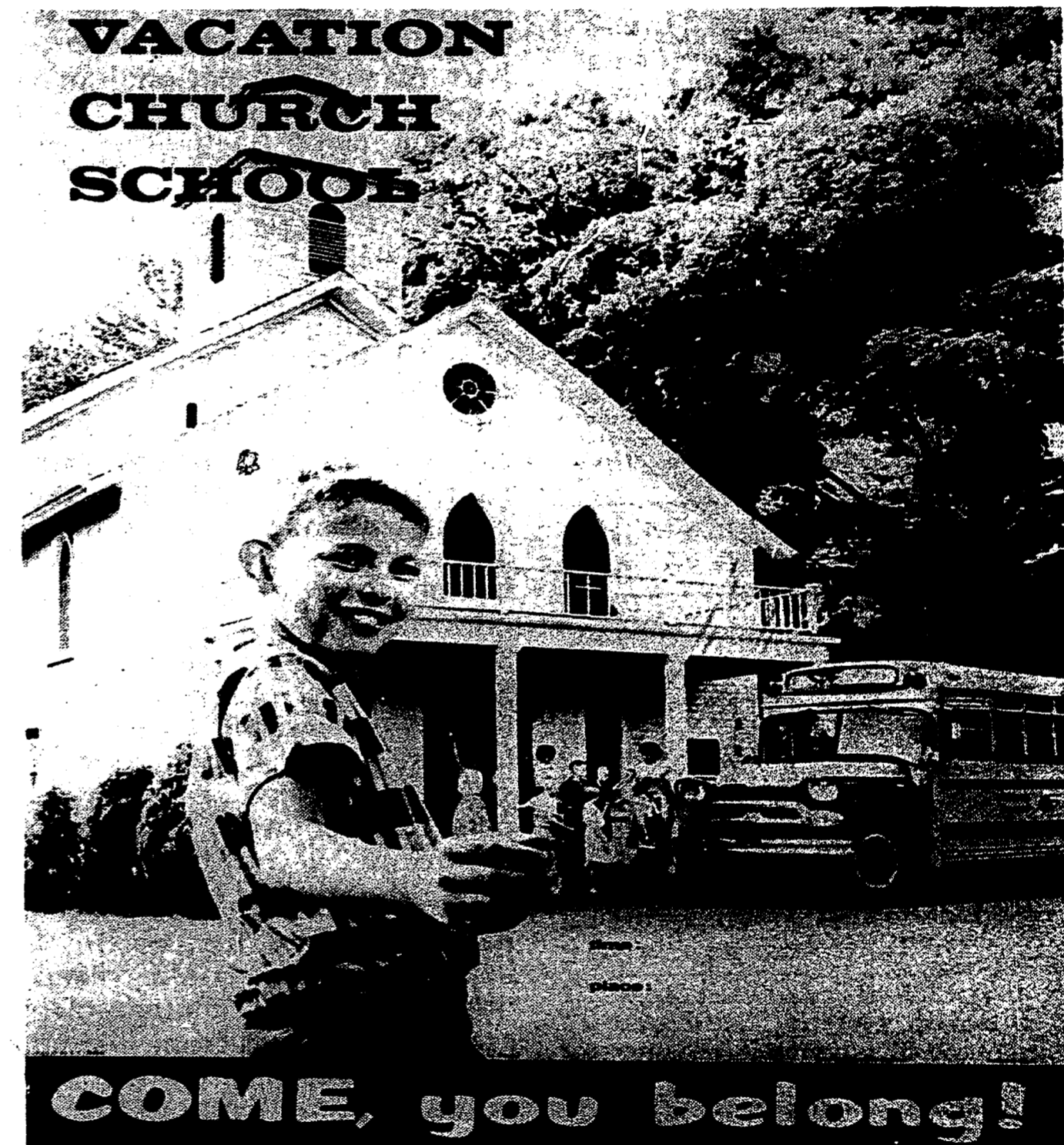
**RING.**—Minnie Olsen, daughter of the late Soren and Karen Olsen, was born May 30, 1879, at Alcester, South Dakota, and died at a convalescent hospital near her home in Redlands, Calif., Nov. 5, 1965.

She was married in 1904 to Henry Ring who preceded her in death. Survivors include two daughters, Mrs. Robert (Helen) Hurley and Miss Evelyn Ring, both of Redlands; a son, Donald of Yucaipa; and a sister, Mrs. Nattie Elving.

Moving to Nortonville, Kan., Mrs. Ring became a member of the Seventh Day Baptist Church, and upon moving to California, she transferred her membership to Riverside where she was active in the work of the church as long as health permitted.

Memorial services were conducted by her pastor, the Rev. C. Rex Burdick, with interment at Hillside Memorial Park in Redlands.

—C. R. B.



### What Comes with June?

In June comes a major emphasis of the church on the recognition of and the training of all the children in any way associated with the local church in its greatest outreach. Children's Day, Vacation Bible School, and camps are added to the regular schedule of Sabbath School and weekly youth meetings. With June comes the most rewarding extra effort expended by consecrated leaders. May God's blessing attend this work in every church as the invitation is extended.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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

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PLAINFIELD, N. J.      June 6, 1966  
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## Good Writing

Each year the Associated Church Press, an organization dedicated to increasing the effectiveness of some 125 member journals (including the **Sabbath Recorder**) gives out awards. There are several categories such as: excellence in physical appearance, relevancy of content for intended readership, and consistency of "just good writing." These awards are made by some of the most notable experts of the country in the field of journalism after a study of the journals nominated. The comments of the judges this year were an important part of the instructional program of the ACP Convention.

Many journals, it was noted, have done very well in recent years in the first two categories. The committee of judges laid special stress on the third category and stated, "We found that just good writing is the place where we need to work harder if we are to communicate more effectively, if we are to be relevant, and if our copy is to maintain the interest and excitement of our visual impact." They found that there was not enough change of pace in writing forms and observed that "most of our writing is in the form of straight feature articles, editorials, news reports and reviews. Some excellently done, others not so." Some critics observed that when other forms of writing were used such as humor, satire, fiction, questions and answers, interviews, plays, songs, and first-person accounts, they were rarely in top form.

The small religious journal, with limited resources for costly improvement in appearance, could plead that these other forms of change-of-pace writing are harder to get from a smaller constituency of volunteer contributors. They require more effort and more specialized training than straight articles. However, these observations present a real challenge. In the area of good writing there is great possibility for the people in a small denomination, provided there is deep interest and firm dedication.

Right now, says the Church Press committee, most magazines need to put more emphasis on improving our verbal impact than our visual impact on the read-

ers. The challenge, which can be accepted by the volunteer writers as well as the editors, is stated by the chairman of the committee as follows:

"However, it is obvious that in the area of just good writing we need now to put forth the same concern and effort to improve our verbal impact as we have put forth over the past few years to improve our visual impact.

"The literary key is a change of pace, a sense of humor, a flair for the dramatic, a taste of poetic beauty, a touch of the earthy reality of everyday life, the joy and excitement of new ideas well-put, and the steadiness of the universal truths when expressed in the contemporary idiom, and a simple deep-down interest in people."

Among our people there are those who are capable of writing good articles, some of which could employ to some extent the literary forms mentioned above. The invitation is extended by the editor for good writing on subjects that are suitable and valuable to the wide range of interest represented by our national (and foreign) readership.

## The Delta Ministry

The newspapers have carried information (sometimes slanted according to the locality) about the Delta Ministry in Mississippi which has been sponsored quite largely by the National Council of Churches and to which the NCC has appointed staff workers. It is an effort to help the poor Negroes in that area, many of whom were plantation workers and have been thrown out of work by automation and the reduction of cotton acreage. A report of the Delta Ministry to the members of the Division of Christian Life and Ministry of the NCC reveals that during the last year popular interest in the North for such projects has dwindled and contributions from church groups have fallen off markedly. Thus the service rendered has had to be cut back and will be further curtailed unless church people renew their interest.

On May 26, the first day of a two-day meeting of the Program Board of the Division of Christian Life and Ministry

(DCLM) was held at the Interchurch Center in New York, attended by your editor. In the middle of the afternoon meeting when decisions regarding "Anti-Poverty" and "Religion and Race" were in the making, extra chairs were brought in to seat some guests. The guests were fourteen people from the Mississippi Delta, mostly Negro men and women from the Mt. Beulah Delta Center at Edwards, Miss. (part of 100 homeless plantation workers housed and supported at the Center). They were announced but were not asked to speak. They had come to listen and apparently to be seen by the Program Board. The presiding officer invited them to be guests at the dinner in the adjacent room. It is presumed that they were brought (by auto) by some of the white NCC workers who accompanied them. The leaders of DCLM with whom your editor talked did not know that they were coming.

The undramatic, quiet, unheralded entrance of fourteen people from the deep South could be quite a dramatic illustration of need at a place where finances and program were being discussed. There are a number of Negroes in high staff positions of DCLM and its Program Board, but a study of the faces and attitudes of the visitors was interesting. Here were people, undoubtedly good people, highly appreciative of what was being done for them at the Mt. Beulah Center but by their faces showing that they had faced trouble, disappointment, and long-term frustration.

Something else was evident—that they were fish out of water in a high-level discussion of professional planners. There was an opportunity to interview two or three of them and to confirm the impression that they were unable to keep up with what was going on. Some of the rest of us are in somewhat the same situation in such meetings. It is almost as if a different, highly technical language is being spoken. The faces of the visitors, for the most part, were bleak and blank as well as black. One plantation worker of good appearance told the editor that he had 12 children and that he could not live without the help being given in the form of housing and school-



MEMORY TEXT

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him. Matthew 7: 11.

ing. Another, a spare man of more years, who looked as if he had chopped much cotton said that he had three children living and three dead.

One cannot help but wonder if more shouldn't be done to relieve the economic distress of such people as these. They were certainly only representative of a much larger group saying in their humble way that conditions in their area are very bad and are not necessarily greatly improved because of civil rights legislation and the government Anti-Poverty Program. The latter encounters many obstacles that keep it from being effective. Christian compassion is part of the solution.

Bible Study with Catholics Now Made Easier

One of the problems of the past in witnessing to Roman Catholics has been the difference in Bibles. The Catholic patient in a hospital or the neighbor down the street was more than reluctant to study the Bible with a Protestant because his church would not allow him to accept a "Protestant" Testament, and he was not likely to own a "Catholic" Testament. There was distrust of the other man's version of the Bible. Of course, one could buy a supply of Testaments with the Catholic impress and give them away, but this could not be done by all because a Catholic Testament of the same quality is much more expensive than the King James or Revised Standard Version Testaments produced in larger quantities and designed for free distribution.

This situation is now officially changed. Roman Catholic authorities have decided that their members can read the RSV. They have come to the conclusion

that one thing Catholics and Protestants have in common is the Bible. Now, of course, it may take quite a long time before the average Catholic becomes aware of this decision. He will still be afraid to read any Bible that did not come from his own publishing house, just as he is a long time learning that it has been decreed that Catholics can participate in joint prayer services. Probably bishops and parish priests in some places will be slow in letting the word out that it is O.K. to read the Revised Standard Version, which has previously been considered a Protestant Bible. Here is where the Bible worker, the neighbor, or the hospital visitor can render an educational service. He can assure his Catholic friends that the authorities of his church have now endorsed the use of the RSV. This could go a long way toward creating mutual understanding and a fearless study of those passages of Scripture which make the way of salvation clear and plain and point up the differences of interpretation.

Speaking to the point that all of this may take time, let us turn back to what was said above about worshiping together. Father Sheerin, editor of the Catholic World is quoted as saying that there are some bishops who "have taken a somewhat legalistic approach to ecumenism in their dioceses," while awaiting directives from Rome. "They have not permitted, for instance, participation of Catholics in joint prayer services in Catholic or Protestant churches, even though Pope Paul himself took part in a joint prayer service with Protestant and Orthodox observers last December."

Here again we may render a good service by reminding our friends of the Roman faith that there have been changes and that they are more free than before.

Don't forget  
OWM Sabbath — June 18  
GIVE SOMETHING  
EXTRA

General Secretary

Facing Frontiers with Faith!

"The future is as bright as the promises of God!" This oft-quoted testimony of Adoniram Judson expresses the optimistic faith of those denominational leaders who as servants of God have during the past several months joined in outlining a five-year strategy of spiritual advance involving our General Conference, all boards and agencies, and all of our churches and their members across the length and breadth of our land.

"Facing Frontiers with Faith" will be the challenging theme of Seventh Day Baptist General Conference (USA) continuing 1966-67 through 1970-71. It will be climaxed by the tricentennial celebration of the organizing of the first Seventh Day Baptist Church in America at Newport, Rhode Island, in 1671.

The primary objectives of this projected program include:

- (1) The re-emphasizing of the personal commitment and rededication of time, talents and self to Christ;
- (2) Rediscovering the primary objectives of our Christian mission and distinctive witness for Christ as a people, taking steps to implement the same;
- (3) Forming the nation-wide frontiers of faith and Christian endeavor;
- (4) Co-ordinating and correlating personal and corporate efforts realizing that "we are everyone members, one of another . . .," and
- (5) Forming the guidelines to contribute toward increasing efficiency and harmony as "we labor together with God."

Emphasis will be made on "Facing Frontiers with Faith."

YEAR I—Encouraging individuals (both as laity and ministers) to increase the effectiveness of their Christian stewardship and witness;

YEAR II—Challenging the churches and associations to serve Christ more effectively in recognizing the world's contemporary needs;

YEAR III — Involving the General Conference, its boards and agencies in various labors for the Lord;

YEAR IV—Emphasizing the urgency of missionary endeavors at home and abroad;

YEAR V—Stressing the advantages derived and advances to be made through the spiritual frontiers formed by Seventh Day Baptists around the world.

In June, packets for YEAR I will be mailed to three persons in each church from the General Conference office. It is anticipated that most church groups will have annual planning sessions in the fall of the year; therefore, an outline of detailed materials to be sent at various seasons of the year will be included as provided or arranged by members of the Planning Committee through consultation with the Commission.

Let one and all look forward to the future with faith, hope and optimism convinced that "The future is as bright as the promises of God!"

Salvation Army's Second Century

This year the Salvation Army, which enjoys the respect of millions who are not enrolled in the Army and have not been participants of its charitable works, starts its second century of service. It plans to launch a drive for another 100,000 soldiers and 2,500 new officers to do its job. At present there are about 5,000 officers and 280,000 soldiers. Such an appeal for recruits was made 100 years ago when William Booth started this band of soul-winners and evangelists.

The Salvation Army takes note of the 75 million unchurched in the United States. It seeks to be known as the "church of the unchurched." This army in its Second Century Movement will reappraise its methods at a June 1 meeting in Chicago and will change its evangelistic methods to meet the changing times. One venture already successfully tried is its new "coffee house" ministry, where guitar groups bring gospel music into the coffee houses.

## Hoping to Attend Conference at Redlands, Calif., in August?

### Trailer Parks

The following trailer parks are recommended. Each party is requested to make his own reservations with the park of his choice.

Sylvan Park Mobile Homes, 225 Judson St., Redlands, California. Within walking distance of the Conference grounds. No children. \$3.00 per day.

Bel Air Mobile Estates, 13064 So. 2nd Street, Yucaipa, California., 10 minutes from Conference grounds. No children. \$2.00 per day.

Yucaipa Valley Trailer Park, 12710 3rd St., Yucaipa. No children. \$2.00 per day.

Wishing Well Mobile Homes Estates, 13063 5th Street, Yucaipa. No children. \$2.00 per day.

Skv View Trailer Lodge, 22113 Grand Terrace Rd., Colton, California. Just west of San Bernardino Freeway. 10 minutes from Conference. A family park, children OK. \$10 per week, or daily rate.

Grand Barton Trailer Park, 21845 Grand Terrace Rd., Colton, California. Just west of San Bernardino Freeway. Children welcome. \$2.50 per night; \$12.50 per week. If more than three children \$3.00 and \$15.00.

### Camping Facilities

There are several camping sites up the mountain about ½ hour. These cannot be reserved. Camping is only permitted in designated areas because of the fire hazard.

### Southwestern Association

There is now further word on the plans for Southwestern Association. As noted in last week's issue, the Paint Rock, Ala., church is not able to entertain the weekend meetings. The president, Robert Butler, Jr., announces to member churches and our readers that a full Association meeting will not be held but that the business meeting and devotional session will be held Sunday, June 19, at 2:30 p.m. at Chemin-a-haut State Park near Bastrop, La., just prior to the open-

ing of Camp Miles, the Association youth camp. Mr. Butler adds:

"May we look forward to as many as possible being present and may we all be much in prayer for the success of the meetings, as well as a real inspirational Camp Miles this year under the leadership of Pastor Ken." (Kenneth Van Horn of Little Rock, Ark).

### Sabbath Promotion Resolution of Eastern Association

Whereas, we, as Seventh Day Baptists, have been entrusted with the precious heritage of a knowledge of Christ and the Sabbath, and have been richly blessed as we have observed the Sabbath of the Lord so clearly taught in the Scriptures, and

Whereas, it has come to our attention that individuals and groups throughout the world are continually coming to the conviction that the seventh day is the Sabbath of the Lord, with no witness except that of the Holy Spirit as they study the Bible, and

Whereas, a minister of a denomination which does not keep the seventh-day Sabbath recently gained nationwide attention by asserting that the whole Christian Church ought to observe the Sabbath of the Bible.

Let Us Therefore Firmly Resolve to step forth with courage in these days, proclaiming the Sabbath truth to the whole world, keeping our lamps trimmed and bright, lest we be like the foolish virgins who were not ready when the bridegroom came. Let us be done with timidity and apologies, rededicating ourselves to the service of Christ in all areas of life and particularly, during the coming year, to our distinctive witness to the Sabbath, knowing that what we have is indeed the truth and in God's time will be clearly and fully known.

We do right to honor our soldier dead, although not every one of them died worthily. Some of them may have been rebellious, self-seeking.

—I.E.B.

## When God Hides

By Neal D. Mills,  
Missionary-elect to Jamaica

"Truly, thou art a God who hidest himself" (Isa. 45:15)

"Oh, that I knew where I might find Him" (Job 23: 3)

The first Russian astronaut to orbit the earth reported that he saw no evidence of God anywhere in outer space. John Glen also orbited the earth and reported that God was with him all the way because he took Him with him from the start. I have no doubt that both men reported correctly. John Glen did experience the presence of God, but the Russian did not because he didn't expect to meet God and didn't know how to look for Him.

The Bible describes many occasions when men experienced the presence of God, and it also describes occasions when God seemed to be absent or hidden. The prophet Isaiah standing in the temple saw God and heard His voice speaking to him (Isa. 6). It was a very real and deep experience of the presence of God. But later, predicting the fate of Israel he says, "I will wait for the Lord, who is hiding his face from the house of Jacob, and I will hope in him" (Isa. 8: 17). And again Isaiah exclaims, "Truly, thou art a God who hidest thyself."

### God Hidden by Sin

Certainly one thing that makes God hide His face is the sin and evil in men. He hid His face from the house of Jacob because the people had neglected Him. In Isaiah 59: 2 the prophet declares, "But your iniquities have made a separation between you and your God, and your sins have hid his face from you so that he does not hear." Isaiah 1: 15 says, "When you spread forth your hands, I will hide my eyes from you; even though you make many prayers, I will not listen."

All of us know by experience how disobedience can separate a child from his parent. In the same way sin separates God from His children. How can one

understand the forgiveness of God, who is himself unwilling to forgive or ask forgiveness of another? How can one comprehend that God is love, as long as his own heart is full of bitterness and enmity toward other people, or races or nations? Though God is always near, sin blinds us to Him. We cannot see God if our hearts are not pure. We cannot see God if we fail to see the needs of others. We cannot experience God as our Father if we do not recognize as brothers His children of every color and condition.

### God Hidden by Misconceptions

God is also hidden because of the misconceptions we hold concerning Him. He appears in forms we did not expect. For generations the Jews looked for a Messiah and they had glorious pictures of what He would be like. But when He came as a babe in a stable, lived as a simple, common man with no political or ecclesiastical authority, and finally died the most disgraceful death of a criminal, on a cross, they couldn't see the presence of God in Him.

In the dramatic motion picture "Parable" shown at the Protestant-Orthodox Center at the New York World's Fair a person dressed in white and somewhat resembling a clown rides a donkey behind a circus parade. Then he involves himself in a series of selfless acts of kindness until in a grotesque crucifixion scene he is murdered by vengeful men whose shows have been interrupted. Some people were thoughtful and deeply impressed after seeing the picture, while others were unimpressed and even disgusted at the thought of the Christ being portrayed as a clown.

In the play "Waiting for Godot" by Samuel Beckett, two hobos wait for a mysterious person who has promised to meet them. They are vague as to who he is and what he is like, but they picture his coming as something very spectacular and dramatic. It would be no



ordinary event. They wait endlessly. They nearly give up hope and cease to wait any longer. They even consider suicide as a release from the boredom.

The tragedy of the play is not that the curtain falls and Godot has not come, but that he had come and they failed to recognize him. In the play a man had been teased, struck, and mistreated. He had walked over to a barren tree on the stage and stood in front of it making a scene resembling Jesus on the cross. This interpretation had been completely missed by the hobos because it was so different from the image they had formed.

Like the hobos in the play, like some who saw "Parable" at the World's Fair, and like the Jews of the first century, many people in our time miss God because of misconceptions and preconceived images and ideas. They have created God in the image of man. They look for great power and pomp, but God appears in humility and concern for the weak; they expect God to strike down in anger the evildoers who defy Him, but God allows the evil man to "prosper in his way." The God whom men create in their own image approves whatever they approve and condemns what they condemn. He is an indulgent Santa Claus who grants an easy forgiveness, protects their wealth and comfort and social standing, and supports their social, political and economic points of view. God is hidden to all of us to the extent to which we tend to create our own God in our own image.

#### **God Partly Hidden from the Righteous**

Even the righteous find that God is hidden, sometimes quite completely hidden. The Psalmist pleaded, "Hide not thy face from me" (Ps. 143: 7). Job in his desperation cried out, "Oh, that I knew where I might find him, that I might come even to his seat! I would lay my case before him." Many Christians find it hard to believe that Jesus on the cross cried out in the words of a Psalm, "My God, my God, why hast thou forsaken me?" (Mark 15: 34).

The first five books of the Bible are composed of material from different sources. Part of it is thought by some to

have been written in the northern kingdom of Israel, some in the southern kingdom of Judah. Naturally these writers expressed different points of view. Exodus 33: 11 says, "Thus the Lord used to speak to Moses face to face, as a man speaks to a friend." In the last half of the same chapter, perhaps from a different source, we find Moses begging of God, "If I have found favor in thy sight, show me now thy ways, that I may find favor in thy sight." The Lord agreed to grant Moses' wish. "But," He said, "you cannot see my face: for man shall not see my face and live." Moses was to stand in a cleft in the rock and the Lord would cover it with His hand while His glory passed by. Then the hand would be removed and Moses would see the Lord's back.

So even when God is revealing Himself He is partly hidden. This is necessarily true because no man can fully comprehend God's glory or all of His ways. But in those times when God seems most hidden he should be alert, for then He may be trying to reveal Himself to us. God is revealed in human events and sometimes in baffling and painful experiences. Following his declaration, "Truly thou art a God who hidest thyself," Isaiah points to some events which show the hand of God.

When Dietrich Bonhoeffer was imprisoned by the Nazis and prevented from doing his work as a minister, he wrote from his cell, "I'm sure that everything that happens to me has a purpose, even if it cuts across my own wishes. As I see it, I am here (in prison) for a purpose, and I only hope I am living up to it."

#### **Hidden and Revealed for Our Good**

Another reason why God hides Himself from us is that He will not invade the freedom that He has given us. One day I heard a little child in a backyard call, "Mommy, come here." The mother answered from inside the house, "I'm not coming, dear." She was near enough to watch over her child though not in sight. A wise parent knows that a child must at times be put on his own re-

(Continued from page 14)

#### **News Release from Guyana**

(Prepared by Missionary Leland E. Davis.)

April 1966 was a fruitful and rewarding month on the "Guyana" mission field. Leading up to and through "Easter" week, a series of gospel filmstrips were shown at the midweek service in Georgetown. The Christian Endeavor Society presented an Easter play on Sabbath day and again on Sunday evening, entitled "It Is Just Beginning." Christ's sacrifice was remembered on Sabbath eve when the Lord's Supper was served. At most of the services there was an overflow of people. The new steel chairs proved most useful. A number from the Albouvs-town church worshiped with us in Kitty.

After Easter, your missionary visited the village churches: Bona Ventura, Dartmouth, Parika and Wakenaam. Accompanied by Samuel Peters, he attended the rally at Bona Ventura in aid of the church building fund. Friends of the Pomeroon folk, as well as sister churches and members responded well to the rally, giving \$232.01 (B.W.I.). More was to be expected, Mr. Peters spoke to the youth at Dartmouth as well as Bona Ventura. Dartmouth held a week of prayer which was attended by Jacob Tyrrell and Mrs. Martha Tyrrell. Wakenaam held a series of Sabbath studies which were led by Pastor Davis.

During April (5 Sabbaths), your missionary brought seventeen gospel messages, taught four Bible classes, administered Communion, married a couple, blessed one baby, conferred with Conference officers and seven church leaders. In the Mission van and sedan, Mr. and Mrs. Davis took twenty-six teenagers from the Kitty C. E. Society on an outing at the Airbase.

Gospel meetings which follow up calls continue weekly at Ruimveldt Housing Scheme, Georgetown, with the assistance of lay workers. All of the churches are co-operating in the fund for the support of pastors and leaders.

#### **5th Sabbath Emphasis On the Jamaica Field In Dodge Center, Minn.**

By Mary Thorngate, Keyworker

Following the regular monthly meal of sharing, April 29, a Jamaican type worship service was held in the church dining room.

Don Gray from Milton led in chorus singing. Some choruses were accompanied by tambourine by the younger children. A new hymn was "lined out" by Don Gray.

All women and girls attended the services with heads respectfully covered with either hats or colorful kerchiefs.

The group was led by Claston Bond in reading Psalm 103 responsively from our Bibles.

Individuals from the high school-age Sabbath School class reported on the location, government, climate, people, industries, and missionary history of Jamaica.

A report on "Seventh Day Baptists in Jamaica Today" was given by the Missionary Keyworker followed by a current series of slides from Jamaica narrated by Mrs. Claire Greene which brought the personalities and places mentioned in the report on "Seventh Day Baptists in Jamaica Today" to life for us.

Mrs. Don Gray from Milton, Wis., shared with us slides which her father, Pastor John F. Randolph, had taken while in Jamaica. She had also brought items of interest from Jamaica including a mahogany tray, items made of bamboo, and hats made there. Personal experiences of the Wardner Fitz Randolphs related by Caroline Gray were enjoyed. The meeting was closed with prayer.

The information prepared was most interesting and enlightening. Thank you for the helpful and practical suggestions sent out.

The dedication and zeal of our brethren in Jamaica was very inspiring. They truly have the spirit of evangelism which our Lord commissioned us to have.

This effort made me more aware of their genuine Christianity and aroused my desire to share with them in carrying

on His work. It is my hope and prayer that others who attended (and a goodly number did, I'm thankful to report) were similarly inspired.

### Christian Service in Vietnam

From the Asia Department of the Division of Overseas Ministries of NCCC comes word that Christian concern for the refugees and victims of the war in Vietnam has found expression in many practical ways.

The program of Vietnam Christian Service includes such projects as vocational training for refugees—"skills in farming, building construction, and animal husbandry will be given to thousands of youth under draft age and to older men."

The Asia Department Program Notes state: "The churches of America can make their most distinctive contribution by sending to Vietnam dedicated Christian men and women who will live in the midst of the refugees, binding up their wounds and ministering to their illnesses, helping strengthen family life in the midst of social disruption, aiding needy children . . . providing a 'Christian Presence' in the midst of sorrow . . . on a person-to-person and group-to-group basis."

### A Growing Memorial

The Verona, N. Y., church at a recent Sabbath morning service dedicated an appropriate memorial for the Rev. Lester G. Osborn. The living memorial is a foundation planting of evergreen shrubs around the church, given by Mrs. Osborn.

The following thought was expressed at the dedication service: "As the shrubs remain ever green, so shall the witness of the Rev. Mr. Osborn to the Sabbath truth and evangelistic outreach. As the roots reach deep into the soil for strength, so did he reach into the Bible for his strength. As the branches spread upward and outward, so will the continuing witness of Pastor Osborn expand."

WOMEN'S WORK — Mrs. Lawrence W. Marsden

### The Story of the Buffalo Women's Society

By Leta De Groff

Last October at the annual church business meeting the women of the Buffalo church discussed the possibility of organizing a ladies society. All of us felt the urgency of being more of a service to our denomination, the Women's Board, and our community. We also felt that companionship we would have by meeting together once a month would make us a "closer-knit" group, understanding and appreciating each other more.

In January we met to organize. A committee was appointed to write up by-laws for approval of the group. Officers were elected: president, Mrs. Jerold De Groff; vice-president, Mrs. Emmett Bottoms; secretary-treasurer, Mrs. Terrance Young.

With monthly donations we were soon able to send Mrs. Clifford Beebe \$12 to be used in purchasing much needed song books for Crites Mountain mission church. We felt that at last we were on our way to more service!

To help our community we decided to knit or crochet slippers for welfare children that were sent to children's hospital. Our knitting needles and crochet hooks were "flving" at the next meeting. Those who did not make slippers have been converting old men's shirts into bed jackets or making bibs from towels for the N. Y. State Seneca school for the retarded and crippled.

At the April meeting the name "Tri-C group" was chosen, the three C's standing for Christ, Church, and Community.

Our meetings are opened by devotions, led by one of the group. Materials prepared by the Women's Board are being used, and greatly appreciated.

### SABBATH SCHOOL LESSON

for June 18, 1966

#### A Covenant Renewed

Lesson Scripture: 2 Kings 22: 8-13; 23: 1-3.

### Ferment in the Church

Dr. Edward Hughes Pruden, long-time pastor of the First Baptist Church of Washington, D. C., recently preached a sermon with the above title. He recognized the widespread ferment in the church, the sharp criticisms of its theology and of its lack of relevancy to the world at its doors. He identified himself in a measure with some of these criticisms. He thought that if the church is to survive it must be able to make provision for this condition of ferment. He affirmed, however, that this was by no means the first time that the church had been in ferment and had made adjustments of its program. The fact that it had made provision for new insights and convictions is part of the reason it has survived for 1,900 years. He further affirmed that the major reason for its survival has been the fact that "at the heart of the church's life is its Lord, and His presence guarantees its continuance and indestructibility."

Dr. Pruden went on to examine some of the criticisms of such men as Dr. William Hamilton who wrote two years ago, "The theologian is neither despairing nor hopeful about the church, he is not interested. He must live outside. . . ." The pastor asks the theologian and others what the sophisticated and emancipated (with whom he identifies himself) would put in its place to produce the consecrated men and women which our conservative home churches produced in a past generation. He quotes other critics who were later a bit ashamed of their brashness. Dr. John Robinson created a furor with his book **Honest to God**, but he wrote in his latest book, "I have not the slightest desire to weaken or to deny the distinctive affirmations of the Christian faith. I should certainly wish to assert the centrality of the confession, Jesus is Lord, in the full New Testament sense that in Him all things cohere, and in Him the whole fullness of the deity dwells bodily." Harvey Cox, reviewing a series of lectures he gave at Greenlake in 1963, wrote recently, "If I were writing these lectures over again, I might feel it necessary to clarify some of the

fairly bold and assertive prose." Dr. Pruden adds: "These second thoughts by authors whose purpose has been to stir discussion and to challenge existing conclusions, compel us to take some second thoughts before we jump off the deep end in accepting as gospel truth everything they have stated."

The credentials and the background of those who stir up ferment must be taken into consideration, said the Washington pastor. Some of them are people who have not made a success of life and are simply crying out because of their own frustrations and despair. Bonhoeffer, the German theologian so critical of the church, did not have a broad perspective because much of his material was written from a German concentration camp, and what he saw of the failure of the church was not a true picture of the church in other parts of the world.

We quote a significant paragraph from the sermon and follow it with one of the concluding paragraphs.

One feature of the discussion today on the future of the church is something of a paradox. Many of those who are prescribing remedies for what they believe to be a sick institution, are prescribing the very thing that has failed to succeed in the past, namely more involvement in social action. For fifty years, the churches in America have been the pioneers in seeking to apply the Gospel to all areas of society. While it is obvious that this is our inescapable Christian duty, among some religious groups there has been such a concentration upon social action that the spiritual sources of all social action have been neglected. Some of the denominations which have made this error are the ones which are now in the most trouble. On the other hand, other denominations which have combined their social emphasis with great stress upon the proclamation of the Gospel, and with the work of missions and evangelism, have continued to grow and to exhibit remarkable vitality. These denominations which have stressed the major elements of our faith, while recognizing their responsibility in

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**Camper Exchange**

Each spring, the Youth Work Committee of the Board of Christian Education sets up a program of camper exchange for our denominational camping. The local camp chooses a delegate, and we suggest the camp to which he or she might go. This year the work was done by Althea Greene and Nancy Cruzan, a subcommittee of the Youth Work Committee. The schedule follows:

Miss Kathy Vierow from Camp Harmony (Central N. Y. Assoc.) to Lewis Camp;

Miss Julia Welch from Camp Joy (South-eastern Assoc.) to Camp Harley Sutton;

Miss Ruth Wheeler from Lewis Camp (Eastern Assoc.) to Camp Harmony;

Miss Lois Langworthy from Camp Wakonda (North Central Assoc.) to Rocky Mountain;

John Alexander from Rocky Mountain Camp (Mid-Continent Assoc.) to Camp Miles;

Duane Lawton from Camp Holston (Northern Assoc.) to North Central;

Miss Cindy Sanford from Camp Harley Sutton (Western Assoc.) to Northern;

Miss Donna Butler or Caroline Crawford from Camp Miles (Southwestern Assoc.) to Camp Joy.

**Camp Dates**

**Jersey Oaks** Junior Camp, July 6-10; Mideet, July 11-15; Senior, July 17-24.

**Camp Miles**, June 20-26; **Lewis Camp**, Rhode Island, July 17-31;

**Camp Harley Sutton**, Western New York, Junior, July 10-17; Senior, July 17-24; Primary, July 25, 26, 27; Family, July 8-10 or September 2-4.

**Camp Joy**, West Virginia, June 19-26; **Camp Harmony**, Northern New York, July 6-13. **Camp Wakonda**, Wisconsin, June 26-July 3.

**Rocky Mountain**, Family, July 1-3; Junior, July 4-10; Senior, July 10-17; Young Adult, July 22-24; Family, July 29-31.

**Pacific Pines**, Intermediate, June 19-26; Junior, June 26-July 3; Primary, July 3-6.

**Camp Holston**, Michigan, July 3-9. **Riverview**, Nebraska, Primary, June 20-24; Junior High, June 12-19.

**Pre-Con**, Youth at Pacific Pines; Young Adult at Redlands, Calif., August 10-15.

(This list is incomplete. We'll be happy to publish the rest as they are sent to us.)

Camp directors are: for Camp Harmony, Miss Joyce Sholtz; Camp Joy, the Rev. Leslie Welch; Lewis Camp, the Rev. Edgar F. Wheeler; Camp Wakonda (Senior), Mr. Barry Clapper; Rocky Mountain Camp, first Family, the Rev. Albert N. Rogers; Junior, same; Senior, Daryl White and Ralph Weber; Young Adult and second Family, the Rev. Elmo F. Randolph; Camp Holston, the Rev. Eugene N. Fatato; Camp Harley Sutton, Mrs. Nina T. Wilson, Family, the Rev. David S. Clarke; and Camp Miles, the Rev. Kenneth B. Van Horn.

The Rev. and Mrs. Albert N. Rogers have been added to the staff of Young Adult Pre-Con Retreat. He will direct the music, and she will serve as girl's counselor.

Camp Harmony will be held at Association Island, Henderson Harbor, N. Y.; Camp Joy at the 4-H Camp, Selbyville, W. Va.; and Camp Miles at Chemin-A-Haut State Park, Bastrop, La. All other camps will be held in camps owned by our churches or associations.

**A Sabbath in British Guiana**

A Children's Story by Ronald Davis of Salem College, who speaks from experience of the land that is now Guyana.

Did you know, boys and girls, that people in countries all over the world keep the Sabbath? Yes, in other countries people attend church, pray, read the Bible, and rest on the Sabbath. British Guiana is one of these countries where on a Sabbath day children, young people, and adults can be seen going to church. British Guiana is very small and is south of our country.

In British Guiana every Sabbath day is a summer day; it never snows. The sun is usually shining, flowers of many bright colors are blooming, and the trees are green with leaves.

Let us pretend that we are going to attend church and Sabbath School in Georgetown, the largest city of the country. The Seventh Day Baptist chapel here is under a white house. Since we are early we sit in the pews as the children and adults begin to arrive. Although the sun is brightly shining outside, a cool breeze blows through the chapel from the ocean several blocks away. If we listen, we are able to hear birds singing in the nearby trees. It may at first surprise us that none of the people are coming to church in cars. Some adults and young people come by bike, but everyone else walks. They cross a wooden bridge and enter the chapel under the house. The girls wear brightly colored dresses, and the boys usually wear gay shirts and well-pressed shorts. Their faces are not white like ours, but black or brown.

Before the children and adults go to their classes, they sing several hymns, read a few verses from the Bible, and pray. The children then divide into two classes: a class for primary children and a class for juniors. Children from both classes love to sing choruses. Some of the songs, such as "Jesus Loves Me" and "Joy, Joy, Joy," are familiar to us. After they have sung they may listen to a story, often told with the use of a flannelgraph board. On this Sabbath the story may be about The Good Samaritan or the boy Samuel. The children listen closely. They also like to pray, memorize verses, and color pictures like children in the United States. After church there is almost always a children's paper, which the boys and girls take home. In British Guiana the parents often read the papers too, especially if they couldn't come to church. The children happily return home with papers in their hands and the love of Jesus in their hearts. On the way they may sing the new song they learned in Sabbath School.

Aren't you glad, boys and girls, that children in other countries also go to church on the Sabbath day? Aren't you happy that God loves all the children in the world whether they be rich or poor, black or white?

**World Congress on Evangelism In Berlin Next Fall**

A world congress on evangelism is something that has never been called—up to the present time. Now preparations for such a congress are nearly complete. The speakers are engaged and the participants are already invited. Yes, attendance has to be by personal invitation since it is limited to about 1,200. They are coming from 92 countries, which guarantees that it will be world-wide, not dominated by one country. The attempt has been to gather together the most interested and the best qualified leaders, evangelists, missionary leaders, and denominational directors of evangelism. Baptists of various conventions and countries will take part in the studies and deliberations. As yet no Seventh Day Baptist from this country is scheduled to attend.

The evangelism congress is sponsored by **Christianity Today** as a tenth anniversary event. Carl F. H. Henry, editor of the magazine, author of many books and a much sought speaker, promoted the meeting and is chairman of the congress. Billy Graham is honorary chairman.

The meetings will be held in Berlin October 26 to November 4 at Kongresshalle.

"This will definitely be a world congress," said Congress Chairman Henry of **Christianity Today**. The congress will not seek to endorse "the American way of evangelism," but rather will explore every legitimate means for proclaiming the gospel in our generation, Henry said.

More than 200 people will participate in the ten-day program. In addition to 20 major addresses and papers, there will be more than 150 panel discussion papers and reports.

All of the addresses of the congress will be translated into four languages—English, German, French, and Spanish. Each session will have simultaneous translation into these four languages.

Dr. Henry said the congress has a sevenfold purpose: (1) to define and clarify biblical evangelism for our day, (2) to establish beyond any doubt its relevance

to the modern world, (3) to underline its urgency in the present situation, (4) to explore new forms of witness now in use throughout the world and new ways of reaching contemporary man, (5) to deal frankly with problems of resistance to the gospel, (6) to challenge the church to renew its own life through an intensified proclamation of the historic faith, and (7) to show the world in a fresh and dramatic way that God is in truth Lord of all, and that He saves men through His Son.

### When God Hides

(Continued from page 8)

sponsibility in order to learn to manage himself wisely. So God has given us freedom to choose the right or the wrong way to live. He wants our obedience as free, responsible human beings not as mere pawns. It was a tremendous risk that God took with His children and He has suffered terrible agony—once it cost Him the life of His Son. Try to imagine His agony today as He watches those who claim to worship Him, hating, oppressing and killing others who differ from them in race, nationality, or opinions. But God rejoices when men lift their eyes and see through the clouds of selfishness and hatred a vision of His glory and goodness.

God does reveal Himself to all who sincerely say, as did Job, "Oh, that I knew where I might find him." He reveals Himself through events and life experiences, through His prophets in each generation, and most of all through Jesus Christ who shows us God's perfect righteousness, His love and forgiveness, His deep concern that all men shall love and obey Him. Wherever we may go on land or sea or in outer space we can say with more confidence than Jacob had at Bethel, "Surely God is in this place." And we not wait to find God more or less by accident as did Jacob. Jesus has shown us how to prepare our hearts and minds so that God can reveal Himself to us. He describes the kind of people who are blessed by God—the humble, the sympathetic, those who hunger for

righteousness, the merciful, the peacemakers. And "Blessed are the pure in heart, for they shall see God." We can see and know far more about God than did Jacob if we are pure in heart.

The parable of the Pharisee and the tax collector has a lesson we modern Christians must not miss. The Pharisee was very religious, or thought he was. He carefully observed the forms of religion. He tithed his income, which is more than many Christians do today. But he failed miserably to live up to the beatitudes. He lacked humility and concern for others. He didn't pray for mercy and forgiveness and he showed no hunger for righteousness, for he thought he had it. Certainly his heart was not pure, for it was full of conceit and arrogance. He caught no glimpse of God and his prayer went unheard and unanswered by God. As Jesus described it, he "prayed thus with himself." We all need to pray earnestly and humbly the prayer of the tax collector, "God, be merciful to me, a sinner!" And we need to dedicate ourselves to service in the spirit of the beatitudes.

There are times for all of us when trouble and confusion blind us and God seems far away and out of sight. We feel the loneliness of Job as he cried out, "Oh, that I knew where I might find him." Even two of Jesus' disciples who had seen and known Him were so confused by grief and disappointment after the crucifixion that they failed to recognize Him on the road to Emmaus. But though clouds of doubt and uncertainty may sometimes surround us we can always depend on Jesus' promise, "For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened" (Matt. 7: 8). And if we truly love God with all our heart and mind and soul and strength, we can be sure of the divine Presence. "Lo, I am with you always."

Saturday is the most dangerous day to drive, according to a Travelers Insurance Companies report. Nearly 22 per cent of all fatal traffic accidents occurred on that day in 1965.

### Milton, Wis., Church Dedicates Memorial Gifts

A variety of memorial gifts not previously dedicated were cited at a special program of dedication at 4 p.m., May 21, in the Milton Seventh Day Baptist Church. Heard on the program were the 37 Schulmerich hand bells presented recently in memory of Professor J. Fred Whitford as they were played by a choir conducted by Mrs. Elmo Fitz Randolph. Mrs. Edward Rood played a solo on the piano given in the name of Mmes. Mabel Sayre, D. P. McWilliam, Grace Oakley, Ella Lanphere, Ruby Todd, Leo Whitford, Mae Lippincott, Gertrude Sanford, Alice Burdick, Edith Drake, and Lettie Babcock.

Other musical selections were sung by the junior choir of the church conducted by Mrs. J. Paul Green, a double mixed quintet of high school and college students, and a trio composed of Deborah Randolph, Alice Rood, and Ann Williams. Miss Elizabeth Daland played an organ prelude.

Elmo Fitz Randolph, pastor, made the dedicatory statement. A list of the items being dedicated was read by Mrs. H. L. Burdick, church clerk.

On display following the service was the Book of Remembrances given in memory of Mr. and Mrs. Frank S. Fox and Mr. and Mrs. Burton C. Severance and inscribed by Mrs. Ralph Coon. Guests were invited to visit the upper room youth chapel, which is equipped with organ and youth hymnals given in memory of George and Phoebe Ellis. They also visited the church library, whose equipment memorialized Mrs. Edna Thomas.

Other gifts dedicated included brass altar vases in memory of Mrs. Thomas; brass offering plates, library lamp and books in memory of Mrs. Irene Post Hulett; library books in memory of Elam Coon; library wall clock in memory of Mrs. Lena Ferguson; tape recorders in memory of Mrs. Emma Shaw and A. R. Hurley; a painting of the old church building by Nellie Daland given in memory of Bessie Fiebigger; choir music in memory of Charles Michel and Mrs.

Berta Coon; as yet undesignated gifts of money in memory of Ross Coon, Ellen Hill, Sylvia Lanphere, Martha Ander, son, Dr. and Mrs. George E. Crosley, and Rachel Davis.

—Mrs. H. Laurence Burdick.

### Ferment in the Church

(Continued from page 11)

social areas as well, are not the ones that are now seized by fear and anxiety. This is not to say that we should gear our program to numerical success. Social action must be practiced because it is right, and practiced in a proper relationship to the basic theological convictions out of which our Christian concern grows.

Time and circumstances change, but the church has a changeless Christ, a changeless message, and a changeless mission. There seem to be cycles in history when men become proud and arrogant, profane and vulgar; ignoring or despising the very institutions which make civilization partially civilized; and we seem to be passing through one of those periods now. In such a time the church must not be sensitive to criticism, for all institutions made up of human beings are imperfect and never above criticism; but the church must be able to distinguish between valid constructive criticism and that which is little more than an expression of fear and frustration. The church has never been stronger than in the periods of its persecution, and never weaker than in the periods of its popularity. A generation which now seems preoccupied with its new-found toys of scientific discovery and technical advance, will soon realize that "Man doth not live by bread alone"; and that neither does he live by diverting and amusing activities. when the present preoccupations have run their course, the church to which men will turn in spiritual hunger will be the one that can offer an authentic proclamation of God's word for man in an atmosphere of serious worship and unselfish service.

Note: The sermon reviewed above was submitted by Senator Jennings Randolph.



# The Sabbath Recorder

## NEWS FROM THE CHURCHES

MILTON, WIS.—More than 500 friends attended the farewell reception honoring the Rev. and Mrs. Elmo Fitz Randolph and family Sunday in the parlors of the Milton Seventh Day Baptist Church. (They leave soon for the pastorate of the Boulder, Colo., church).

Pouring, at a tea table decorated with carnations, glads and Garza mums, were Mmes. H. Laurence Burdick, Wm. Heinig, D. N. Inglis, A. R. Hurley, Arthur Drake, Doris Rood, and J. Paul Green. Mrs. Kenneth Smith was in charge of the punch bowl assisted by Linda Loofboro, Carol Allen, Ann Crouch, and Mary Ellen Smithley. Miss Marjorie Burdick and Miss Mabel West presided at the guest book, a gift of the Woman's Board.

A brief program at three was introduced by Dean Kenneth Smith of Milton College. The Handbell Choir presented Fink's arrangement of "Jacob's Ladder" and "Largo" by Handel. Members of the choir are Carol Allen, Mrs. Robert Johnson, Mary Ellen Smithley, Mrs. Kenneth Smith, Mrs. Wayland Arnold, Mrs. Leroy Hoff, Kenneth Babcock, Truman Lippincott and Stanley Fox. The choir is directed by Mrs. Randolph.

The Rev. Wilson Emigholz, speaking for the Milton-Milton Junction Ministers Council paid tribute to Mr. Randolph's organization, leadership, and inspiration in that body. Dr. H. Laurence Burdick, secretary of the Board of Trustees of Milton College, read a resolution adopted unanimously April 28 commending Mr. Randolph for his many years of valuable service on the board.

Debbie Randolph, Alice Rood, and Ann Williams accompanied by Mrs. Doris Rood sang "Now Let Every Tongue Adore Him" by Bach and "The Lord's Prayer" by Mallotte.

Acting church president Kenneth Ochs read a certificate of appreciation mounted in leather which he presented to Pastor and Mrs. Randolph along with other gifts from the congregation that included a card table and chairs, an AM-FM radio, a silver service and a purse.

The date also marked Mrs. Randolph's birthday. In honor of this occasion the Woman's Circle of the church presented her with a corsage of yellow roses.

Arrangements for the reception were made by the social committee of the church.

—Mrs. Paul Abelmann, special correspondent.

## Accessions

ALBION, WIS.

By Baptism:

Jeffrey Hess  
Dale Saunders  
Keith Saunders  
Wayne Baum  
Robert Appel  
Ida Gay Vaught  
Lou Ann Nicoll  
Vera Nicoll  
Sherry Nicoll

LITTLE ROCK, ARK.

By Letter:

Arlouene Van Horn  
Doris Van Horn  
Kenneth Van Horn

By Testimony:

Mrs. Ben Widener

By Baptism:

Austen Brunner  
Mrs. Austen Brunner

## Births

Appel.—A son, James Wesley, Jr., to Mr. and Mrs. James W. Appel of Janesville, Wis., on May 17, 1966.

Williams.—A son, Michael Dean to Dean and Frances Pierce Williams of North Loup, May 5, 1966, at Ord, Neb.

## Obituaries

WALTERS.—George LaCledé, son of George F. and Frankie Potter Walters, was born May 16, 1877, in the town of Albion, Wis., and died at Phoenix, Ariz., May 18, 1966.

Almost his entire life was spent on the farm where he was born. On Oct. 19, 1898, he married Ella Frink at Milton Junction. She died Jan. 31, 1949.

He was baptized and joined the Albion Seventh Day Baptist Church May 7, 1892, thus having the longest continuing membership in the church at the time of his death. He had served as a trustee and in other official capacities. He was also active in community educational and business affairs.

Surviving are: one son, LaCledé, of Phoenix, with whom he had lived in the past eight winters; three grandchildren, Mrs. Betty Daily of Phoenix, George E. of Indian River City, Fla., and Mrs. Adele Schock of Edgerton; six grandchildren, and a daughter-in-law, Mrs. Eleanor Walters of Edgerton.

Memorial services were held at the Albion church with burial in the Evergreen Cemetery. His pastor, the Rev. Albert A. Appel, officiated.

—A. A. A.



## CONFERENCE AT REDLANDS

Well shaded, air-conditioned buildings on the beautiful campus of Redlands University await the gathering of Seventh Day Baptists for the annual General Conference to be held there August 15-20. There is room enough for all and working space for the many committees to which the delegates are assigned. See you at Redlands!