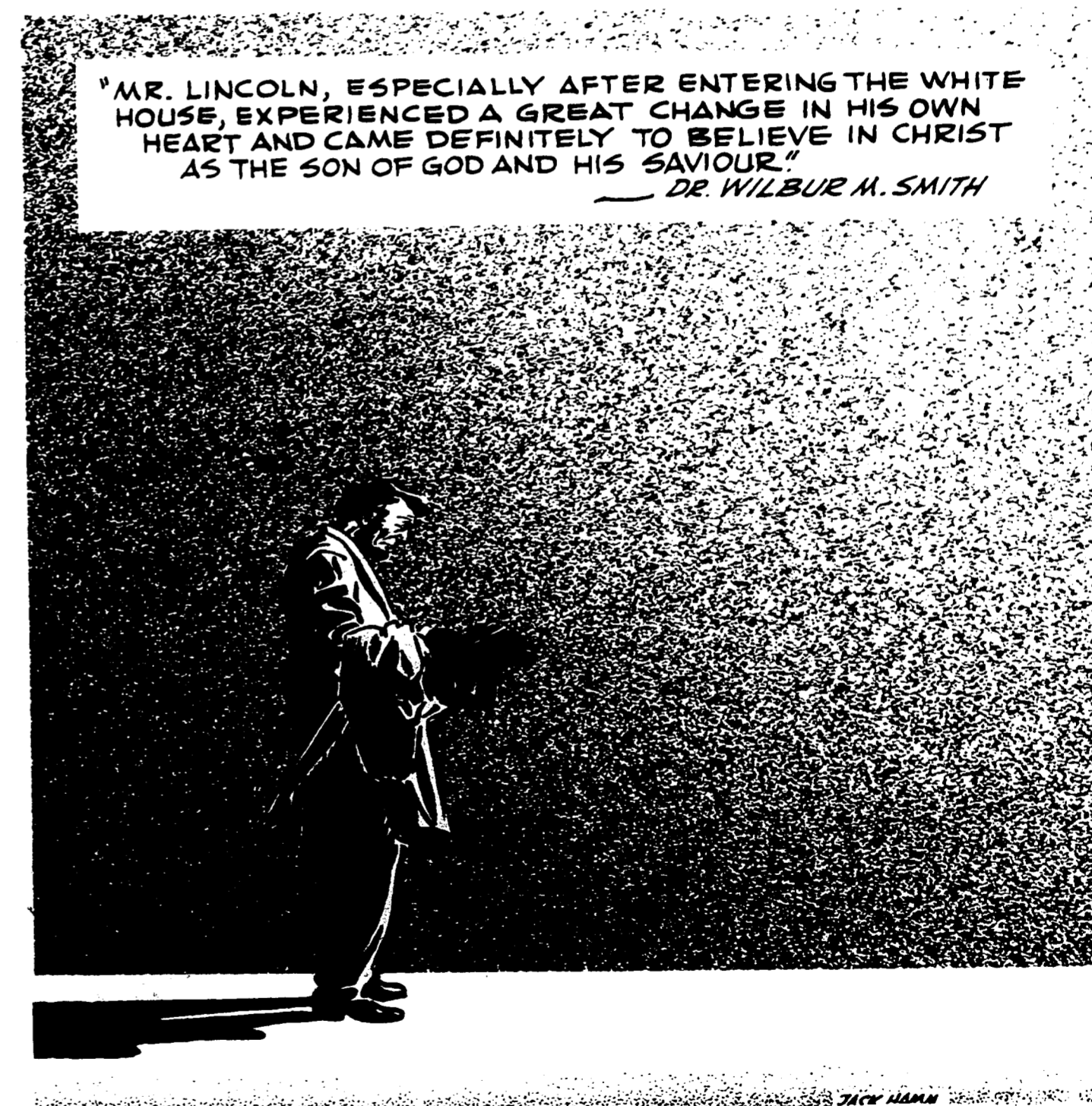


The Sabbath Recorder

IN REVERENT RETROSPECT



Dodge Center, Minn. The theme of the combined meetings was "Chosen in Christ." I'm sure the entire church received a real spiritual uplift from our missionaries.

Because the people of Dodge Center were with us, we decided it an opportune time to have an "open house" for Pastor and Mrs. Van Horn on Sunday afternoon, October 10. Many from the local community also attended to wish the Van Horns Godspeed and much happiness in their church home in Little Rock. We have accomplished much in the six years of their pastorate here.

Our church participated in two fairs, through the distribution of tracts and personal counseling — Northern Wisconsin District Fair in Chippewa Falls, and a small community fair in Bloomer, both affording a wonderful means of telling the Seventh Day Baptist story.

Three of our young people attended a Retreat at Camp Wakonda on the weekend of November 5 and had a very rich experience.

Since Pastor Van Horn announced his resignation in June, we have been very busy extending calls, and as of this writing, we are anxiously waiting for a definite answer. In the meantime, we have secured the able help of Don Gray from Milton, and Wallace Greene from Dodge Center for three Sabbaths a month, and our own people the other one or two. The youth did a very fine job being in charge on Christmas Sabbath. We are planning to participate in our "5th Sabbath Mission Emphasis" promotion also.

We ask your prayers for the ministry of the church during the interim without a regular pastor.

Our annual church business meeting was held January 9, preceded by a fellowship dinner. Officers elected for the year are: Rodney North, president; Warren North, vice-president; Mrs. Arden Pederson, clerk; trustee for 3 years, Mrs. Douglas North; pianist, Mrs. Rodney North; church chorister, Miss Connie Pederson; correspondent and publicity, Mrs. Loyal Pederson; member to the Advisory Board, Mrs. Esther Clausen. — Correspondent.

SHILOH, N. J.—Again this year our church held pre-Christmas services. Four Sabbaths before Christmas the "gospel candle" was lighted. The next three weeks followed with the lighting of the candles of "faith" by an older member, of "hope" by a child, of "love" by a young married couple. Sabbath afternoon before Christmas the community was invited to be lighting of the unnamed candle. These services are very impressive for any who attend.

Christmas morning the choir sang Handel's "Messiah." Those who attended certainly felt the spirit of Christmas.

A film was shown on New Year's eve. On New Year's day the Marlboro and Shiloh churches joined for communion.

The 229th annual church business meeting was held on Sunday, Jan. 9, 1966. A covered dish dinner arranged by the ladies preceded the meeting. All committee reports had been mimeographed before the meeting. The spirit of the meeting was good, and there was plenty of time to discuss important details.

We now look forward to our preaching mission with Albyn Mackintosh.

— Correspondent.

Obituaries

Crandall.—Ellen Euphemia Greene, daughter of Maxson A. and Mary Capon Greene, was born near Andover, N. Y., May 30, 1887, and died at Gowanda State Hospital, Helmuth, N. Y., Jan. 13, 1966, after a long illness.

She was united in marriage with Clarke Milford Crandall of Independence, N. Y., July 23, 1909. Mr. Crandall died in 1963.

Mrs. Crandall had been a long-time member of the Independence Seventh Day Baptist Church. As long as health permitted she was active in church and community affairs, and was especially concerned for the welfare of older people.

She is survived by a daughter, Maxine (Mrs. Arnold Remaly) of Greenfield, Mass.; two sons, Edward Crandall of Alfred, N. Y., and Wayne Crandall of Arkport, N. Y.; nine grandchildren and one great-grandchild.

Funeral services were held at the Independence church, with the Rev. Philip Hollembeak, pastor of the Independence church, and Rev. Hurlley S. Warren, associate pastor of the Alfred church, officiating. Burial was in Alfred Rural Cemetery. — H. S. W.

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

Contributing Editors:

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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Brotherhood Week

The circle of time has brought us around again to a week that we have chosen to set aside as Brotherhood Week, a time chosen for such an emphasis because it culminates on the anniversary of the birth of Abraham Lincoln who did so much to preserve our nation and to set it on the path of Christian race relations.

It is evident that the American people have needed a Brotherhood Week because the progress in this area has been painfully slow. The ideals of a great President so well expressed by word and deed more than 100 years ago did not grip many of his contemporaries or of his descendants in public office. It was his determination to stand for the right as he saw the right even if it meant that he must stand pretty much alone. He did not climb to the top by a political ladder nor did he ride the crest of popular causes during the time he strode the lonely halls of the White House during sleepless nights and worried days. We cannot help but think that if the assassin's hand had been stayed, Lincoln, by the force of his character, could have brought his nation through the reconstruction period far more nobly than it was done by those who had that responsibility without his leadership.

At this time of year we apply the term brotherhood more specifically to the Negro race than to others because we have been less than brothers to the descendants of those who were once bought and sold on the auction block like horses and cattle. The Christian conscience awakened to the realization that many injustices have been permitted to continue now tries to make amends. It would have been less painful as far as our pride is concerned if more of us had experienced this awakening of conscience without the loud cries and demonstrations of the vocal representatives of the race that has been wronged. It would also have been sweeter in our mouths if the wrongs could have been righted with less force, less help from those who have not earned our respect, and with more evidence of Christian love.

Nor can we speak as if all the problems are in the past. Who knows what

lies ahead? It so frequently happens that fighting men establish patterns of behavior and when one righteous cause has been carried past the crest of victory they take up the battle somewhere else in an area where there is doubt about the righteousness of the cause. It appears that such is the cause in the three-phase battle outlined for Chicago by civil rights leaders who freely admit that the mayor has done all within his power (which is much) to improve the situation. At the same time they talk of mass pressure on the mayor.

We have whipped ourselves like Mexican flagellants over the riots last summer in the Watts district of Los Angeles. We have forced ourselves like communists to confess some faults that were hardly our own. In avoiding the charges of hypocrisy for failing to act we have perhaps made ourselves guilty of some other sins and by civil disobedience have undermined some of the foundations of law and order in hasty actions. What will the objective writers of history in future generations say of some of our short-sighted, direct-action tactics? We claim that they are the proper work of the church in this and other areas of what our high-riding President calls the Great Society and what others speak of as the church in the secular society.

Christians must come back to a more adequate consideration of what brotherhood means. We are brothers in the stricter sense of those who have been born into the family of God through faith in Christ. In the broader sense, that limited number who are conscious of their having been redeemed must do all in their power to act as brothers to those who are not yet Christians. Brotherhood is not national; it is Christian. It is our love reaching out and embracing all regardless of race, color or creed. Our concept of brotherhood needs to be more elevated than a name lightly appropriated by certain labor unions. We must hope for the soon coming of the day when those who are our brothers in the faith, of whatever race, will fully recognize their equal responsibility to act in a brotherly way

toward all and not devote their time to demanding from others what they are not willing to earn for themselves when opportunity is equal. Brotherhood is where brothers clasp hands in a family relationship and go to work in the field together.

A young school teacher writes to encourage youth to undertake the difficult

And Why Can't You?

A Guest Editorial

By Ruth Ellis, Berlin, N. Y.

"I can't possibly direct that Bible School. What do I know about directing a Bible School, anyway? I never did anything before but teach in one. And who ever heard of living in one state and directing a Bible School half-way across the country — arriving on the scene just several days before the school was to begin?" That was me speaking. I said I couldn't. But God said I could, and I did.

"I can't witness audibly to people. Why, at one time I was so shy that I wouldn't speak to anyone unless they initiated the conversation and kept it moving. Words just do not come for me to speak to others of Christ." I said I couldn't. But God said I could, and I did.

"I can't edit this paper. Why, the last time I ever edited anything was in high school. There must be plenty of other people more qualified than I." I said I couldn't. But God said I could, and I did.

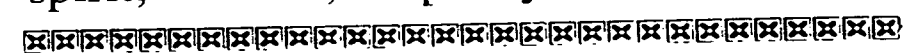
So many times we feel that we are not qualified or capable of a certain task. This is especially true in church work where most jobs are unpaid. Being a volunteer job, most of us do not take the time and money to receive proper training for the tasks we are expected to perform.

I expect that Paul did not have proper training, either, for his job as preacher, evangelist, and church leader. Yet he says in Colossians 4: 13, "I can do all



MEMORY TEXT

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4: 12.



things through Christ which strengtheneth me." While I am not advocating the abolishment of religious education courses, I am saying that lack of training should never be used as an excuse for failure to work in God's Kingdom. If God wants you to perform a certain task, He will see that you are given the knowledge and capability for that task. No, I am not saying that things will always be easy or that you will never make mistakes. But those who say "yes" to God's call are the ones to find joy in serving Him. And they are the ones through whom God will perform His greatest works.

God is calling each of His followers to labor for Him — perhaps in full-time service or perhaps in conjunction with his present occupation. Will you say, "I can't. I don't know how"? Or will you answer with the boy Samuel, "Speak, for thy servant heareth." (I Sam. 3: 10b).

Special Issue Next Week

Readers are reminded that the next **Recorder** will be filled with articles of general interest on the theme "Compassion — Complacency." This two-color special issue will be undated so that extra copies of it can be used for months to come in evangelistic outreach. Regular departments, news, and vital statistics will be held over until the February 21 regular issue. A limited number of extra copies of the special (beyond the advance orders) will be available for those who did not get their personal or church orders recorded. The price is 15¢ each, ten for \$1.00, or \$8.50 per hundred.

"Let us have faith that right makes might; and in that faith let us to the end, dare to do our duty as we understand it."—Abraham Lincoln.

Youth

By Samuel Ullman

Youth is not a time of life—it is a state of mind.

It is not a matter of red cheeks, red lips and supple knees.

It is a temper of the will;

a quality of the imagination;

a vigor of the emotions;

It is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity,

of the appetite for adventure over a life of ease.

This often exists in a man of of 50, more than a boy of 20.

Nobody grows old by merely living a number of years;

people grow old by deserting their ideals.

Years may wrinkle the skin,

but to give up enthusiasm wrinkles the soul.

Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether 70 or 16,

there is in every being's heart a love of wonder; the sweet amazement at the stars and starlike things and thoughts;

the undaunted challenge of events,

the unfailling, childlike appetite for what comes next,

and the joy of the game of life.

You are as young as your faith, as old as your doubt,

as young as your self-confidence, as old as your fear;

as young as your hope, as old as your despair.

In the central place of your heart there is a wireless station.

So long as it receives messages of beauty, hope, cheer, grandeur, courage and power from the earth.

from men and from the infinite — so long are you young.

When the wires are all down and the central places of your heart are covered with the snows of pessimism and the ice of cynicism,

then you are grown old, indeed!

—from "Dateline."



General Secretary's Column

Yearbook Study

Every Seventh Day Baptist home should have a copy of the annual **Yearbook** in its library.

A few copies, by pre-arrangement, have been mailed to each church, but this is an invaluable volume which each individual or family should have. Granted, each church has been asked to conduct a series of studies pertaining to our denominational witness using the **Yearbook** as a textbook, but each person will profit by having his personal copy.

This is an invaluable volume containing facts and figures, sharing information and inspiration, and reflecting accomplishments and aspirations. This single volume includes information about our spiritual leaders, the churches, boards and agencies, the Associations, and General Conference. It tells of our missionary involvement both at home and abroad.

The 1965 **Yearbook**, containing some 290 pages, tells of numerous ways in which Seventh Day Baptists as individuals and groups are aggressively and sincerely seeking to work and to witness in the name of Christ, to serve and to share to the glory of God and to give of their money and dedicated service to the mutual benefit of others about them and their posterity.

A personal copy of the 1965 Yearbook can be secured by simply writing to the General Conference Office, 510 Watchung Avenue, Plainfield, New Jersey 07061. (The price is \$2.00.)

"The essence of religion is to choose God. But the essence of Christianity is to be chosen by God...."

—Bishop Stephen F. Bayne (Prot. Episcopal).

Lawton and Van Horn Start Goodwill Mission Trip To Mexico

The denominational Planning Committee at its early fall meeting in Plainfield considered an invitation to send a representative to a church dedication service in Mexico. Time and other considerations made this impracticable, but it was decided to plan toward a visit later on by our director of evangelism, Leon Lawton, and our Conference president, Marion Van Horn. Late January and early February seemed to fit the schedule best.

That visit is now in progress and the story of the experiences of our representatives visiting churches of like faith south of the border will be awaited with keen interest. Mr. Lawton left Battle Creek January 26 to join Mr. Van Horn at Texarkana on Sunday, January 30. They proceeded in the little Missionary Board Volkswagen to the border, presumably at Brownsville, Texas.

There are two groups of churches to be visited as time and circumstances permit, about 35 in all. The larger group, under the leadership of the Rev. Elias Camacho Sanchez is located in the general area of Tampico on the Gulf side of Mexico. There are also churches as far inland as Mexico City. Their registered name is translated as Seventh Day Church of Christ, but they consider themselves to be one with us in beliefs. The smaller group of churches, under the leadership of the Rev. Homer Martinez Gonzalez, who joined the Paint Rock, Alabama, church while studying in Nashville (he and his wife are U.S. citizens) is located mostly in the interior of Mexico near the city of Torreon. These church groups bear the Seventh Day Baptist name. The two leaders met briefly in the Nashville, Tenn., area last spring.

Our representatives, traveling at Conference, Missionary Board and Women's Board expense, were looking forward to a rich experience with the Mexican believers. Neither of our leaders speaks Spanish — or did not when they started the two-week trip.

Compassion for the Blind

There is scarcely a human affliction that evokes so much compassion as physical blindness. This was true in the life of our Lord, who set the great example for us. There was a great deal of blindness in Judea and Galilee. The blind were perhaps more noticeable than now, because they had no recourse but to beg on the streets. They had no special reading and trade schools. There was as yet no Braille printing or talking books. In addition to the stigma of sin which so many attached to blindness there was the frustration of numbers — too many to help and too little to help them with even when there was some inclination to do so. Jesus had compassion where others had little. He was willing to stop, take time, and to use the miraculous healing power that was His.

In Oriental lands today human afflictions that are relatively scarce in our country are still rampant. While we talk about our war on poverty and advertise highly our fight against polio, birth defects, and other crippling or unconquered diseases multitudes, great multitudes of people in the Far East or Middle East experience what we talk about but seldom see. Take, for instance, blindness in Korea. We have ready access to Korea and can know at least the problems of the people below the 38th parallel. Men like Bob Pierce bring out an orphan choir and let us catch a glimpse of just a few blind children. There are thousands more blind folks whose plight is great and for whom more is being done now than in the past.

A personal letter from David Beattie (now temporarily back from his mission work in Korea) enclosed the accompanying picture with the following interesting paragraph:

"I am enclosing picture of the colony of blind folks (Sabbathkeepers) who live near the front line (38th parallel), South Korea. A wonderful dear and worthy people, whom we have succored from time to time with food, funds, clothing, etc. One of our boys, Timothy Kim, who will be graduating from college expects



A Sabbathkeeping Colony of Blind

to co-operate with them and help them in every way that he can. The leader of his group is very industrious, tho blind. He teaches the others the Braille system of reading and writing."

One's compassion is stirred by the differences in the faces of these people. Some show evidence of being long in darkness; some glow with new-found spiritual sight; some speak of making the best of life as it is; all apparently are completely blind and keep their eyelids closed. At least one young person has the help of a dog. A number now have portions of the Scripture or other reading material. The fact that they are reported to be a Sabbathkeeping colony of the blind should stir in us a little extra measure of compassion and prompt us to do more to meet pressing human needs in the areas that we can take as our responsibility.

Religious Affiliation of Americans

from 1966 Yearbook of American Churches	
Buddhists	109,965
Old Catholics, Polish National Catholics, and Armenian Church of America, Diocese	490,672
Eastern Orthodox	3,166,715
Jews	5,600,000
Roman Catholics	45,640,619
Protestants	68,299,478
Total membership.....	123,307,449

Questions on Vietnam Two Points of View

Mr. Paul C. Allen, editor of **Crusader**, American Baptist News magazine, has secured the consent of the Rev. Dr. Edwin H. Dahlberg to answer five questions relating to the Vietnam conflict. Dr. Dahlberg's answers will appear in the February issue of **Crusader**.

The questions, posed by the editor of **Crusader** are:

1. How would you propose to deal with "wars of liberation" as they are launched by communists around the world?

2. What multination or multilateral force (other than the U.S. and allies now serving with it) could realistically be expected to come into Vietnam if the U.S. should either withdraw or be immobilized? Without such a force, is not the cause of self-determination hopelessly lost?

3. If an effective counter-deterrent of some sort is not maintained in Southeast Asia, will not Thailand, Malaysia, surely Burma, and probably India go down the communist drain by force, intimidation, or insurgency? Are you willing to gamble on a deterrent not now in sight (other than U.S. force) to prevent this? Then what about the Philippines? If the U.S. should stand firm somewhere, where is that "somewhere"?

4. What assurance do we have that if we stop the bombing, the communists will not use this hiatus to regroup, re-supply, re-enforce, and generally strengthen their position.

5. While the right to protest is inviolable in the democratic system, do the demonstrators who march on Washington (and do other similar things) ever consider the wisdom of it? Is it not true that in thus encouraging the enemy they may be increasing his will to resist, thus raising the toll of both Americans and Vietnamese lost in battle — the exact opposite of what they are trying to achieve. If they do consider these things, how do they reconcile them?

The Rev. Dr. Edwin T. Dahlberg, of Chester, Pa., former president of

the National Council of Churches and the American Baptist Convention, spoke at the foot of the Washington Monument at the time of the March on Washington for Peace in Vietnam, and recently traveled to Vietnam as a member of an interfaith fact-finding mission sponsored by the Fellowship of Reconciliation.

In Washington, D. C., Dr. Dahlberg said on November 27 that "it is time for both sides to submit the issues to the United Nations, and to the signatories to the Geneva Agreement, in order that a gradually phased-out military withdrawal can be defined, and adequate international supervision and policy controls be organized." He said that the nation's leaders should "be more concerned over saving the soul of America than saving our face."

Mr. Allen, editor of **Crusader** since 1958, served twice in the U. S. Navy on active duty, from 1943 to 1945, in the South Pacific and during the Korean conflict in Japan and Korea. He is at present a Naval Reserve public information officer with the rank of commander and often lectures on the subject of "Communism." He was a member of the Defense Strategy Seminar at the National War College in Washington, D. C., in the summer of 1961.

In the October issue of **Crusader**, Mr. Allen's editorial stated that "the war in Vietnam — our war — is different . . . the U. S., the UN and all others concerned with peace in the world are opening Pandora's box to a host of conflicts unless we demonstrate that such victories (wars of national liberation) can and will be denied to communism."

Very recently an inter-faith committee containing many prominent names was set up to influence administration decisions on the Vietnam conflict. It is called the National Emergency Committee of Clergy Concerned About Vietnam or, in short, Clergy Concerned. One of the prime movers of this committee is Dr. Dahlberg. His position is indicated by the action he recommended, as reported below by ABNS.

Dr. Dahlberg urged American Baptist pastors to convey in their own words the substance of the following telegram

which the committee sent to President Johnson, Pope Paul, and UN General Secretary U Thant, on January 10:

"We are appalled by the war in Vietnam, and the extension of the bombing to neighboring countries. We respectfully urge that:

1. The cessation of the bombing of North Vietnam be continued.
2. There be vigorous resistance against the pressures for an escalation of the war.
3. We heartily commend your efforts to bring about a negotiated settlement, and urge that the National Liberation Front be included in the negotiations.
4. That the needs of humanity be given budgetary priority over military spending.

How Baptists Worship in Yugoslavia

By Theo Sommerkamp

It is an understatement to say that church life in Yugoslavia is not the same as in America. Theo Sommerkamp, who was formerly with Baptist Press, a news service often quoted in these pages, is now rendering a similar service for Europe from Switzerland. When he visited a Slovak Baptist church he wrote the following story, which may broaden our knowledge and compassion.

The bell of a nearby Lutheran church tolls to signal the worship hour, and the Baptist congregation assembles in a masonry building with a weatherbeaten look.

Down brick sidewalks and up streets with deep mud ruts, the Slovak-speaking Baptists come to worship. Some ride bicycles. Mothers push their toddlers along in wooden strollers or perambulators. Only one automobile drives up. In it are visitors from the cities and from abroad. Just a few Baptists in Yugoslavia are fortunate enough to own an automobile. Only the two main streets are paved, and these are part of the national highway system. All other streets are deep mud ruts, down which horse-drawn carts struggle. Automobiles dare not attempt passage.

This is the scene in Petrovac, Yugoslavia — a large, village-like town, mainly

of farm people. It is in the fertile Danube River Valley about 65 miles northwest of Belgrade. Here is located the largest Baptist church in the entire country of Yugoslavia, with more than 200 members. The second and third largest Baptist churches are in major cities, Zagreb and Novi Sad. As a Communist country, Yugoslavia, with more than 200 members, however, is mainly Lutheran in religious affiliation. Outside the Baptist church, a sign identifies the building. The churches are permitted to have identifying signs painted or mounted on the wall. Signs do not, however, extend out over the sidewalks. About 200 attend the worship service. The Petrovac church has pews enough to accommodate the entire membership. Attendance does not always reach 200 but often goes beyond this number. The style of church government and worship in Petrovac is unique.

The Slovak church has no pastor. It has one deacon — a young man of 38 who baptizes converts, and administers the Lord's Supper. He may even conduct church weddings, although only the state ceremony is legally valid. Decisions by new converts are recommended to the church by a governing board of eight or ten much older men.

The Sunday service is started with a vacant pulpit. One of the leaders calls out a number in the Slovak song book, which contains words but no music. A young man steps to the wooden pump organ and plays. The first song is "Bratska Laska," meaning "Brotherly Love." It is a hymn used chiefly to welcome the guests — a pastor, a layman, and two Americans, one they have known since 1938 — John Allen Moore of the Baptist seminary in Ruschlikon, Switzerland. The other is Theo Sommerkamp, new representative of the European Baptist Press making his first visit to Yugoslavia. After the special song expressing their feeling of Christian brotherhood toward their visitors, the Slovaks launched into song, this one a favorite throughout Europe, though little known in English-language hymnody, "God Is with Us."

(continued on page 13)

MISSIONS — Sec. Everett T. Harris

Dedicated Service Worker Begins Month in Jamaica

By Duane L. Davis

A run-down of my first 7 days away from North Loup, Neb., might be in order, with a few comments thrown in. I had a good trip to Miami on Wednesday (Jan. 5), was met by my aunt Genevieve Stone, her daughter, and two little girls at Miami Airport for a 12-hour visit, 9 p.m. to 9 a.m. We had a full, pleasant night, then got back in time for a lovely flight, just one hour by jet to Montego Bay, a few minutes there, and about 10 minutes to arrive at Kingston. Pastor Joe Samuels and Headmaster Courtland V. Davis were there to greet me, and after going through the usual Immigration and Customs, they took me back to Kingston in the little Cortina which Mr. Davis drives.

Arriving at 29 Charles St., we were greeted by Mrs. Davis, Mrs. Samuels, and other teachers at Crandall High School, and Pastor Samuels outlined the plans for my month's visit here. Everything is very beautiful in tropical Jamaica, and the blazing flowers and luxuriant growth are especially noticeable to one who left the frozen North so recently. Thursday evening I had a very pleasant evening with Mr. and Mrs. Courtland Davis, reviewing old friendships and their arduous responsibilities here.

It seems that most of the plans outlined a few short weeks ago did not quite materialize, so what I am expected to do is a little different from when I wrote you last. I was scheduled for the first weekend in the Parish of St. Thomas, on the eastern, or rainy end, of the island. Pastor Japhet Anderson met me at Charles St. on Friday morning where he took me to his recently rented home at Seaforth (6 miles from the south shore), where he now resides with his family. We drove the nearly 40 miles in a couple of hours, and were given refreshment by Pastor Anderson's kind and thoughtful wife.

The Andersons have a lovely Jamaican home and yard, and did everything pos-

sible to make my three days with them happy and comfortable. I really enjoyed Sister Anderson's delicious cooking of Jamaican foods I had missed for five years. We went to Font Hill for the Sabbath eve service, about five miles from Pastor Anderson's home, up in the mountains, and found a nice church building, built of concrete blocks, plastered inside and out, tiled floor, glass windows, well painted inside. Part of the pews were constructed; others were still plank benches.

We had Sabbath eve Prayer Meeting at 6:30 and continued right into the Evangelistic Service. Pastor Anderson is conducting a month of evangelistic meetings in Font Hill through January. He gave a fine illustrated lecture on the Sabbath, with the aid of the Conference's rather old filmstrip projector on a kerosene Coleman lantern, and a filmstrip, "The Search for the Missing Text." Then I preached on "Christ Calls to Higher Levels" and brought the love and greetings of the American Seventh Day Baptist churches and board to this lovely group of people.

I cannot be that detailed in the rest of this letter. Sabbath day we had a full day as the Anderson family took me to visit the Thornton church for Sabbath School and church in the morning, and to Bath for an afternoon gathering with the church brethren there. We were thankful it did not rain, so we were able to drive all the way up the mountain trail. Usually Pastor Anderson parks and climbs another trail 1½ miles long.

I preached for church, and about five folks gave welcome speeches. We visited the location owned by our church, about 200 yards from where they now worship in a public meeting building. They have finally cleared their right to ownership, have a concrete foundation and two rows of cement blocks up. It is 20x30 ft. All the blocks are there and paid for, so it should be a building soon.

We had a good Jamaican dinner of cold food prepared before the Sabbath at a sister's home, then eased the car down the mountain, and visited the

historic Seventh Day Baptist church at Bath. I had a nice visit with about 20 who came back for this special Sabbath afternoon meeting. I made a couple of calls with Pastor Anderson, then returned to his home, watching the sun set in the lovely Caribbean Sea, as we rode along.

Sunday we spent the day with Font Hill church as a day of fasting and prayer for all Seventh Day Baptists. It was a good experience, as about twenty adult members gathered for a five-hour meeting, then "broke fast" together with tea and biscuits. All had fasted since supper the afternoon before. We made several calls in the steep but beautiful Font Hill area, then had an evening Evangelistic Meeting, from 6:30 to 9:20. There was illustrated lecture again, and I preached to a very full church which included many visitors and about fifteen from the Bath church who had come some twenty miles in a rented van for the occasion. Back at Seaforth we made a 11 p.m. call on a neighbor who was having an all-night wake in his yard.

I was describing my first weekend with Pastor Japheth Anderson, and how I became better acquainted with local Jamaican living than I ever did when here in 1961. But, of course, I wouldn't have been quite ready for that the first weekend I was here that year, either. Monday morning (Jan. 10) we came back to Kingston, where I was glad to relax a little in the afternoon, before going to the Welcome Service of the Kingston Seventh Day Baptist (Charles Street) Church.

It was a very lovely service from 7 to 8:15 p.m. with songs, anthems, recitations, four welcome speeches, and a response by me. Bro. Byron Lewis was the chairman of the evening, and Pastors S. A. Thompson and J. A. Samuels sat on the platform with me. The chairman of the affair seemed to be Sister Smellie, who had a cordial reception with cake and ice cream, after the program. It was a joyful occasion meeting so many old beloved friends, who are so kind and gentle and gracious.

This will review the proposed schedule that has been set up for me so far, but as you will see when you get the corresponding secretary's report, there are possibilities of other times in between. This is what Pastor Joe Samuels has outlined for me:

January 6, arrival on island.

January 7-8-9, visit St. Thomas Circuit with Pastor J. Anderson (Font Hill, Bath, and Thornton churches).

January 10, Kingston Church Welcome in evening.

January 11-12, in Kingston, planning with Corresponding Secretary, etc.

January 13, Pastors Meeting at Maiden Hall.

Weekend of Sabbath, January 15-16, with Pastor S. A. Thompson in United Circuit (Kingston, Mountain View, White Hall, Luna, Orange Bay).

Friday, January 21, 8 a.m. to Sunday night, January 23, meet with "Manchester-Clarendon Circuit Convention" at Blue Mountain church.

Tuesday, January 25, meeting with prospective candidates for the ministry at Conference office in Kingston.

Weekend of Sabbath, January 29, with Pastor Nathan Thompson in St. Mary area, probably Bowensville church.

Sunday, January 30, Tydixon church, with Pastor J. Samuels, for missionary meeting.

That is all that is scheduled thus far but I have been told that an invitation will be coming from Wakefield, and that the Kingston church is talking about asking me to have a night or two of evangelistic meetings, mid-week sometime. There are several invitations to come call on individuals.

I feel very grateful for the opportunity to be here in this lovely island with its wonderful people with their tremendous problems. And I am praying that my visit will be useful to His Kingdom.

"I can see how it might be possible for a man to look down upon the earth and be an atheist. But I cannot conceive how a man could look up into the heaven and say there is no God."

—Abraham Lincoln.

Quarterly Meeting of the Missionary Board

Among matters of special interest from the quarterly meeting of the Missionary Board, held Sunday afternoon, January 23, 1966, was the vote to approve a trip into Mexico by the Director of Evangelism Leon R. Lawton. He will be accompanied by Conference President Marion Van Horn. The purpose of the visit was said to be for strengthening bonds of friendship and fellowship between the Sabbathkeeping brethren of Mexico and the United States. General Secretary Alton L. Wheeler was present and spoke favorably of the proposed visit. It is expected that the Rev. Mr. Lawton will leave his home in Battle Creek on January 26, visiting churches en route to Pastor Van Horn's home in Texarkana, then traveling together to Tampico and Gomez Palacio, near Torreon, returning home around mid-February.

Another visit abroad given discussion and approval was that being taken by the Rev. Duane Davis as a "dedicated worker" in Jamaica. It is expected that Pastor Davis will return to his home at North Loup, Neb., by way of New York and a visit to Westerv. It was voted that a special meeting of the Missionary Board be held on Monday evening, February 7, at 7:30 o'clock, to meet with Duane Davis and to share his experiences and the insights gained during his month-long visit.

A vote of appreciation to the Rev. Paul Burdick of Waterford, Conn., was expressed for his many and varied helpful services rendered during a visit to Makapwa, Malawi, in 1965 and "to those who made this visit possible."

It was noted that Dr. and Mrs. Victor Burdick would be returning to the States with their family on furlough in the early part of August 1966, arriving in time to attend General Conference in Redlands, Calif., and returning for another term of service soon after Christmas 1966.

Tentative plans have been made for Pastor and Mrs. Leroy C. Bass, accompanied by family of 3 to depart for

Georgetown, B. G., on Sunday, July 10. They will be with the Rev. and Mrs. Leland Davis and daughter for a few days and then the Davises will return to the States in time to attend Conference at Redlands, Calif.

It is expected that a Commissioning and Farewell Service will be held for the Leroy Bass family on Sabbath day, July 9, "if all parties concerned find this plan and date acceptable."

Teen Talk

Light in the Future — the Laser Light Beam

There is a bright future for bright young people in almost every line of advanced application of science to the jobs of the future. With all the amazing applications already worked out one would almost think there could be nothing left for the next generation, but this is not so. Those who know (and most of us don't) say that from where we stand the horizon is almost limitless. The future is beyond comprehension unless we destroy ourselves by physical power or by neglecting the moral fibre of biblical standards of life and righteousness. It is foolish for a layman like me to talk about the future of laser light in the hands of the next generation; I can only call attention to what others are doing in this one area.

There was a story on our pages recently about the production of diamonds. Young people are diamonds in the rough and the trouble with our society is that we have not perfected the ways of changing them from roughness to sparkle — of bringing them under the cutting, polishing influence of the Holy Spirit. But, to get on with our present story, there is a relation between diamonds and laser beams and the making of fine wire. Many of us have seen demonstrations of the power of the laser beam, but we do not understand it. We will expect our young folks who are studying it to try to explain it to us.

At Princeton, N. J., James P. Epper-son, a Southern Baptist layman working

in the Western Electric Research Center and also working in a Trenton church, has developed an industrial use of laser light which will prove very valuable.

The laser beam technique developed by Epperson is used to drill tiny holes in industrial diamonds. By conventional techniques, the process takes 20 hours or more. The laser does the job in about two minutes.

The hole is pierced by exposing the diamond to repeated bursts of laser light. Each burst lasts less than a thousandth of a second.

The laser beam is focused to a spot no larger than the diameter of a human hair. The light on this spot is many times hotter than the surface of the sun. The intense heat created actually vaporizes the diamond material.

After the hole is drilled, the diamond is used in a circular metal holder called a die. Copper wire is passed through a series of such dies, each with a progressively smaller hole, to work the wire to the desired size.

Epperson had been experimenting with the laser application for more than a year. He was credited with having developed the diamond piercing technique. His associate, Richard Dyer, designed a unique closed-circuit television system to monitor and control the laser.

There is an old saying, still applicable, "There's always room at the top." The interesting thing about our modern technological world is that there are so many tops for the mountain climbers to stand on. There are also numerous forms of Christian service for which young people can train. The stance at the top of Christian endeavor and purity of life is far too often a lonely stance. May there be more such mountain climbers!

"If you once forfeit the confidence of your fellow citizens, you can never regain their respect and esteem. It is true that you may fool all the people some of the time; you can even fool some of the people all of the time; but you can't fool all of the people all of the time."—Abraham Lincoln.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Dedicated Service Workers

To date three young ladies have signed up for dedicated service work in Vacation Church Schools and camps during the summer of 1966.

Churches and camp directors who wish dedicated service work are urged to contact the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, New York 14803.

We are trying to arrange schedules for our workers that will keep the travel expense to a minimum.

The Educator

The second issue of the quarterly bulletin, the "Educator," advertising the work of the Seventh Day Baptist Board of Christian Education, has been mailed to all of our churches. Having agreed to co-operate with other boards and agencies in a denominational mailing of bulletin inserts, the publishing of the "Educator" will probably cease with this issue.

The executive secretary of the board plans to attend the annual meeting of the Division of Christian Education of the National Council of Churches of Christ in America, February 13-18, in Louisville, Kentucky.

Dues for youth membership in the National Seventh Day Baptist Youth Fellowship are now due. Individuals and fellowships are asked to get in their list of members' names and addresses now. Send them, along with \$1.00 for each name, to Lyle Sutton, Almond, N. Y. The dues help to pay for an annual subscription to the **Beacon**, SDBYF Magazine.

Beacon editor, Miss Nancy Cruzan, 26 S. Main St., Alfred, N. Y., requests all new items and articles of interest to SDB youth be sent to her for publication in that magazine promptly.

Keyworkers

Only a few churches have responded to the Board of Christian Education's request that each church pick a Chris-

tian education keyworker to receive and process mailings for our board. We solicit your co-operation.

We have a few **International Lesson Annals for 1966** for sale. They may now be purchased for \$2.25 each from the SDB Board of Christian Education, Box 115, Alfred Station, N. Y.

Youth Pre-Con director, Herbert Saunders, has announced that Glenn Warner has been added to his staff.

A study for adults has now been prepared and edited by Mrs. Dora D. Norwood. The study is called "The Education of Adults." The Manual for Adults, published by the United Church Press, is the text for the course.

Information concerning this study may be had by contacting the secretary of the SDB Board of Christian Education.

This is a project of the Higher Education Committee of the board, Dr. Burton Crandall, chairman.

How Baptists Worship in Yugoslavia

(continued from page 8)

After a prayer, the young draftsman from Novi Sad speaks. Although a "visitor," this is his "home church," for his parents live in Petrovac. A short series of prayers follow. First four men pray, then four women, at the request of one of the elders. Men always pray first in such circumstances. The men's prayers are sincere but unemotional. The first woman prays louder, more fervently than any of the men. The next woman's prayer borders on the tearful. The third woman's is sincere and direct like the men's and the final woman prays almost in a whisper. The draftsman closes the prayer period.

Next is one stanza only of another hymn. This in itself is unusual. The songs have six to ten stanzas and in many instances the congregation sings every one of them.

The visiting pastor of the Baptist

church in Novi Sad interprets as Sommerkamp brings a devotional. Then there is a choir number without the organ. There are more women than men in the choir.

The single teen-age girls wear western-type sweaters and skirts, while the married women wear long skirts with blue aprons, like costumes. Married women are supposed to wear a scarf, usually black, to cover their heads at all times, inside their homes or away. Single girls may or may not wear a scarf, but most wear colorful ones resembling scarfs worn in any western country. Slovak Baptist men do not as a rule wear ties. Neither men nor women wear jewelry. Men's hair is generally not more than half an inch long. Customs, however, are changing, demonstrating the power of the fashions of the outside world. One or two of the younger men wear ties to church without fear any more of having church fellowship withdrawn from them for doing so. Even the deacon received his leadership position after abandoning the custom of a close-shaven head.

Moore, the visitor, preaches the sermon of the morning in Serbian. Most of the people understand Serbian, the official language, almost as well as Slovak, but prefer to hear their own language.

A large banner, and smaller posters quoting Scriptures are behind, beneath and to the sides of the pulpit. On the front of the pulpit is another, saying in Slovak, "Repent and believe the gospel."

After the sermon, there is another song. Then the deacon expresses pleasure with the visit of the Baptist friends from America. The Novi Sad pastor leads the closing prayer, while the people kneel on boards attached to the pews as they do for every prayer. One more hymn, then two women visiting from another community bring greetings.

The clock indicates it is 10:55 — time to leave. There is another service at 2 p.m., and a third one of the day at 8 p.m. Worship in a Slovak church of Yugoslavia for a visiting American is truly a unique experience.

World Day of Prayer Programs

Sunday, January 30, 1966,

Pilgrimage ABC Radio. Featuring Mrs. Emory Ross and Mrs. Dallas Sherman.

Announcements on these programs:

Sunday, February 20, 1966,

National Radio Pulpit. NBC Radio.

Sunday, February 20, 1966,

Pilgrimage. ABC Radio.

Sunday, February 20, 1966,

Art of living. NBC Radio.

Please check your local radio listing for the time these programs will be heard in your area. Send your comments to the Public Relations Department of United Church Women, 475 Riverside Drive, New York 10027, New York.

In the New City area listen to John Gambling, Herb Oscar Anderson, and Douglas Edwards for World Day of Prayer spots.

Twelve Angels from Hell (a book review)

A minister, David Wilkerson, gave up his parish at Phillipsburg in 1958 to spend full time with teenage narcotics in Brooklyn where he developed a center called Teen Challenge. He admits that the title of his 152-page book published by Revell late in 1965 is a bit strange. He justifies it by saying that the twelve young people whose stories are told here had descended as near the depths of hell as is possible in this life and are now by comparison angels.

This book is not pretty in what it describes, but it would be hard to find anything more thrilling as stories of the triumphs of grace. It is valuable in showing the power and permanence of the cure of dope addicts, not by government hospitals, but by the gospel, "God loves you." Dave Wilkerson learned he could do nothing for these heroin-hooked young people until they were so desperate that they willingly came for help. He was tortured by the knowledge that some might die before they could be persuaded to seek assistance from Teen Challenge.

His purpose was always conversion but in the process he and his helpers had to see the addicts through the agonies of withdrawal (without medication). Dope pushers, prostitutes, muggers, murderers, homosexuals, and all responded to the gospel and found new lives in Christ. They came back from "hell" and rescued others from the streets at the center and at the farm where some went for rehabilitation.

One of the "angels" was a beatnik from Greenwich Village where Dave Wilkerson was finally persuaded to help his mother (ordained the same year as her son) set up Catacomb Chapel to rescue the young folks of that area who were just as lost in their sophistication as were the derelicts of dope addiction. Here is a book that adults should read and one that will help young people. It doesn't read like a novel; the characters are harder to keep straight in true stories. It shows what compassion, consecration, and strict adherence to gospel standards can do. Similar salvation centers are being set up in many cities. Here is proof that the Lord can save "even unto the uttermost" and that Christian love in action is far better than institutions. The prayer of faith breaks the stubborn heart and heals the broken spirit. — L. M. M.

ITEMS OF INTEREST

How To Find Security

The invitation to place one's personal burdens on the shoulders of the state is not effective among people who believe in God.

To these people, God is Father, a faithful partner, a ready counselor, and a wise comforter.

God offers security through obedience to **His will**.

With Him at their sides, the most deserted of men never feel alone: they have a source of strength and faith in the future.

Their allegiance is to an authority higher than the state and they insist that the state should be their servant, not their master. — **Dateline**.

Youth of India Want Changes

"The vague dissatisfaction common among young people in India today is directed not so much against the authority of their parents as against outmoded patterns of society," declared a conference on "Youth and Authority" held at the Ecumenical Christian Centre in Bangalore. Participants were Christian, Hindu, and Moslem working women and women students from various parts of the State. "The younger generation wants freedom in social relationships, in their choice of a career, and in the selection of a marriage partner," the conference report said, "and the majority of them look to their elders for guidance. But if parents fail to understand the new situation and exercise their authority too rigidly, young people are forced to choose between resentful compliance and open revolt."

— W. W. Reid.

CWS Relief Workers for Vietnam

Church World Service is recruiting doctors, nurses, social workers, agriculturalists, and skilled construction workers to help in refugee work in Vietnam under the Mennonites. CWS is also soliciting \$200,000 to take care of these workers, who will serve for two or three years. It is reported that there has been a gratifying response to the nationwide appeal for fabric kits from which Vietnamese women can make their own traditional garb. Also in great demand are children's health kits and soap, while funds contributed by the churches are providing needed drugs and food supplements for thousands of displaced and homeless Vietnamese.

Year of the Bible

The goal of the American Bible Society, which will observe its 150th Anniversary in 1966, is (1) a Bible in every Christian home; (2) a Testament in every Christian's hand; (3) a Scripture Portion (such as the Easter or Christmas story) for every reader; (4) supplies of Scriptures for Christians to share. The entire program is supported by voluntary gifts of more than 65 denominations.

SABBATH SCHOOL LESSON

for February 19, 1966

An Island of Luxury in a Sea of Poverty

Daily Bible Readings

1. Profitable Stewardship
—Matthew 25: 14-30.
2. The Poor Little Rich Man
—Mark 10: 17-31.
3. Larger Barns for Surpluses
—Luke 12: 13-21.
4. All Things in Common
—Acts 4: 32—5: 6.
5. "Your Riches Have Rotted"
—James 4: 13—5: 6.
6. "The Love of Money Is the Root of Evil"—1 Timothy 6: 6-10, 17-18.
7. The Rich and the Poor Meet Together
—Proverbs 22.

for February 26, 1966

Political Involvement, a Christian Concern

1. Render to Caesar and to God
—Mark 12: 13-17.
2. Governments Instituted by God
—Romans 13: 1-7.
3. Prayers for Rulers—1 Tim. 2: 1-7.
4. "But I Was Born a Citizen"
—Acts 22: 22-30.
5. "We Must Obey God Rather than Man"—Acts 4: 13-22; 5: 27-32.
6. Freedom Is No Pretext for Evil
—1 Peter 2: 11-25.
7. The King of the Jews
—John 18: 28-40.

NEWS FROM THE CHURCHES

ALFRED, N. Y.—Church bulletins tell of present and future changes in organization. On January 16 at the quarterly business meeting of the church there was the first reading of a proposed amendment to the constitution which would change the name from the First Seventh Day Baptist Church of Alfred to Alfred Seventh Day Baptist Church. Action on this amendment cannot be taken until the next quarterly meeting.

The Ladies Aid Society and the Evangelical Society have been consolidated into one "Women's Society." Officers are: pres., Mrs. D. W. Clare; vice-pres., Mrs. E. T. Van Horn; sec., Mrs. D. S. Clarke; treas., Miss Eva Ford.

In Pittsburgh, Pennsylvania, a triangular piece of land called "The Point" marks the place where the Monongahela River and the Allegheny River come together — henceforth to flow no longer separately, but merging to form a new river, the Ohio. Marriage should be like that. For the Christian couple, the wedding should be "The Point" where their entire beings are joined, henceforth to flow on as one stream, "heirs together of the grace of life" (1 Peter 3: 7).

Letha Scanzoni, in *Youth Looks at Love*
(Fleming H. Revell Company).

Marriages

Snow-Reed.—Miss Connie Reed, daughter of Mr. and Mrs. Chauncey Reed, Adams Center, and Carl Snow, son of Mr. and Mrs. Francis C. Snow of Memphis, N. Y., were united in marriage at the Adams Center Seventh Day Baptist Church, Dec. 19, 1965, with Pastor Delmer E. Van Horn officiating.

Births

Gilbert.—A daughter, Lori Ann, on December 18, 1965, to Mr. and Mrs. C. Roger Gilbert (Mary Louise Kenyon) of Central Valley, New York.

Kirkendale.—A daughter, Teresa Sue, on Jan. 5, 1966, to Mr. and Mrs. Richard (Carol Smith) Kirkendale of Alfred, N. Y.

Sholtz.—A daughter, Leticia Ann, to Louis and Nina (Skaggs) Sholtz, Oneida, N. Y., on December 27, 1965.

Obituaries

Bakker.—Janie Whitford, daughter of Jessie and Harriet Whitford, was born at Whitford's Corners, town of Rodman, near Adams Center, N. Y., Sept. 8, 1886, and died in the Hallifax General Hospital, Daytona Beach, Fla., January 22, 1966.

She attended the Adams Center school, was graduated from the Teacher's Training Class at Adams in 1905 and taught two years at Lisk Bridge.

She was married Sept. 1, 1908, to Fred Cornwall at Adams. He died in November 1920. After the death of her husband, she attended Oswego Normal School, received her teacher's certificate and taught at Utica, N. Y., five years.

She was married to Garrelt Bakker at Alfred, N. Y., on July 26, 1927. The couple lived at Portsmouth, Ohio, until Mr. Bakker retired in 1946. They then moved to Adams Center, N. Y., where they lived in the summers, going to Florida in the winter.

Mrs. Bakker is survived by her husband and a stepson, Harold W. Bakker, Salem, W. Va.

She was a member of the Adams Center Seventh Day Baptist Church, the Ladies Aid Society and the School-Mates Club.

Farewell services were held January 24 in Daytona Beach, Florida, with Pastor Kenneth Davis officiating, and at the Adams Center Seventh Day Baptist Church, January 26 with Pastor Delmer Van Horn officiating. Burial will be in the spring at the Adams Center Union Cemetery. — D. E. V. H.

Crandall.—Mrs. Mabel (Sanford) Crandall was born in Dodge Center, Minn., Nov. 20, 1878, and died at her daughter's home at Lee's landing near Hammond, La., January 23, 1966.

In 1896 she was united in marriage with O. Deforest Crandall. To this union were born one daughter, Mrs. Richard Raiford, Ponchatoula, La.; and two sons, Leslie of W. Va., and Ned of Chicago, Ill.

Besides her children she is survived by 13 grandchildren and 11 great-grandchildren and one sister, Mrs. Lela Coalwell of Metairie, La.

She had been an active member of the Hammond church for many years until her illness confined her to home.

Funeral services were conducted by her pastor, the Rev. H. Earl DeLand at the Thomas Funeral Chapel in Ponchatoula, and interment in the Hammond Cemetery. — H. E. De L.

Stillman.—Ethel Lucile, daughter of Joseph M. and Eva Potter Titsworth, was born Oct. 17, 1880, at Plainfield, N. J., and died at the McCutchen Home, North Plainfield, N. J., October 19, 1965.

She was baptized and joined the Seventh Day Baptist Church of Christ in 1894, and through the years was a faithful member, active also in community affairs. In 1930 she was married to William M. Stillman, who preceded her in death in 1937.

Mrs. Stillman loyally supported the activities of the denomination. Her long continued interest in and labor for the American Sabbath Tract Society are an inspiration to those who have known her. She served as treasurer from 1927 to 1939 and continued to serve on the Board of Trustees. Also, from 1927 to 1957 she was treasurer of the Seventh Day Baptist Historical Society, continuing as a trustee.

A woman of many abilities and Christian graces, she has completed her earthly tasks. The loss of her cheerful presence leaves a void yet to be filled in societies and church. Hopefully we look to a new generation for women of character, ability, faith, and willingness to work who will carry on the high tradition of Christian service so well exemplified in the life of Mrs. Stillman.

She is survived by three cousins: Miss Dorothy Potter Hubbard and Roy E. Titsworth of Plainfield, and Alexander M. Ross of Silver City, New Mexico.

The memorial service was conducted by her pastor, the Rev. C. Harmon Dickinson. Interment was in local Hillside Cemetery. — C. H. D.

