

The Sabbath Recorder

friends here for the winter, and to greet others who have planned their trips south so as to include church services or a weekend here.

The Rev. Rex Zwiebel was here on Dec. 10. He preached for us that morning, stressing the various ministries of the church and the relation of the teaching ministry to the others. On Sunday afternoon he met with us again to tell us of present denominational activities and plans. It was a very helpful weekend.

At the Sabbath School hour on December 24, the Children's Department presented a very interesting program. It was in pantomime, with the script being read. This was based upon a letter one of our members, Mrs. Grace Cooper, prepared for her grandchildren showing the activities relating to Jesus' birth and babyhood as told in the second chapter of Luke. Between the various acts, suitable Christmas songs were sung.

At the Annual Church Business Meeting on January 22, President O. B. Bond and Treasurer Winfield F. Randolph were re-elected and Mrs. Marion Van Horn was elected clerk. Many planning meetings have been held and we are looking forward hopefully to a year of work for Christ.

—Correspondent.

Obituaries

BEE.—Lonnie Leonidas, son of Albert and Melissa Clark Bee, was born near New Milton, Doddridge County, W. Va., Jan. 5, 1876, and died Dec. 28, 1966, at his home near Berea, W. Va.

He was baptized by the Rev. L. D. Seager and had been a farmer and oil field worker most of his life.

On April 2, 1905, he married Mida Alice Prather, who survives, along with two sons: Forrest, at home, and Glen, of New Milton,

W. Va.; five daughters: Mrs. Delphia Ross, New Milton, W. Va., Mrs. Lida Dennison, Garrett, Ind., Mrs. Lona Martin, Sherman, W. Va., Mrs. Thelma Richards, Berea, and Ruth at home; also two sisters: Mrs. Alivia Maxson of Forrestville, Md., and Mrs. Dorothy Davis, New Milton.

Funeral services were conducted at Ritchie Seventh Day Baptist Church by Pastor Leslie A. Welch with interment in the Pine Grove Cemetery.

—L. A. W.

HEATER.—Martha Estella, was born in Harrison County, W. Va., March 17, 1882 and died at a Clarksburg hospital Dec. 25, 1966. She was an active member of the Lost Creek Seventh Day Baptist Church, and spent many years teaching in Harrison County schools.

She is survived by one son, Chandos R.; one brother, Ezra Paugh; one sister, Miss Josie Paugh; and four grandsons.

Funeral services were conducted in Clarksburg by her pastor, the Rev. Francis D. Saunders.

—F. D. S.

WHITFORD.—William Garrison, was born in Nile, N. Y., in 1887, and died in Buffalo General Hospital, Buffalo, N. Y., July 11, 1966.

Coming from a Seventh Day Baptist family he became a member of the Friendship (Nile) Church in early life and attended that church when visiting the community in later life. He was a graduate of Alfred College in the Class of 1911 and went on to get a master's and a doctor's degree at other universities. In 1913 he joined the faculty of the University of Chicago where he spent thirty-nine years, distinguishing himself as professor of art and education and as an authority on rare Chinese high fire glazes of the Han Sung and Ming dynasties.

Dr. Whitford is survived by his widow, the former Dorothy Edwards; a brother, Ferris S. of Little Genesee, N. Y.; a son, Frank W. of Kokomo, Ind.; two daughters, Mrs. William G. Tornow of Orchard Park and Mrs. Robert Bond of Northfield, Ill.; and eight grandchildren.

The funeral was held at the Brown Funeral Home in Orchard Park, Ill., where he had resided since 1961. Burial was in Woodlawn Cemetery.

—Mary Irish Carpenter.

Quiet, Lord, My Froward Heart



Quiet, Lord, my froward heart;
Make me teachable and mild,
Upright, simple, free from art;
Make me as a little child,
From distrust and envy free,
Pleased with all that pleaseth Thee.

What Thou shalt to-day provide,
Let me as a child receive;
What to-morrow may betide,
Calmly to Thy wisdom leave:
'Tis enough that Thou wilt care;
Why should I the burden bear?

As a little child relies
On a care beyond its own,
Knows he's neither strong nor wise,
Fears to stir a step alone;—
Let me thus with Thee abide,
As my Father, Guard and Guide.

J. Newton, from an old hymnal.

The Sabbath Recorder

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Making Membership Meaningful

Strength or weakness, our church polity does not prescribe any set way to prepare prospective candidates for baptism and church membership. Probably everyone is agreed that everything necessary to making membership meaningful should be done for the young and for those who come to us without full knowledge of what is involved in being a member of a Seventh Day Baptist church.

Pastors and deacons would affirm that ordinarily there should be classes or periods of individual instruction. All too frequently the indoctrination and the explanation of distinctives, of obligations, and duties is done in a perfunctory way. This is especially true when only one person at a time is requesting church membership. Sometimes we take pride in making the invitation easy: "Wouldn't you like to join our church? We have a nice fellowship." To suggest that the candidate (young person or adult) ought to wait a month or two for training may seem like judging the person, whereas we should assume that he knows what he is doing and has fully settled the matters of faith and practice. Such reasoning is overly generous and is often subsequently proved to be unrealistic. We do not have to look far in church records to find cases of folks who entered too easily and departed the same way.

Now we observe a growing practice among our pastors of setting church membership days once or twice a year, announcing them well in advance and setting up classes especially for the young folks who have had conversion experiences or have determined that they would like to study the things that pertain to the beginning of the Christian life and the living out of that life in the church.

This particular season of the year is often picked for such studies. Church bulletins from several churches tell of special pastor's classes either on Sabbath Day or a suitable midweek time. It is expected that many decisions will be made before enrolling in the classes or before completing the instruction. The denomination does not have one approved course; pastors may use some published material or may work out their own.

There is value in setting times of preparation and making them meaningful. It must also be kept in mind that faithful evangelistic and doctrinal preaching or personal witnessing throughout the year may bring decisions at other than the appointed times. The Lord's hand is not shortened that it cannot save. The Holy Spirit may bring conviction every month or every week. We read in the early chapters of Acts that "the Lord added to the church daily such as should be saved." There was continued instruction leading to repentance, and some of the matters of church procedure were evidently learned afterwards. It is important to note that there may be a difference between "the Lord adding" and the human persuasion that sometimes takes the place of real conversion.

In any case, if the Church is to be true to its calling, if it is to be in fact the "bride of Christ," its leaders must constantly work at making membership meaningful.

The Powell Affair—

A Crisis of Morals and Faith

After printing the guest editorial from *Crusader* on Congressman Adam Clayton Powell last week there came to the editor's desk as a release from the NCC a four-page statement with the above title originating from the National Committee of Negro Churchmen, 475 Riverside Drive, New York. The substance of the statement is urging Congress to seat Powell and restore to him his chairmanship of the House Education and Labor Committee. This demand rests on the contention that his removal from chairmanship of the committee represents a crisis of morals and faith. It states that the actions against him have been "arbitrary, cynical, and imply racial bias when compared with acts against other congressmen."

The release accompanying the statement notes: "Coordinator for the National Committee of Negro Churchmen is the Rev. Dr. Benjamin F. Payton, executive director of the Department of

Social Justice, National Council of Churches."

We do not think it wise to take space in this journal for lengthy excerpts from this statement. It does not seem to your editor that the statement justifies its title. In spite of its admission that if Mr. Powell is found guilty of improper personal conduct by impartial rules and appropriate agencies, he should be punished, it does imply that his personal conduct can be justified. The document says that we have here a distortion of Christian faith which "involves both the avid worship of middle-class styles of morality and the total rejection of persons and beliefs which appear to be different." Quoting further, "When Americans show such little faith in the real humanity of Negroes, they are at the same time exhibiting little confidence in their own humanity. To be a man means to have frailties as well as strengths." Underneath this somewhat unclear language there seems to be a loosening of moral standards and definition of "Crisis of faith" that is something other than what is commonly understood as Christian faith.

It is probable that the originators of this statement could furnish copies of it to a limited number of interested people.

Guest Editorial

The Price of Freedom

George Washington was a leader who recognized the gifts and talents of others and assigned to each the task for which he was fitted. His simple, unassuming manner well graced a republic and helped to make him the true leader that he was.

On the birthday of our first President, it is well to remember the fundamental principles he propounded — principles that have helped guide this nation through the years.

It was a cold day at Valley Forge as General Washington prayed for Divine guidance for our young nation in its moment of severe trial. Later General Washington met with a group of his military. With tears in his eyes—not tears of fear or failure but rather tears of

pride for his fellowman and admiration for his struggling nation—he gave his military patriots a simple command, “Put none but Americans on guard tonight.”

What General Washington meant was simply this: the salvation of our cause required true men, men willing to stand firm in the face of great odds. Men who loved their flag and liberty and freedom more than life. Men willing to prove it.

His words are just as true now as in 1776.

—Industrial Press Service.

EDITORIAL NOTES

Memory Verses

One of the pleasant tasks of the editor is to select what he thinks would be an appropriate memory verse. The selection is usually done from week to week rather than far in advance because it seems more meaningful, to the editor at least, to do it that way. A record is kept to avoid repetition. The supply of good verses seems inexhaustible. It was surprising to notice that in fourteen years of choosing verses one of the most often quoted texts on church attendance has not been used. It is Hebrews 10:25. We need that verse fixed in memory.

For the Children to See on TV

Though we hesitate to mention a product in a way that might seem to recommend it above competitive products we can hardly call attention to good television viewing without identifying the sponsors. The Xerox company has produced and is now showing on CBS-TV a series of eight special films which they state are of exceptional educational value as well as being quite entertaining. The series is called “Children’s Film Festival.” The stories come from different countries. For instance, on February 26, “Yellow Slippers” is based on a 16th Century Polish folk legend. The film for March 5 has a Russian flavor, of which it is said, “The kidnapers and the impossible boy they hold for ransom make as funny an hour as any child could hope for.”

MEMORY TEXT

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Heb. 10:25.

Three other award-winning films follow at weekly intervals March 12, 19, and 26.

The descriptions of these films make them sound better than some of the things that children may be watching. Parents, are you making your children’s television diet as wholesome as possible?

“Do Thou Likewise”

There could be many applications of the exhortation of Jesus that closes the story of the Good Samaritan, “Go, and do thou likewise” (Luke 10:37). We should never minimize in our applications the love and compassion called for. One good deed comes to mind. An elderly lady of New Jersey who has spent her life in helping others now has little energy and little money left. She loves the people of her community and church. Out of her limited funds she has sent enough money to the American Sabbath Tract Society to provide ten subscriptions to the **Sabbath Recorder**. These have all been assigned to people known to her, some of whom have been on her prayer list. Is it not well to conclude this “good Samaritan” story with, “Go, do thou likewise”?

Beauty

*Twilight shadows, silence deep,
Sunset glow on mountain peak.
Some sense of mystic presence never heard,
A song of vibrant music without word.
Soon those dream-spun, silvery moon beams
are unfurled,
Like a gossamer’s magic roof across the
world.
The plaintive cry of man and humble prayer,
“God grant us life, ’mid beauty such is
there.”*

—Ralph Loofboro.

Coming into God’s Presence

By Mayola Williams Warner

“O Lord, as we now come into Thy presence . . .” Have you ever thoughtlessly rattled off these very words as you began to pray? I have.

Recently I was rather shocked to hear a preacher say that such a statement is absurd! Then as he went on to explain his feeling on the matter, and as I thought more about it, a rather new concept of God was shown to me which I’d like to share with you.

Do we ever really “come into” God’s presence? Is this done by some mystical wave of thought patterns that we’re able to dart in and out of?

Just where do we think God is anyway? Psalm 139 is tremendous to read on this subject, for it says, in paraphrasing, that if we sky-rocket into outer space, God is there. If we allow ourselves to be pulled down by Satan to hell on earth, God is there. In the parked car, in the bar, when sneaking some extra calories or cheating at school or work, when passing along some juicy tidbit of gossip—God is there, seeing, understanding, but approving only the good.

What difference does it make, anyway? Well, to me right at this particular “stage” of my Christian growth, it is beginning to make quite a difference.

Two specifics I’d like to share here. First, this has brought about a greater inward security. As I realize the nearness of God’s love, around me at all times, I don’t have to worry and wonder anymore about my relationship with my Father. He loved me before I was ever aware of Him, and will always be with me. I don’t have to take my spiritual temperature all the time anymore and check to see if God loves me and is with me today—He is! Sin is the only thing that can interrupt our fellowship. Insofar as I’m willing to let Him show me my sins each day (and sometimes several times a day), He has promised to forgive; and our love goes right on. What a security!

One very practical friend of mine recently told me how she reminds herself of this at times. When she is standing in the kitchen in the middle and muddle of the three (often crying and demanding) children, she puts her hands over her ears or covers her head with her apron and says aloud, “I know You’re here, I know You’re here.”

Secondly, this concept of God’s omnipresence has brought to me peace. As I realize that God’s presence is with everyone, the just and the unjust, I am beginning to relax in the “do-it-yourself” department of Christian work and witnessing. Nerves and tensions are becoming untangled as I believe this.

Just a few days ago, a friend of mine was troubled about something, and so was walking the streets of New York at 3:00 a.m. He recounts that as he realized that Jesus Christ was in everyone, already working in their lives in some way, he just said, “How do you do, Jesus” to everyone he met, even to one lady wabbling out of a bar. And the amazing part of this experiment was that several of these people actually turned and looked wonderingly at him, though he hadn’t spoken a word out loud.

Just to realize that Christ is loving everyone and is with everyone gives a different perspective. It takes the “I” out of the center of my Christian work and puts Christ there. Our frontier of outreach then is just as near as the very next person we meet, whether at home or on the street.

As I saw this truth, what peace!

I like so much what Brother Lawrence says concerning this subject in his little book **Practice the Presence of God**: “. . . we should establish ourselves in a sense of God’s presence by continually conversing with Him and referring all we do to Him. We must first apply to Him with some diligence; but that after a little care, we should find His love inwardly exciting us to it without any difficulty!”

“Coming into” God’s presence? We’re already there—where the action really is!

Clergy Concerned About Vietnam

By Paul S. Burdick

And what a concern! When 2,700 clergy and laymen of all faiths gather for one purpose, that is news! Mingling together in one of the largest Presbyterian churches of Washington, D. C., were bearded rabbis, priests of the Roman Catholic and Episcopal churches, nuns in their neat habits, Protestant clergy of all faiths including the Unitarian-Universalist, youthful students from many seminaries located nearby. These filled at times the large auditorium and balcony, as well as meeting rooms both below and high above the sanctuary. These rooms could be reached at times with a public address system.

Highlights of the conference Jan. 31-Feb. 1, were the silent vigil of two thousand or more in front of the White House, followed by a march, four abreast, past the Washington Monument to the Capitol buildings, where contacts were made with senators and representatives. Many went to talk with Senator Fulbright, but your delegate and others sought out Senator Jennings Randolph from West Virginia. We were listened to with interest, and were shown every courtesy by the senator and his fine staff of workers.

Before we left on the second day, we were privileged to hear from Senators Morse of Oregon, Gruening from Alaska, and Eugene McCarthy of Minnesota. These have expressed most forcefully in the Senate their doubts as to the morality and value of our continued bombing of North Vietnam. These doubts may be based on a few pertinent facts. Our presence in Vietnam is in contravention of several international commitments. At the Geneva Convention we promised not to upset those agreements by "force or the threat of force" yet we allowed our ally, Diem, to use terror, violence, and imprisonment to prevent the scheduled elections from being carried out in 1956. Much has been made of the SEATO treaty. Under it, the members of the Southeast Asia Treaty Organization

pledged each other that in case any of its members were threatened by invasion, a meeting of all the members would be called to deal with the problem. Instead of this being done, we sent our forces into Vietnam to bolster up the Diem regime. Involvement after involvement followed.

As signers of the United Nations Charter, we promised never to enter another country as an aggressor, but because of the above broken promises we have been considered the aggressor by most of the free peoples of the world. And that action is against a small, backward country that has been wracked by civil war and war against colonial powers for more than 20 years.

We have claimed that we must stop the advance of communism, but we are actually contributing to the advance of communist ideology. The charge against us of napalm bombing of civilian homes and people, defoliation of forests and destruction of crops, escalation of troops and airplanes contrary to our promise under treaties — all these things and many others are giving communist propaganda its greatest effect against us, and have alienated some of our warmest friends in Europe and Asia to open doubt or actual opposition.

These are not the thoughts of only a few isolated individuals or draft card-burners. They were echoed by leaders of thought in many fields. For example, we listened to men like Chaplain William Sloane Coffin of Yale University, Dr. Robert McAfee Brown of Stanford University, Bishop John Wesley Lord of the Washington area Methodist church, the Rev. John F. Cronin of the Catholic church, Rabbi Abraham Heschel and Rabbi Jacob Weinstein and many others.

While a solution of the troubles over Southeast Asia is not easy to come by, the general conclusion seems to be that we should stop the bombing of North Vietnam and seek negotiations with the National Liberation Front as well as with Hanoi. These are steps advocated by U Thant, secretary general of the United Nations, and others. They are

prompted by humanitarian impulses and by a willingness to conciliate some of our war aims.

Up to the present time, President Johnson has shown great restraint in holding back those "hawks" who have advocated bombing to ashes the cities of North Vietnam, and even entering China. He needs the prayers of all Christian people in the decisions to be made in these trying days. So also we might include the members of our law-making bodies. This thought was the last note of our talk with the beloved Senator from West Virginia, Senator Randolph.

NOTE—When it was learned that the Rev. Paul Burdick planned to join the demonstration of "Clergy Concerned" at Washington, and would like to report on it to our readers we encouraged him to do so.—Ed.

How Readest Thou?

By L. M. Maltby

Many of the readers of this periodical, which can be read from cover to cover in much shorter time than it takes to determine what shall be printed between the covers, are this year involved in a denomination-wide program of reading the Bible through. It is surprising how much of this great Book can be read in one week just by giving a portion of one hour each day to it.

We have been pretty much united in reading the first five books of the Bible during January and February. These are commonly called the books of the law, the Book of Moses, or the Pentateuch. It is probable that in the days of Jesus no other portion of the Old Testament was read or quoted as much as this which most of us read so infrequently. They were not always read with full understanding, since laws needed interpretation as much then as now. It was often a question not of what one read but how he read (in the sense of understanding). Thus Jesus asked the lawyer tempting Him with a doctrinal question, "What is written in the law? how readest thou?" (Luke 10: 26).

It came as a little surprise to me to find that there are a number of questions

about reading the Bible in the recorded words of Jesus. As a matter of fact, the verb "read," not found very often in the Gospels, is almost always used in a question. If you and I had been among the people to whom the Master spoke we might have been embarrassed by the questions He asked about our Bible reading habits. Here are the rest of those quiz questions that He asked, some of which are hard to measure up to:

"Have ye not read what David did . . . ?" (Mat. 12:3).

"Or have ye not read in the law, how that on the sabbath days the priests in the temple . . . ?" (Mat. 12:5).

"Have ye not read, that he which made them at the beginning made the male and female . . . ?" (Mat. 19:4).

"Have ye never read, Out of the mouth of babes . . . ?" (Mat. 21:16).

"Did ye never read in the Scriptures, The stone which the builders rejected . . . ?" (Mat. 21:42).

"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying . . . ?" (Mat. 23:31).

"Have ye not read in the book of Moses . . . ?" (Mk. 12:26).

Luke's variation on the reference to David's use of the showbread asks the question this way, "Have ye not read so much as this . . . ?" (Lk. 6:3).

Of the two other references to reading in the first three Gospel accounts one is equally significant for Bible students today. Again it is Jesus speaking in Matthew 24:15 and Mark 13:14, "Whoso readeth, let him understand." Also in Luke 4:16 we have the Sabbath example of Jesus, "as his custom was, he went into the synagogue on the sabbath day, and stood up for to read."

If our Lord expected of His hearers so much familiarity with the book of Moses, the historical, poetical and prophetic books, how much more must He expect of His modern-day followers who can so easily supply themselves with easy-to-read copies of the Bible!

First Westerly Church at Dunns' Corners Continues to Serve

The First Westerly Church, or "Wilcox Church" at Dunns' Corners, organized in 1765, preceded the Pawcatuck Seventh Day Baptist Church of Westerly in organization date by many years (April 16, 1840 is the organization date of the Pawcatuck Church).

According to historical records, "The First Westerly Church was not a Seventh Day Baptist church but was made up of a few members from the Seventh Day Baptist Church in Hopkinton and 'Separatists from the Presbyterian churches, with a few Baptists proper.'" (Taken from **Seventh Day Baptists in Europe and America**, Vol. II, page 657.)

Eventually the First Westerly Church disbanded and the house of worship was sold. A sum of \$2,000 was turned over to the Seventh Day Baptist Missionary Society. This amount was soon sent to Kingston, Jamaica, by vote of the Board of Managers of the Missionary Society, to help purchase a property at 27 Charles St., Kingston, and to erect a house of worship in that fair city. This has become "the mother church" of the many Seventh Day Baptist churches on the island of Jamaica at this date.

Today, the Seventh Day Baptists of Jamaica are making a heroic attempt to purchase this property for themselves. It could be stated as far more than "an attempt" for they are fast approaching completion of this worthy project, being over two-thirds of the way toward their goal.

One interesting phase of this matter is the fact that the Seventh Day Baptist Missionary Board has expressed the intention to use the funds that are being sent from time to time from Jamaica, to help pay for the Straker property at Kitty, Georgetown, Guyana.

And so, it seems very appropriate that the lives and means of those who served

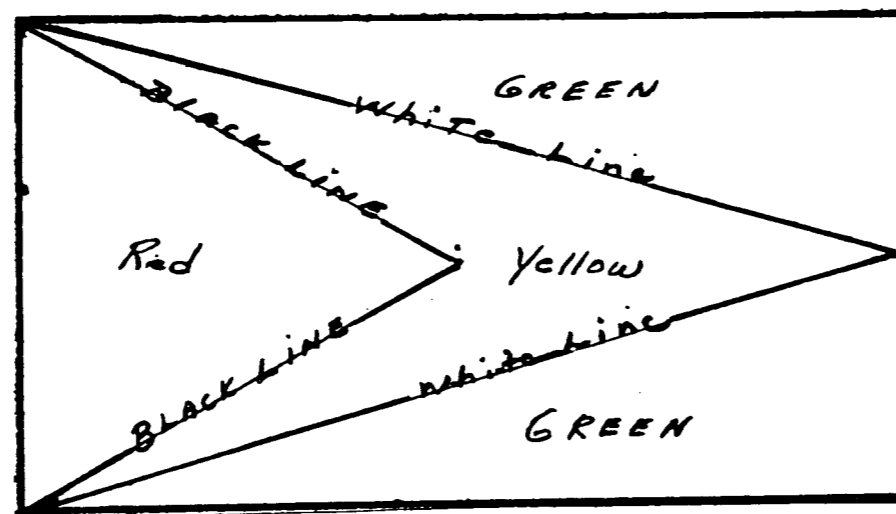
God through the First Westerly Church at Dunns' Corners still continue to bless those who hold like faith, first in Jamaica and now presently in Guyana.

End-of-Quarter Mission Emphasis Guyana, South America

A mailing has recently gone out to missionary keyworkers, pastors, and/or church clerks containing material and suggestions for the observance of the End-of-Quarter Mission Emphasis. The mission field to receive emphasis this time is Guyana, South America.

The date of emphasis in churches and Sabbath Schools is Sabbath day, March 24. Since this is Resurrection Sabbath (Easter) the church may prefer to hold the mission emphasis a week later, on April 1.

Additional suggestions for observance of this mission emphasis have come from former missionaries, Pastor and Mrs. Leland Davis, but arrived too late to be included in the mailing (through no fault of theirs). One such suggestion was that small replica flags of the Guyana national flag might be made (see pattern with this article) for the children to color and keep. A matchstick or toothpick could be pasted on as a flagstaff.



Mr. Davis has written about the symbolism of the Guyana flag: "No person, people or nation can stand still. Either we move forward or go backward. The forward movement of Guyana is portrayed by the arrowhead flag. The arrowhead thrusts itself forward."

Also, the former missionary suggests we call attention to two articles which

will appear in the special issue of the Sabbath Recorder for February 27. These two articles are written by lay leaders in Guyana, Jacob N. Tyrrell and Leyland Bowen. Mr. Tyrrell writes on "Receive Christ as Lord" and Mr. Bowen's subject is "New Life in the Lord." These articles may be used as resource material by the missionary keyworker on Guyana Mission Emphasis Day.

He changed his mind
about Christ and missions

Agnostic Writes Radio Manual

Canadian born Ralph Milton was a self-styled militant agnostic, cherishing the stereotypes of the church common to those who take this stance.

One such stereotype was his concept of the missionary as "a man in a pith helmet running through the jungle ramming Bibles down people's throats."

For the past five years, the tall, amiable Canadian himself has answered to the name of missionary in the Philippines. And he hasn't winced once, he said.

Mr. Milton is currently in Canada on furlough from his post as director of radio and TV for the Mass Media Commission of the National Council of Churches in the Philippines. From his missionary experience and from his previous years as an agnostic radio broadcaster he sees the need of a book to train the people of mission countries in the techniques of radio program production, which he is writing at the request of RAVEMCO. The manual will be written in basic English and later translated into other languages for use in countries where English is not a second language.

Mr. Milton's switch from commercial to church-related broadcasting followed by several years his conversion from agnostic to believer. Always deeply interested in philosophy, his encounter with a young United Church of Canada minister "who didn't shake his finger at me, and who could talk to me in my own language," eventually led to his seeking church membership.

As he became increasingly active in his local church, he began to look at himself and his career critically, and "to develop dissatisfaction with having the great goal of my life the selling of a great quantity of soap."

He was eventually led to volunteer for the radio missionary work in the Philippines.

Grateful for the opportunity to use his professional skills in what he considers important and deeply satisfying work, Mr. Milton thinks "too few laymen realize the great need for many different specialists in the field of Christian service."

Pastoral Calls Announced

The Rev. C. Harmon Dickinson, pastor of the Plainfield, N. J., church and active in the affairs of three denominational boards has announced acceptance of a call from the Richburg, N. Y., church effective the last of June, 1967.

John A. Conrod, ministerial student and part-time pastor of the Salemville, Pa., church has been called to the pastorate of the Marlboro, N. J., church. It is expected that he will take up residence in the Marlboro parsonage the middle of May upon completion of the school year at Eastern Baptist Seminary. He has another year in the ministerial training program.

It is understood that the Rev. H. E. DeLand, now pastoring the Hammond, La., church is soon to start serving a double pastorate of Hammond and Metairie (60 miles apart).

As previously announced, the Rev. Ralph Hays and family moved late in January from Metairie, La., to Adams Center, N. Y., to serve the church of that village and the church in Syracuse, N. Y.

SABBATH SCHOOL LESSON

for March 4, 1967

How Shall We Pray?

Lesson Scripture: Luke 18:1-14.

Your Vacation Church School

By now you should have the dates set for your school, the director secured, main teachers acquired, and the course of study selected.

The Vacation Church School is an educational function of the church. If your church has a Committee (Board) of Christian Education, the holding of a Vacation Church School is its responsibility. It should be regularly scheduled, budgeted and provided for by the committee.

"When is the best time for the school to be held?" is a question that comes up year after year. Some decisions are: "Right after public school closes before children leave for vacations"; "a week after school closes so children may have a few days of rest from school routines"; "at the end of the summer just before school begins."

All these answers are right for some committees. Factors which should need consideration are: "When can the largest number of children attend?" "When can the best leadership be recruited?" "What other activities in the community need to be taken into account?" "When will the camping programs be scheduled?"

Most schools are two weeks in length, Monday through Friday, for two consecutive weeks. Occasionally, however, a church finds it desirable to conduct its school four days a week, Tuesday through Friday, for three weeks. This gives the leaders a three-day period each week to care for home duties. Sometimes the school is held for five days, having classes in both the morning and the afternoon.

Some churches, dependent for leadership upon persons who work during the day, conduct early evening Vacation Church Schools, 6:30-9:00.

There is a growing trend to hold the junior high sessions in the evening, rather than along with the children's departments. Attendance in junior high groups has increased considerably in such situations.

Evening Vacation Church School for the family is becoming the vogue in some areas. Classes for adults are held at the same time as those for children and youth. (This might be a good time to try the "growth by groups" concept.)

"What will the Vacation Church School cost?" is another common question. If the costs include only such items as teacher materials, pupil work materials, and supplies, then the cost usually averages about ten to fifteen cents per pupil per day for a two-week period.

If, however, equipment must be charged to the cost of the school, or honoraria paid to the faculty, then the cost is increased.

Whatever the cost, it should be financed from the church's budget for Christian education. This unifies the total church program and affirms the vacation school as a recognized function and ministry of the church.

Children should not be asked to bring offerings to care for the expenses of their Vacation Church School. This is unwise stewardship education; they should be encouraged to participate in service projects to help others!

Be sure to use your VCS Calendar which was sent a few months ago to each church. —Adapted from **Judson Vacation Church School Planning Book**.

WOMEN'S WORK—Mrs. Lawrence W. Marsden

Special Funds Coming In

At the January meeting of the Board of Directors of the Women's Society, it was announced that sufficient funds had been received for the washing machine in Jamaica. The current project, a car for Malawi, has been started with \$226 received at that time. A total of \$53.55 has been received for Summer Christian Service Corps work.

Each individual Women's Society is urged to continue to support these projects as well as the denominational program as a whole.

Send special project gifts to Mrs. Ruth Baum, treasurer, Route 1, Box 13, Edgerton, Wisconsin 53534.

Mid-Continent Camp Dates

The schedule for camps in the Mid-Continent Association is as follows:

Association Camp (13 and up)

July 10-17—Camp Riverview, North Loup, Neb.

Day camps (Primaries and Juniors)

June 19-23—Rocky Mountain Camp

Senior Retreat (High School Age)

June 17, 18—Rocky Mountain Camp

Junior Camp (Ages 10, 11, & 12)

July 23-30—Rocky Mountain Camp

Family Camp (Labor Day)

Sept. 2-4—Rocky Mountain Camp

Senior Retreat (High School and College)

Sept. 8-10—Rocky Mountain Camp

All qualified campers are invited to attend these camps. For further information write to Albert N. Rogers, 2301 Wadsworth Blvd., Denver, Colo. 80215 or Elmo F. Randolph, 1648 Ninth St., Boulder, Colo. 80302.

Bible Reading Helps

In a day when there are hundreds, even thousands of books designed to help people understand the Bible one hesitates to make suggestions about which ones to buy. It makes a difference how far advanced one is in his Bible study and what kind of study he is making. Does the reader want to glean the best of the past, or does he have a desire for something newly written?

Suppose a person is reading the Bible through for the first time and would like some brief devotional comment or meditation on each chapter to go along with his reading. There are numerous single volume commentaries, all of which are disappointing if one tries to get from them help on particular verses that he does not fully understand. There is one that might appeal to the new or the average reader because of its devotional thoughts on each chapter. It would be something handy for reference when reading the Bible through in 1967. This book **All the Books and Chapters of the Bible** by the popular expositor, Dr. Herbert Lockyer, F.R.G.S., published by Zondervan in 1966, has just taken its

place in the editor's bookshelves among the books of somewhat similar nature. Dr. Lockyer has published quite a number of informational books about the Bible such as:

All the Men of the Bible

All the Kings and Queens of the Bible

All the Promises of the Bible

All the Prayers of the Bible

All the Miracles of the Bible

All the Parables of the Bible

All the Doctrines of the Bible

The introduction to this newest of his books calls attention to what most of us may have read about the Bible, adding a few things we may not have read. Why are the first five books called "The Book of Moses"? How about the Isaiah scroll?

"The Bible, as we all know, is made up of 1189 chapters, 773,746 words. The Old Testament has 929 chapters and the New Testament 260 chapters. We know that the longest chapter is Psalm 119, and the shortest, Psalm 117, which is also the middle chapter of the Bible. These chapters vary considerably in length, and the relative size of a book is indicated by the number of pages rather than by the number of chapters. For instance, Ecclesiastes has twelve chapters but only nine pages, whereas Daniel has twelve chapters and twice the number of pages—eighteen in the English Bible.

"Accustomed as we are in following the chapters and verses making up the books of the Bible, it is hard for us to realize that the original Scriptures had no such division. The first five books of the Bible, from Genesis to Deuteronomy, comprised one roll, scroll or book, and are thus referred to as **The Book of Moses**. Isaiah, given as sixty-six chapters, was one scroll or unbroken narrative."

"A danger to guard against in studying a chapter is that of dealing with it as being a complete embodiment in itself. It is but part of the whole book, and must be dealt with as a part of the whole. Very seldom do you find a theme exhausted in a single chapter."

Reading Through the Bible in 1967

"THIRTY MINUTES A DAY
WITH THE WORD"

Watch this column for monthly schedule

MARCH

GOSPELS

1	Matthew	11-13
2	Matthew	14-16
3	Matthew	17-20
4	Matthew	21-24
5	Matthew	25-28
6	Mark	1-3
7	Mark	4-6
8	Mark	7-10
9	Mark	11-13
10	Mark	14-16
11	Luke	1-4
12	Luke	5-7
13	Luke	8-10
14	Luke	11-14
15	Luke	15-18
16	Luke	19-21
17	Luke	22-24
18	John	1-3
19	John	4-6
20	John	7-9
21	John	10-12
22	John	13-15
23	John	16-18
24	John	19-21
HISTORICAL BOOKS		
25	Joshua	1-3
26	Joshua	4-6
27	Joshua	7-9
28	Joshua	10-12
29	Joshua	13-16
30	Joshua	17-20
31	Joshua	21-24

Use "My Reading Record," a folder to check chapters read. Ask your pastor for a copy for each family member.

Hymn Book Request

A request has come from New Zealand to the office of General Conference for hymn books of a certain kind for use in the Seventh Day Baptist churches of New Zealand. Does any church have usable copies of **Christ in Song**? If so, please communicate with the Conference office, 510 Watchung Ave., Plainfield, N. J. 07061.

Will Good Advertising
Bring Visitors to Your Church?

If your church is in an area, like a fair-sized city, where many people are unfamiliar with Seventh Day Baptists and do not know all the churches, it may well be that consistent display advertising with some thought content will help bring you contacts and prospective members of the congregation. In that connection, it is never safe to assume that a very large percentage of the readers of the newspaper serving your area knows much about your church or what it has to offer in the way of message. A newspaper, to be successful, has to have a large number of subscribers, some of whom might be ready to think of our distinctives and our biblical reasons for them if we used the news media more.

The Boulder, Colo., church is bolder than some; it has been running a series of well bordered ads three and a half inches wide and four inches deep. Three inches of the column space is pretty much the same each time and includes a good picture of the church building. The bottom line about the Sabbath varies from one issue to the next. The top inch of the ad changes each time to fit the week or to give the invitation to attend in some new, catchy phrasing. The following sentences neatly arranged in different sizes of type were used in that portion of the series recently received by the American Sabbath Tract Society from a thoughtful member of the church:

1. Your Christmas shopping isn't finished if you haven't found a church home. Visit us at Arapahoe and Ninth. We are small enough to know you—large enough to serve you.
2. Christmas joy can last all year in worship, fellowship, and service. We invite you to find joy at Arapahoe and Ninth.
3. Resolve to find a church this year. You'll be richer for it. You're always welcome at Arapahoe and Ninth. We're friendly and we need friends.
4. Will '67 be happy for you? It can

be in a church small enough to know you, large enough to serve you.

5. Are you a Boulder newcomer? You'll be welcome with us. (We've been here since 1893.) Let us share good news with you.

6. Looking for a friendly church? We're looking for friendly people. Let's get together.

Lincoln Called to Mind

The CROP program of Church World Service promoted, appropriately enough, by a national director by the name of Farmer, honors Nebraska for its thirty-nine carloads of milo contributed during 1966, due to the work of Richard H. Staple, state director.

Mr. Farmer presented Mr. Staple a new award "The Order of the Bucket" because he had made an empty bucket grow to a carload of milo for the world's hungry. In the citation, reference was made to Lincoln as follows:

"It almost seems like that banner year of 1948 all over again, when the Abraham Lincoln Friendship Train moved out of Lincoln, Nebraska with 110 carloads of food for starving thousands in the aftermath of the second world war."

The "Christian Rural Overseas Program"—known more popularly as CROP—will now be known as "Church World Service Community Appeals."

The change of name was announced February 6 by Albert W. Farmer, director of the program, at a meeting commemorating the 20th anniversary of CROP.

Mr. Farmer emphasized that the name "CROP" is not being dropped. "Increasingly," he said, "CROP was not solely rural." "Since CROP has been authorized to appeal to urban as well as rural areas and ask for cash as well as commodities, Christian RURAL Overseas Program became a handicap."

He is no fool who gives what he cannot keep to gain what he cannot lose.

NEWS FROM THE CHURCHES

PLAINFIELD, N. J.—Pastor Harmon Dickinson's announcement that he had accepted Richburg's call as of July 1 was regretfully received by the church family he has ministered to for nearly ten years. Richburg's good fortune will be our loss. He has not only been our tireless and beloved pastor, but he has also been an able leader in the local Council of Churches, the Tract Society, the Historical Society, and other denominational work. I feel that he has been a wonderful example to all of us. And his wife Ethel has been a splendid example of a helpful pastor's wife and a leader in women's work. In December they attended the General Assembly of the National Council of Churches in Miami Beach, Florida, as denominational delegates, along with others.

We are looking forward to the visit of our missionary, the Rev. Leon Lawton, February 17-26. He is to lead us in initiating group meetings for Bible study, which are sponsored by the Evangelism Committee.

On Youth Sabbath, February 4, the Youth Fellowship conducted the service. The children's story was given by Janice Skaggs, and helpful messages were presented by Daniel Armstrong, Lois Dickinson, and Barbara North. The Youth Fellowship meets on Sabbath eve in the homes of members. On December 2, they conducted the weekly prayer service at the church.

On January 21, the Rev. Moses Knott of the American Bible Society spoke on the Bible in Christian Education. After the fellowship dinner he showed us many interesting publications of the society, including **The New Testament in Today's English**, which sells for 25c. He urged us to help in distributing Scripture portions. Other recent speakers have been the Rev. Marion Van Horn (Jan. 14), Dr. Victor Burdick (Dec. 10), and Secretary Everett Harris (Nov. 5).

Before the January 7 Communion our beloved senior deacon, Franklin A. Langworthy, was commended for his forty

years of devoted service as deacon. Mrs. Anna North pinned a carnation on him as a token of our appreciation. On January 28, Dr. Howard S. Savage was commended for his thirty-five years of faithful service as choir director and organist. A number of his compositions have been sung and played in our church. Our choir robes have been dyed and look like new again.

The new RSV pulpit Bible and Sabbath School Bibles were dedicated at an appropriate service December 17. We are participating in the denominational program to read the Bible through during 1967.

About forty attended the Tithing Dinner the evening of November 19. Mrs. Margret Armstrong had charge of the dinner, and Mrs. Rosalie Curtis was chairman of the program, which stressed church improvement, dedicated service to the denomination, and "bricks for Blantyre," as well as stewardship in general.

—Correspondent.

RIVERSIDE, CALIF.—The young people very ably conducted the church services on Youth Day, February 4, with George Hambleton as worship leader.

Special music consisted of a quartet composed of Donna Ross, Janette Orr, Douglas Burdick, and George Hambleton. Michele Hunt told the children a story about a little lost deer who was found through the prayers of its little master.

The theme for the service "Created to be Human in a Broken World" was emphasized in three talks. In Ruth Anne Lewis's subject, "Pattern Yourself in God's Hands," she brought out the idea that we always want the best for ourselves, but we can't get it by ourselves. In a world broken by laziness, hatred, misunderstanding, and other human shortcomings, we must look forward, be prepared, must look for and find God. Only His saving power can help us.

Norman Burdick stressed "Living for Others." God gave us the ability to love. We cannot live for others until we place ourselves in God's hands. In many ways

we are living in a world of poverty. We apply for a job and can't get it; many never own anything; it is an age of anger, fear, alcoholism, lack of mind and soul. Christ lived in poverty, yet He gave His life for us. We can only help others by telling them about God.

Jennifer Lewis emphasized "Witnessing to God's Glory." God's Word is far more important than man's. Christians are a ministry group in a broken world. It is important to bring souls to God, not for our own sakes, but for God's and for others. Witnessing is an everyday thing. She closed by stressing that the weight of the church and the world is on the shoulders of the youth of today.

—Correspondent.

WALWORTH, WIS.—On January 28, we were pleased to have the Rev. Earl Cruzan from Milton with us. A communion service was served by other guests from Milton. Each quarter, Miss Marjorie Burdick brings a recorded "communion service" from Milton. We meet each Sabbath day at 2:00 in the home of Mrs. Daisy Voss. In the evening a pot luck supper was held in the home of Mrs. Nettie Hibbard. Afterwards a business meeting was held. We discussed plans for a Bible Study. Several are taking part in the "World Wide Bible Reading."

—Correspondent.

SAN DIEGO FELLOWSHIP.—Meetings are held at 2:30 Sabbath afternoons. The Rev. Mynor Soper, pastor of the Los Angeles church, has taken much of the leadership of this group. The meeting on January 28 was at 4110—44th St., with Mr. Soper in charge. People temporarily living within driving distance of this southernmost California gathering of Seventh Day Baptists and their friends are encouraged to attend.

The statistical trends of the day are not encouraging, for it is evident that growth in world population is greatest in those areas where the Christian witness . . . is the weakest.

Harold B. Kuhn,
Asbury Theological Seminary.

THE SABBATH RECORDER

OUR WORLD MISSION

OWM Budget Receipts for January 1967

	Treasurer's		Board's			Treasurer's		Board's	
	January	4 months	4 months	4 months		January	4 months	4 months	
Adams Center ..\$	108.50	423.50			Metairie		10.00		
Albion		229.40			Middle Island ..	45.00	140.00		
Alfred	614.00	1,932.27			Milton	1,273.93	3,228.28	60.00	
Alfred Station	388.35	910.95			Milton Junction	80.50	481.45		
Algiers			75.20	263.39	New Auburn ..		150.58		
Assn. & Groups					North Loup ..		842.25		
Battle Creek ..	342.38	1,582.41	60.00		Nortonville ..	78.00	593.43	25.00	
Bay Area		156.50			Old Stonefort ..	23.00	111.00		
Berlin	119.25	495.77			Paint Rock		60.00		
Boulder	90.50	314.60			Pawcatuck	490.05	1,933.20	89.77	
Brookfield, 1st ..	72.00	253.50			Plainfield	332.92	1,405.23		
Brookfield, 2nd..		30.05			Putnam County..				
Buffalo		225.00			Richburg	113.00	339.00		
Chicago		235.00			Ritchie	25.00	80.00		
Daytona Beach..	217.83	542.82			Riverside	70.84	1,991.25		
Denver	134.80	521.34			Roanoke				
DeRuyter	89.20	112.20			Rockville	10.75	92.99		
Dodge Center ..	42.00	321.94			Salem	137.00	326.00		
Edinburg					Salemville	25.00	100.00		
Farina		267.40			Schenectady	16.05	97.21		
Fouke	10.00	15.00			Shiloh		2,271.80	150.00	
Hammond	18.15	18.15			Syracuse	39.00	39.00		
Hebron	54.00	247.50			Texarkana				
Hopkinton, 1st..	429.62	1,119.37			Trustees of				
Hopkinton, 2nd	4.50	44.50			Gen. Conf. ...				
Houston					Verona	488.51	883.33		
Independence ..	42.50	249.00	15.00		Walworth	50.00	280.00		
Individuals		794.00			Washington	20.00	85.00		
Irvington		350.00			Washington,				
Jackson Center..					People's		60.00		
Kansas City	30.00	125.00			Waterford	123.21	441.03		
Little Genesee ..	115.35	549.15	10.00		White Cloud	53.82	170.85		
Little Rock	18.76	70.95			Yonah Mt.		15.00		
Los Angeles	315.00	1,585.00			Totals	\$8,417.58	\$34,391.90	\$688.16	
Los Angeles,					Non-Budget	711.91			
Christ's		100.00			Total				
Lost Creek	150.00	600.00			to Disburse	\$9,129.49			
Marlboro	288.66	1,251.53	15.00						
Memorial Fund..	1,226.65	2,415.02							

JANUARY DISBURSEMENTS

Board of Christian Education	\$ 444.62
Ministerial Retirement (Mem. Fund.)	931.36
Ministerial Education	1,767.28
Missionary Society	3,109.08
Tract Society	751.00
Trustees of Gen. Conf.	28.59
Women's Society	138.63
World Fellowship & Service	159.77
General Conference	1,759.16
S. D. B. World Federation	40.00
	<hr/>
	\$9,129.49

S U M M A R Y

1966-1967 OWM Budget	\$124,735.00
Receipts for 4 months:	
OWM Treasurer	\$34,391.90
Boards	688.16
	<hr/>
	35,080.06
Amount due in 8 months	\$89,654.94
Needed per month	\$11,206.87
Percentage of year elapsed	33.33%
Percentage of Budget raised	28.12%

Gordon Sanford,
OWM Treasurer.

January 31, 1967

The Sabbath Recorder

Accessions

DODGE CENTER, MINN.

By Baptism:

Diann Bartz Greene

WASHINGTON, D. C.

By Letter:

Earl Hibbard

Dianne (Mrs. Earl) Hibbard

Rev. Delmer E. Van Horn

Rowena (Mrs. Delmer) Van Horn

Darwin Van Horn

Robert Van Horn

By Baptism:

Donald Chroniger

Charles T. Brissey, Jr.

WHITE CLOUD, MICH.

By Baptism:

Lucy Simpson Mosher

Births

Butts—To Dale and Linda Spaine Butts of Alfred, N. Y., a daughter, Angeline Linda, on Jan. 31, 1967.

Clapper.—A daughter (by adoption) six-week-old Heidi Marie to Mr. and Mrs. Barry Clapper of Mankato, Minn.

Dare.—A son, Raymond Everest, Dec. 12, 1966, to Raymond and Donna (Branch) Dare, Jr., R.D. 3, Bridgeton, N. J.

Davis.—A son (by adoption), Jerry Ray, Sept. 1, 1966, to Mr. and Mrs. Raymond Davis of Chehalis, Wash.

Moncrief.—A son, William Everest, Sept. 27, 1966, to Lorenzo and Leanore (Davis) Moncrief of Shiloh, N. J.

Schrier.—A daughter, Elizabeth Ann on Sept. 12, 1966, to Helen (Wilde) and Warren Schrier of Salem, N. J.

Marriages

Camenga-Van Horn.—John H. Camenga, son of Mr. and Mrs. Kenneth Camenga, Beaver Dam, Wis., and Linda R. Van Horn, daughter of the Rev. and Mrs. Delmer E. Van Horn, Laurel, Md., were united in marriage in the Adams Center Seventh Day Baptist Church, Sept. 3, 1966, by the bride's father.

Flaherty-Cagwin.—George Flaherty, son of Mr. and Mrs. A. C. Flaherty of Adams, N. Y., and Margaret Ann Cagwin, daughter of Mr. Elden Cagwin, Adams, N. Y., and Mrs. Margaret Cagwin, Watertown, N. Y., were married May 14, 1966, in the Adams Center Seventh Day Baptist Church by the Rev. Delmer Van Horn, pastor of the bride.

Fogg-Peterson.—Karen Peterson, daughter of Mr. and Mrs. Thomas Peterson, Bridgeton, N. J., and Peter Fogg, son of Mr. and Mrs. Edward Fogg, Canton, N. J., were united in marriage in the Marlboro Seventh Day Baptist Church, Nov. 26, 1966, by the Rev. John Carmon of Newport Baptist Church (brother-in-law of the groom).

Greene-Downs.—Arden Greene, son of Mr. and Mrs. Gerald Greene, Adams Center, N. Y., and Linda Downs, daughter of Mr. and Mrs. Robert Downs, Adams Center, N. Y., were united in marriage in the Adams Center Baptist Church by the bride's pastor, the Rev. Floyd C. Wilder. The pastor of the groom assisted in the wedding ceremony.

Zifers-Jaros.—Gus Paul Zifers son of Mrs. Isaac Cramer and the late Paul Zifers of Lanham, Md., and Roberta DeMaria Jaros, daughter of Mr. and Mrs. Frank Caporale, No. Plainfield, N. J., were united in marriage in the Chapel used by the Washington Seventh Day Baptist Church, Dec. 4, 1966, by the Rev. Delmer Van Horn.

Obituaries

AYARS.—Albert C., son of Edo and Laura Sheppard Ayars was born at Greenwich, N. J., Mar. 12, 1897, and died Dec. 8, 1966.

He lived all of his life in the vicinity of the Marlboro Seventh Day Baptist Church, of which he was a faithful member, joining by baptism in 1915. On July 31, 1918, he married Lavina Monroe, who preceded him in death.

Mr. Ayars is survived by: his children, Rose (Mrs. Norman) Davis of Bridgeton, Sophie (Mrs. Paul) Amaranto of Bridgeton, Fred of Lansdale, Pa., Herbert (U. S. Army), and Howard of Cincinnati, O.; brothers and sisters: Milton of Pennsgrove, N. J., Elwood, Lewis, Francis, Edna Wildermuth, Julia Gandy, Myrtle Penton, Laura Garrison, and Lona Mick, all of the Bridgeton area; 15 grandchildren and 7 great grandchildren.

Farewell services were conducted by the neighboring pastor, the Rev. Charles Bond in the Marlboro church with burial in the church cemetery. —Mrs. Paul Lewis, church clerk.



Jesus Christ
Is Lord!