

The Sabbath Recorder

In the evening Pastor Albert Rogers of Denver, president of the Seventh Day Baptist Historical Society, made a presentation of the work of the Historical Society using colored slides. It was much appreciated by the people of both churches.

News of Pastors

The Rev. C. Harmon Dickinson and part of the family moved out of the Plainfield, N. J., parsonage June 29 to take up the pastorate at Richburg, N. Y.

The Rev. Herbert E. Saunders has resigned at Little Genesee, N. Y., to accept the call of the Plainfield church. The effective date of change is to be November 1.

John Conrod and family are now moved to the Marlboro, N. J., parsonage where he is acting as pastor while finishing his seminary training at Eastern Baptist Seminary near Philadelphia.

John Camenga (student) is serving as summer pastor of the Salemville, Pa., church.

Dale Rood (student) was given a reception at Los Angeles June 17. He is serving as summer assistant.

An ordination council has been called at the Old Stone Fort, Ill., church on July 8 for the examination of Carlos Lee McSparin who has served the church at pastor since January 1954.

Wayne Babcock pastor at Dodge Center, Minn., and Earl Deland pastor at Hammond, La., returned to their churches on the weekend of June 24 after completing three weeks of summer training at Plainfield. John Conrod also spent three weeks at the Ministerial Training Center.

Births

Campbell.—A daughter to Mr. and Mrs. Robert Campbell, Bradford, Pa., on May 26, 1967.

Harris.—A daughter, Leah Rebecca, to Stanley and Camille (Crofoot) Harris, 3280 Bradford St., Cleveland, Ohio, on June 6, 1967.

Obituaries

SIMPSON.—Mrs. Amelia R., widow of the late Rev. William M. Simpson, daughter of Peter and Eva Rittenhouse, was born May 27, 1885, in Adams County, Wis., and died June 7, 1967 in Grand Rapids, Mich.

Orphaned at the age of 10 she was brought up by Mr. and Mrs. Elli Richmond of Coloma, Wis. She was a graduate of Milton Academy, later took courses at Cornell University, and taught school in Wisconsin for five and one half years. She was married to Rev. Wm. M. Simpson, June 17, 1911. They served in Seventh Day Baptist churches until 1937 when Mr. Simpson joined the Methodist Conference. They became residents of the Clark Memorial Home, a Methodist institution, in 1953. Her husband died in 1955 as the result of an automobile accident. Mrs. Simpson is survived by three daughters: Mrs. Alberta Crocker of Detroit, Mrs. Paul R. (Lucille) Crandall of South Bend, Ind., and Mrs. Rex (Miriam) Briggs of Battle Creek; and three grandchildren, all of South Bend. Burial was at Memorial Park Cemetery, Battle Creek.

—Miriam Briggs.

SULLIVAN.—Tom L., son of Joseph and Sara Sullivan, was born in Ritchie County, W. Va., Oct. 17, 1884, and died at a rest home in West Union, W. Va., May 20, 1967.

A retired farmer, Mr. Sullivan was a member of the Ritchie Seventh Day Baptist Church of Berea. His wife Grace preceded him in death.

Surviving are a foster son Alvin Dobbins of Spokane, Wash., and three sisters: Mrs. Rella Sullivan of Salem, Mrs. Nora Newlon of St. Albans, and Mrs. Mettie Garey of Berea, W. Va.

Funeral services were conducted by his pastor, Leslie A. Welch, at Pennsboro, and burial was in Pine Grove Cemetery at Berea.

—L. A. W.



Jewish Memorial Synagogue at the Infamous Concentration Camp Dachau, Germany

Note the Jewish symbol at the top, the native stone construction, the Hebrew lettering above the entrance, the darkness of the half underground worship room. The people pondering the significance of this memorial are Editor and Mrs. Maltby.

Along the wall against which large numbers of war prisoners and others were shot at Dachau there is now a well kept garden and the flat stone inscribed, "Grave of many thousands unknown."

(See story inside "Hitler Repudiated" by the editor.)



The Sabbath Recorder

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The Language of Heaven

When one travels through Europe with only one language at his command, he notices something interesting about the language of the people whether the journey is by air or on the ground. While in Germany or Switzerland it appears that almost everyone seems to speak German. But the moment one sets his face toward Italy and boards a train in the center of Germany whose final destination is Rome the language and the complexion of a considerable number of his fellow passengers change. The same is true when starting north from Italy. There seemed to be no French-speaking people in Rome, Venice or Florence but the train for Paris gathers up the people of that language and one begins to be prepared for the country to which he is going by trying to make conversation. He makes use of his limited knowledge of the language of his destination. The newspapers from which one gathers information about the rapidly changing international situation are in French, not German or Italian. So you try to read your seatmate's French paper.

How does the above information relate to the language of heaven? It reminds us that we prepare ourselves for the country to which we are going by listening to the language of that country before we get there, by learning to communicate, at least to some degree, with those with whom we will be associated in that land. There is a verse of Scripture that in the King James Version says, "Our conversation is in heaven." Other versions have rendered the Greek of that passage a little differently. It probably means our citizenship or our whole manner of life rather than just conversation. But if we are to be citizens of a country we must be prepared to speak its language. Citizenship includes conversation in the sense that we now use that term. Thus it is quite appropriate to ask ourselves if we are really giving attention to the things of the kingdom and are preparing for that time when earth's language disappears and only the language of heaven is spoken.

The story is told of an American household slave who was more religious

than his master. When the master died, people asked the servant if he thought his master went to heaven. He replied sadly something like this: "When Massa plan to go to Birmingham, he talk about Birmingham. When Massa go to the North, he talk about de North. But I ain't nebber heard Massa talk much about heaven; I don't think he make any plans for heaven."

We may carelessly sing, "I'm bound for the promised land," but unless we show by our conversation that we are on the way to that land and are attempting to learn some of its language it is doubtful if our words will mean much.

When one travels across the borders of the countries of Europe he is reminded that the languages have to merge to the extent that those on the borders can understand each other. We in this life are on the border of the promised land; let us try to learn its language.

Coin of the Realm

Men pay their taxes in the coin of the realm or the currency of the realm. We make our contributions to church and charity in that same currency of the realm or its convenient equivalent, the personal check based on certified deposits. Here is one case where we draw no distinction between secular and sacred. In New Testament times the coin of the realm was Roman coin struck with the image and superscription of the Emperor. Because this coin represented a hated Roman government and the idolatrous reverence to a pagan potentate, the Jewish leaders insisted that offerings in the temple be made in temple coinage. Unfortunately, there were those who were ready to enrich themselves by an exorbitant exchange rate, thus impoverishing the devout worshipers and indirectly robbing the temple of its needed revenue.

The person who travels in Europe may find himself crossing national boundaries every few days and thus being confronted with the inconvenience of providing himself in advance with the coin and currency of several realms. He has to learn

MEMORY TEXT

I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety. Psalms 4:8.

the comparative value of each nation's money if he is to intelligently pay his normal expenses or make small purchases and be sure that he knows how much he is paying. Money and money changing takes on new significance. He goes to church; he is solicited for a contribution on the street; he wonders how much he should give. This experience may be good for him. The lower value of money in other countries and the lower earning capacity of the average laborer somehow get through to the person who has not previously given much thought to the U. S. dollars carelessly spent or contributed with such ease to a wide variety of charities.

Contact with the poor of this world and association with those, like the Italians, who have to live with a run-away currency, make our complaints about a devalued dollar seem rather inconsequential. Sometimes we are impatient with our brethren in foreign countries when they cannot adequately support their churches and ask us to help. We should rather give thanks and share our blessings. David in the 16th Psalm wrote, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." We should marvel that our brethren who are paid in the coins of other realms are able to do so much with so little. By the same token we should examine ourselves to see if the reason we cannot help more is because we have set for ourselves standards of self-indulgence that are out of keeping with our professed desire to share.

If our citizenship is heaven, according to the Scriptures, and those of all other nations who are redeemed have the same citizenship, then we ought to share the coin of the realm for the furtherance of that realm and the equality of opportunity for all our fellow citizens.

Hitler Repudiated

By the Editor

We who live secure in America have pretty much lost our interest in the Hitler regime and the horrors of World War II. Our concern is currently the little conflict in Vietnam, the Great Society at home, or the civil rights struggle that upsets our equilibrium. Not so in Europe where the events and the results of World War II are as fresh in memory as if they happened yesterday.

A trip to Europe is almost necessary if one is to enter into the way people think religiously and politically. This is not to say that a few weeks on the continent entitles one to speak with authority on the differences between American and European viewpoints, but even such a brief time helps one to appreciate some of these differences and thus to avoid the attitude of impatience which is so common. If we are to approach the hoped-for concept of one world, we must keep reminding ourselves of what Britain and Europe went through in the war and what they are still doing to recover from it.

Hitler has been repudiated. This is one of the things upon which West and East Germany are united. In East Berlin the Soviet-oriented guide is careful to point out the great error of Hitler in burning all the books at the university library which were written by Jews. Such a thing must not happen again. The guide in some of his remarks insinuates (without justification) that the Jews have not been welcomed back to West Berlin as freely as to East Berlin (the number is very small).

When one goes to Dachau, the concentration camp that dates back to Hitler's rise to power in 1933, he is aware that West Germany has repudiated the dictator and his methods. Although the schoolbooks conveniently omit the years of Hitler's regime the nation is now urging people to visit Dachau where 30,000 prisoners met their death. This first notorious concentration camp has now been largely leveled and changed

into a national memorial. The horrors are not minimized. German people are urged to come view the gruesome pictures, read the descriptions (very few in English) and to go to the Catholic, Jewish and Protestant shrines at the far end of the compound.

This camp was not primarily for the extermination of the Jews; its gas chambers ("shower rooms") never got into operation because the prisoners constructing them sabotaged the work, necessitating sending 3,166 people to gas chambers in other prisons. In 1941 there were mass liquidations daily, largely by shooting, a total of well over 6,000 in the weeks after the war with Russia began. Catholic priests who criticized Hitler's practices were imprisoned at Dachau to the number of 2,579. Of these less than half survived to be liberated in 1945. There were 141 clergymen of other faiths. No mention is made of any Jewish rabbis, which may be significant. The tourist information that is available in English indicates that the majority of deaths at Dachau were from natural causes, if one can call starvation, brutality, and disease natural in a situation where the barracks housed six times as many men as they were built for. Toward the end, about half of the prisoners transferred to Dachau from other camps were dead upon arrival (dying of starvation), with as many as 2,600 corpses on the wagons when the liberating forces arrived at the gates. The literature speaks of gold teeth being a hazard to life. A letter was found which informed Hitler that enough dental gold and silver had been recovered to supply the needs of the German Army for five years. Fatal injections at the infirmary made the gold and silver available to those who "ministered" to the sick, it is alleged. The sickness of a man with gold teeth was thus incurable.

What has been said above is but a fragment of what was written by Dr. Johann Neuhausler, one of the Catholic priests who survived Dachau and was the man most influential in making Dachau a national shrine. His book of eighty-two pages recites the good as well

as the bad and leaves one with the impression that this was one of the better concentration camps. It has now become "a place of prayer and atonement"—atonement for the sins of brutal men.

The prioress of a German Carmelite Convent in January, 1962, wrote to the archbishop of Munich:

"Throughout the world Dachau is a definition of all concentration camps; the name Dachau will always be connected with man's most terrible cruelties. The site of such ill deeds, where so many human beings bore unspeakable pain, should not be lowered to the status of merely a monument, or, worse, to just a tourist attraction."

As said at the beginning of this article, Europe cannot become so absorbed in current problems that it forgets what happened a generation ago. The pall still hangs heavy and influences religious thinking. No wonder many Christians are interested in important Bible issues such as the Second Coming of our Lord. They are concerned about eternal, not just temporal, things. Economic recovery from war's desolation is not yet complete, and perhaps never will be. If it were, there would still be the lurking fear that another godless man might rise to power and lead the world into chaos from which it could not extract itself. The repudiation of Hitler is one unifying force in Germany. Many are convinced that there must be a return to vital godliness if the dangers of the past are to be kept from being repeated in the future. America must not forget where the path of godlessness leads.

LET'S THINK IT OVER

Today we have a happy God instead of a holy God, a social God instead of a sacred God, a condoning God rather than a convicting God, a reforming God rather than a redeeming God. And even that isn't enough—for some we must get rid of Him altogether, so we have a dead God.

—Jared F. Gerig, D.D.

General Conference Publicity

(Twelfth of a series)

Helpful Committee Announcements

Several of our Conference planning committees have asked us to make announcements for them.

Mrs. LeRoy DeLand, 8333 Hall Road, Bellevue, Mich. 49021 is in charge of exhibits and asks that anyone who plans any kind of a display at Conference get in touch with her as soon as possible. She would like to know how much wall or table space you will need, or any special arrangements you wish the committee to provide.

The Transportation Committee, Mr. Claire Merchant, chairman, advises us that all delegates so requesting will be picked up upon arrival or for departure at Conference throughout the week; however the committee will *not* be able to provide transportation for personal errands or sightseeing. If you know when and where you will be arriving by public transportation and could so indicate on your registration, this help in advance planning would be appreciated.

Mrs. Claire Merchant, Rt. 1, Box 372, Battle Creek, Mich. 49017, is registration chairman and hopes you will get your registrations in early, so that a hectic rush of last minute room assignments can be avoided. If you have not received your registration forms, ask your pastor or church clerk.

The General Arrangements Committee reminds all young people under 19 years, who will be attending Conference without their parents, that they must have a sponsor who is 25 years of age or older, to be responsible for them during Conference week.

Remember the dates — August 14 - 19, General Conference in Grand Rapids, Mich.

Adult fee — Room, board and registration, \$42.

"Whether a man winds up with a nest egg or a goose egg depends on the chick he married."

"I Will Show You a More Excellent Way"

(An address at Eastern Association by Leland Bond, exchange delegate).

I have been asked to speak on the topic "I Will Show You a More Excellent Way" (1 Cor. 12:31b). Coming from West Virginia to the Eastern Association at Berlin, N. Y., I sought the pastor's advice as to a more excellent way to get here by car. This was his reply: "If you are coming up from New York City just turn east at Newburgh, come north on Taconic Parkway to Chatham and turn left again to Route 22, come north into Berlin. Coming from the southwest by the Pennsylvania Turnpike, turn north on the extension to Binghamton, N. Y., and take 7 into Troy and come east off of 7 on to Route 22 to Petersburg, then south on 22 to Berlin. If you come in from the east by the Massachusetts Turnpike, turn north on Route 22 coming into Berlin. If coming from the north from Bennington, Vermont, come south on 7 and turn on to Route 22 and follow into Berlin. In other words, all roads lead to Berlin."

A Way

It is evident by the directions given me that there are several approaches to the problem of reaching Berlin. It appears to me that in facing any problems of life that there are several approaches that may lead to the same place. In general, we may say that there is *A Way* to approach each and every problem. It is our aim this morning to try to discover "A More Excellent Way."

My father often likes to quote, "We react to problems of life by: (1) Fleeing them (2) Fighting them (3) Forgetting them (4) Facing them. I hope this morning that we may discover a way to face problems in a more excellent way than fleeing them, fighting them, or forgetting them. Life in general is a struggle to find "A More Excellent Way." That is the purpose for which we are constantly working through our family units, our schools and society. Yet, in this struggle, the fact remains that many of us find

"just a way" of getting by but never really find the "More Excellent Way."

I can't help but think of a situation with which I have been concerned quite recently. In Clarksburg, where I live at the very edge of the city limits, a gentleman purchased a tract of land for a housing development. He is a man with limited finances and limited knowledge of real estate development. Last fall he moved a large dozer into the area and began to clear the ground to the bare earth. He began to make roads and other procedures which many of us could not understand. When he had completed what work that he could do before winter set in, we discovered that he had placed a drainage tile on our property and backed a fairly large pond of water onto my neighbor's property covering several trees. It did not take us long to discover that his problem was due to the fact that he had failed to have the project engineered and was proceeding without proper survey or plans. To say the least he has found himself in real trouble and at times it appears doubtful if he will ever be able to accomplish the task that he started out to complete. We might say that he is trying to accomplish a task in *A Way*, not properly conceived or planned. It is obviously not a "More Excellent Way." Many of us find ourselves doing lots of work but never getting anywhere—never doing it right.

An Excellent Way

We have discovered that there is a way to Berlin from all directions; but which is the best way? "*An Excellent Way*" may be via the Massachusetts Turnpike, but for a person coming from West Virginia this might not be the "More Excellent." The point is that in life there are many excellent ways that may fit certain people's situations but there is still only one way more excellent for me, or for you.

A More Excellent Way

How do I discover "A More Excellent Way" to Berlin, so to speak—one that is best for me and for those with whom I am associated? It is obvious that those

coming from other places than West Virginia may find the most excellent way is via the Massachusetts Turnpike or from Bennington. In life we may take different approaches to problems and reach our destination; yet, there is something that must be present for all of us if we are to find a "More Excellent Way."

Paul's letter to the Corinthians helps us to find this "Way." 1 Cor. 12:31b says, "and yet shew I unto you a more excellent way." We have to go to the 13th chapter to find out what this more excellent way is that Paul is talking about. We don't have to go very far to discover that it is a way that is always accompanied with "love." What is this love? What are its qualities? Paul said, "If I speak with the eloquence of men and of angels, but have no love, I become no more than blaring brass or crashing cymbals. If I have the gift of foretelling the future and hold in my mind not only all human knowledge but the very secrets of God, and if I also have that absolute faith which can move mountains, but have no love, I amount to nothing at all. If I dispose of all that I possess, yes, even if I give my body to be burned, but have no love, I achieve precisely nothing.

"This love of which I speak is slow to lose patience—it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance.

"Love has good manners and does not pursue selfish advantage. It is not touchy, it does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails.

"Love knows no limit to its endurance, no end to its trust, no fading of its hope: It can outlast anything. It is in fact, the one thing that stands when all else has fallen" (Phillips). No matter where we go or how we go about our problems love must be there.

(Continued on page 13)

DREAMLAND REALITY

*One night when pain was raging high,
I saw my Lord so real and nigh;
In dream He stood beside my bed,
In voice of love He plainly said:*

*"My son, you feel I do not hear,
Your cry for help, with awful fear;
But son, you wandered far away;
From me and safety you did stray.*

*"You must obey, walk by my side,
With hand in mine, in me abide;
I cannot bear your burdens while
You journey far, mile after mile."*

*I feel great arms in warm embrace,
One flitting glimpse of love-lit face;
My burdens gone, and every pain;
Oh Christ divine, on me now reign.*

*I now awake, with glowing heart laid
bare,*

*Oh, has He gone? Why no, He's every-
where;*

*I feel the love that spans both land and
sea,*

But when in need is issued just to me.

So, burdened friend, do not this day,

Wander, wander, so far away;

If you are close, why so is He,

Alive with hope and sympathy.

*A phantom, mystic peace floods o'er my
soul,*

Like giant ocean billows toss and roll;

*That boundless love, so deep, so endless,
free,*

'Tis mine, 'Tis yours, for all eternity.

—Ralph Loofboro.

More than 277,000 pedestrians were injured in traffic accidents in 1966, says The Travelers Insurance Companies. Of this toll, approximately 69,000 were injured while crossing between intersections.

May Day Fair

(Held at 27-29 Charles St., Kingston, Jamaica)

By Mrs. Neal D. Mills

The Women's Board of the Jamaica Seventh Day Baptist Conference had a big task this year. It was asked by our Conference to try to raise one hundred pounds (\$280) for the 1966-67 conference budget which supports all the pastors in addition to bearing many other heavy expenses. This looked like a huge job, for some of the local women's groups were quite inactive, the board's executive committee was scattered from Wakefield to Higgintown to Kingston and problems just seemed insurmountable.

However, the president of the board, Sister Kathryn Durrant, "put her shoulder to the wheel," got as many of the committee together as possible and drafted Sister Frankie Davis and Sister Martha Mills to help them. They set the date for May 23, which is Jamaica Labour Day, and started making plans for a May Day Fair to include all the Seventh Day Baptists over the island. A central location to hold it could not be secured and so the place settled back to 27-29 Charles St., using the facilities of the Charles St. church and Crandall High School.

Then the committee really went to work. Letters were sent to the women's groups in all the churches but the spoken word always carries more weight than the written word and, as Providence would have it, our president soon had a chance to visit most of the churches and explain directly to the women what was expected of them and to encourage their participation. This happened through the coincidence of our need with the visit of Rev. and Mrs. Alton Wheeler, who were on the island for 17 days of dedicated service. Our corresponding secretary of the Conference, the Rev. Joe A. Samuels, took them by van to visit churches all over the island. So didn't Sister Durrant rally to her opportunity! She climbed right into her brother's van, went along and did her "stuff."

In the meantime, Sisters Davis and Mills, had gotten word around to willing Seventh Day Baptist women in the States to send us used clothing and hats for a rummage sale department. The secretary of the committee wrote letters to known business concerns who made us donations in various forms for the fair. Advertising by posters, handbills and newspaper was done. Women were busy sewing garments and fancywork, making candies, puddings, pickles and jellies and harvesting produce and fruits for their Circuit's booth at the fair. Even grab bags were prepared for the children.

The time drew near and, on the Sunday before the fair, willing men from the Charles St. and Mountain View churches brought materials and built booths, one for each Circuit, in which to display produce and wares. Willing women had pressed the clothing, steamed, brushed and refurbished hats, and others had been to market buying food for the food stand. At last the preparations were all completed.

The day came. Early in the morning trucks and other vehicles started for Kingston from the various churches bringing Seventh Day Baptists with their contributions to the fair. Upon arrival they arranged their produce and whatever else they had to sell in their respective booths. At 10:00 o'clock the fair was opened with a service in the church which included a welcome by the president of the Women's Board and an address by Brother Byron Lewis.

Then selling began. A record player provided music, old friends met and visited and the church and school yards were indeed busy places. Dinners and lunches were served under the church shed. Ice cream cones and cold aerated waters were available all day. Children who had a few pence to spend had access to the grab bag. A bun-eating contest caused much laughter.

About 4:30 p.m. a concert with items from the various churches was held in the church to which a small admission charge was paid to help raise funds still further. At the close of the concert, ev-

erybody from long distances went home while the local folks cleared and cleaned up the yards. Everything was in readiness for school the next morning as though nothing unusual had taken place there the day before.

As generally happens we thought of ways afterwards that we could have perhaps done differently, but I, for one, was very proud of the efficiency and management with which the fair was handled and of the proceeds of the event which exceeded eighty pounds. Although we did not reach our goal of one hundred pounds with this one big project, I have high hopes that some of the women in the individual churches will rally and do something to raise enough to reach our goal by Conference time. (I think the hat section gets the sales prize for they alone brought in thirty pounds.)

Baguio Bus Stop

A lay evangelist encounters an amazing story at a bus stop in the mountains of Luzon, P. I.

The bus from Baguio, summer capitol of the Philippines, reached the midway stop on its journey to the sweltering heat of Manila. Eleazer Alphonso got off, stretched a bit, bought a nice cool drink and sat down on a bench. Here he found an opportunity to witness to the young man who sat down beside him.

"Sir," he was asked, "do you come from the Christian radio station in Manila?"

"Well, no . . . but I do happen to broadcast on it once a week."

"You must come to my barrio, sir. I want to show you something."

Mr. Alphonso cancelled the rest of his trip and many miles and a long time later they arrived at the young man's barrio. Entering the new found friend's home, he noticed nine diplomas on the wall . . . all from the Bible School of the Air!

Word spread through the barrio that a man from the radio station was there. The house soon overflowed and the crowd filled the yard. At about 8:00 P.M.

Mr. Alphonso was asked to speak from the Scriptures and by 11:30 P.M., at their urging, he was still speaking! Some one said: "Sir, we work the night shift in the sugar refinery and must go. The early night shift is now coming off. Will you speak to them?"

He did . . . until three o'clock in the morning and only with the promise of continuing upon arising did they let him go to bed!

There had never been a missionary or national preacher in the barrio. The Bible School of the Air and radio had been their only contact with the Gospel. Two neighboring barrios had also been listening and there are now between sixty and seventy believers in the little church that has been established.

Mr. Alphonso rejoiced as he finally continued his journey to Manila, having by chance seen how God was using radio to reach hitherto unreached areas with the Gospel.

—Far East Broadcasting Co.

Church-State Scholarships

It is possible to get the impression that POAU (Protestants and Others United for the Separation of Church and State) are interested almost exclusively in stopping the Catholic Church from intrenching itself in the government and wiping out the long-cherished principle of church-state separation. The organization does other things as well.

Miss Ernestine Matthews, an Episcopalian, for many years was a lawyer with the Internal Revenue Service. She devoted 16 years of voluntary, part-time service to Americans United and in her will set up a trust fund to be used for Religious Liberty scholarships. Twelve such \$500 scholarships have recently been awarded to college students in honor of persons who have made outstanding contributions in the field of separation of church and state. Other students to receive help will be announced soon by Glenn L. Archer, executive director of Americans United. The address is 1633 Massachusetts Ave. N. W., Washington, D. C.

War "Impossible to Justify" Maintains Inter-Faith Book

The war in Vietnam is "impossible to justify" according to an inter-faith appeal of moral urgency, rallying Catholic, Jew, and Protestant to join in bold steps to end the conflict. Authored by Robert McAfee Brown, Rabbi Abraham J. Heschel and Michael Novak, "Vietnam: Crisis of Conscience" is co-published July 5 by Association Press, Herder and Herder, and Behrman House. It is in both hardcover and paperback.

The three leaders from America's major faiths call upon Protestants, Catholics, and Jews to discuss, work and act together now to stop the war in Vietnam. They declared that the conflict in Vietnam is "immoral" and that the religious commitment demands a united inter-faith action to stop the bombing unconditionally, to negotiate now for a peace without victory, to accept the Vietcong at the negotiation table, and to prepare for the rebuilding of war-torn Vietnam.

Dr. Brown, a Protestant, and Mr. Novak, a Catholic, are professors at Stanford University. Rabbi Heschel is professor of Jewish ethics and mysticism at the Jewish Theological Seminary of America in New York City. All three are leaders in the organization known as Clergy and Laymen Concerned About Vietnam, and are donating royalties from the sale of the book to this organization.

Senator Eugene J. McCarthy, member of the U. S. Senate Committee on Foreign Relations, says that "this book is a significant and compelling call for moral and religious judgment on political action." Rabbi Jacob J. Weinstein, president of the Central Conference of Rabbis, maintains that "no minister and certainly no religiously committed layman can avoid this confrontation with his conscience without abdicating his responsibility to the future of the race."

Methodist Bishop James K. Matthews of the Boston area is quoted as saying that the book "presents perspectives

which have often been obscured and it offers alternatives." He calls it a volume which will "prick the conscience of all religious communities."

Two Roman Catholic bishops support the thesis of the book. Bishop John Wright of Pittsburgh says that it "pleads for full discussion of why war is being waged and why peace deferred, for rigorous soul-searching as to what price war." Bishop Harvey D. Butterfield of Vermont, maintains, "It should be required reading for anyone concerned with the tremendous issues which are at stake in this war."

Moral Implications

In the Introduction, signed jointly by the three authors and addressed to the religious community of the nation, Dr. Brown, Rabbi Heschel and Mr. Novak declare, "The pages that follow grow out of our shared concern that our nation is embroiled in a conflict in Vietnam which we find it impossible to justify, in the light of either the message of the prophets or the gospel of Jesus of Nazareth."

"We feel that our churches and synagogues have been unwilling to face the moral implications of that conflict. We believe that even those who have supported the United States intervention in Vietnam must come to grips with what the United States is actually doing to that nation."

"Our desire," the authors say, "is to provide a sufficient treatment of the political and moral dimensions of the Vietnam issue that those who agree with us will offer public support for a change in policy, a public support strong enough to make itself felt in Washington. If the churches and synagogues cannot take the lead in creating this new climate of opinion, then we seriously wonder how they can continue to deserve the respect of men of conscience within them or outside them."

SABBATH SCHOOL LESSON

for July 29, 1967

RESPONSES TO THE GOSPEL

Lesson Scripture: Acts 16:12b-23.

Those Sabbath Eve Services When I Was a Little Girl

(Submitted by Stephen J. Pierce, see note at end).

On Friday evenings I often think of how it was when I was a little girl.

When I was a little girl in a small Nebraska town, the church bell rang at sunset to mark the beginning of the Sabbath. After supper dishes were done there was a quick brushing of hair (in front, not disturbing the braids) and a taking-off of aprons and we four girls and our parents were off walking down the block of board sidewalk to church for Friday night prayer meeting. The high and narrow interior of the wood frame church was lit by several hanging kerosene lamps which made a light rather dim but restful and serene. We sat with Mama in a pew near the front. Papa sat down in the front pew. I remember watching the back of his head—he was the minister—while the other two dozen or so people came silently to their seats. They came in mostly one by one, men and women and young people. We were among the few children.

They often sang for the first hymn—"Another six days work is done, Another Sabbath is begun. Return my soul! Enjoy thy rest. Improve the day thy God hath blest."

I remember that I knew they were very tired people. Papa said that a thing that blessed the Sabbath was the hard week's work one had just done. I could see that they were tired. I knew Mama was tired, for Friday was such a hard day. There was always the baking and cooking extra things ahead and there was the Friday cleaning, completed only after school when the big girls finished the mopping and the little girls dusted the furniture and polished the lamp chimneys.

Mama was so tired we all felt it. As she sat beside us in the pew, her face softened and her hands relaxed.

I knew the favorite fourth grade teacher was tired. She had been a most conscientious teacher all the long week and

her famous poise and patience must have often been worn thin by Friday night.

And there was Philip's grandfather, still in his weekday carpenter's overalls, bone tired from hard labor and almost slipping into sleep during long prayers. I knew how Papa felt about that loyalty to prayer meeting and that insistence on ending the week's work at church.

And there was my best friend's father who had hurried in from his farm, still with the smell of horses on him and in his heart a big burden of question about what to do with his life. He had brought his problem to prayer meeting, I knew.

And there was the tired face of our neighbor the lawyer. I knew he was not tired out from hard work but from not enough work and the pressing needs of a large and expensive family.

And there was Mr. Bennett who was a bachelor and a recluse who lived in too close intimacy with his Latin and Greek and his pigs. He needed the fellowship of prayer meeting most of all.

The meeting never lasted long. First, they sang several hymns. Then Papa read from the Scriptures, often from the Epistles, and made a few explanatory remarks about what had been read. Then there were prayers, spontaneous ones from any one who felt like praying aloud.

They prayed for the success of various efforts of the church. They prayed for the missionaries, especially the particular ones close to their hearts. They prayed for the conduct of their young people, especially those away at college. They prayed for the government and for the leaders. They prayed for the sick and old, and for a growing purity and piety in their own lives. There were long pauses sometimes between prayers. After the praying, any one who felt such a leading, stood and spoke briefly. At times it was only a short favorite verse from the Bible, sometimes the words of a song. Sometimes it was an expression of gratitude for divine help. Often it was to speak of some new light on an old doctrine. Sometimes it was to tell of a spiritual experience.

It was a short meeting and a quiet and quick departure. The tired people were now ready for a long night's rest. I think they were already refreshed and blessed. At least I knew that there was a wonderfully peaceful heart in one of the little girls who tramped the wooden sidewalk home, to bed.

Note:

The little girl "I" is Catherine Jacox of Alfred, New York, a "charter member," inspiring force and "grandmother" of the Houston fellowship. Her father, needless to say, was the late Rev. George B. Shaw. The Philip referred to in this article is Dr. Philip Thorngate of Monterey, Calif., who at the time this article was delivered to the fellowship at a Sabbath service was interning in Houston.

I found the article a delight and an inspiration. I kept the draft over the author's protest. I trust she will forgive me for sending it to you for consideration as a Sabbath Recorder article.

Announcing YOUTH

Have you heard? The first issue of a devotional pamphlet called *YOUTH*, specifically for Seventh Day Baptist young people has just been completed and should be in your mailbox any day now.

Meditations and devotional thoughts included in the publication have been written by young people like *YOU*. Especially noteworthy are articles written by youth from foreign Seventh Day Baptist conferences.

If you don't already have a daily devotional time, set aside one for the month of August as a trial period, using the thoughts from *YOUTH* as a "starter" for your own meditation, Bible study, and prayer.

If you do not receive a copy of *YOUTH* and would like to receive one for yourself or a friend, write to:

Miss Andrea Crandall
3268 Avalon Ave.
Riverside, California, 92509
or
Miss Nancy Brannon
R. D. #1
Freeville, New York, 13068

Contributions of both devotional thoughts and money by anyone will be appreciated and can be sent to the same addresses.

Reading Through the Bible in 1967

AUGUST

1	Psalms	104-106
2	Psalms	107-109
3	Psalms	110-113
4	Psalms	114-118
5	Psalms	119
6	Psalms	120-123
7	Psalms	124-127
8	Psalms	128-131
9	Psalms	132-134
10	Psalms	135-137
11	Psalms	138-140
12	Psalms	141-143
13	Psalms	144-146
14	Psalms	147-150
15	Proverbs	1-3
16	Proverbs	4-6
17	Proverbs	7-9
18	Proverbs	10-12
19	Proverbs	13-15
20	Proverbs	16-18
21	Proverbs	19-21
22	Proverbs	22-24
23	Proverbs	25-27
24	Proverbs	28-31
25	Ecclesiastes	1-3
26	Ecclesiastes	4-6
27	Ecclesiastes	7-9
28	Ecclesiastes	10-12
29	Song of Solomon	1-4
30	Song of Solomon	5-8

EPISTLES

31	Romans	1-4
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Subscriptions Encouraged

The *Sabbath Recorder* is the weekly publication of the Seventh Day Baptist denomination, costs only \$4.00 per year, and is published at the denominational headquarters building, 510 Watchung Avenue, Plainfield, N. J. 07061. Rev. Leon M. Maltby is the editor. The *Recorder* covers the "waterfront" in the endeavors and activities of Seventh Day Baptists, their interests, personalities, projects, news of the churches, domestic and foreign, and many, many wonderful and inspiring articles by leaders and members of the Seventh Day Baptist faith. Every Sabbath thinking person should have the *Sabbath Recorder* every week. Those who do not read this periodical are missing a great deal. The time to start your subscription is NOW!! You will be pleased that you did.

—Farina, Ill., quarterly Newsletter

"I Will Show You a More Excellent Way"

(Continued from page 7)

The word "love" can be used to describe the most sublime characteristics of the Christian life—or—it can be used to denote the dangerous lusts that lead to destruction. Example: "The love of money is the root of all evil" (1 Tim. 6: 10). On the other hand: "For God so loved the world that he gave his only begotten Son" (John 3:16).

We have all struggled with the word "love" and its many meanings. Most of us have heard Rev. Loyal Hurley express the meanings as seen through the Greek words of *eros*, a passionate yearning of one person for another, sensual love, ecstasy; *agape*, Christian love, a regard of man toward God, of God to man and of a person toward thing, and *philia*, a love that carries a personal association and warmth. It may take years to find its real meaning for you, or God may intervene and it begins to radiate immediately.

I Will Show You

When we speak of love we often have trouble in communicating in a way so that people know what kind of love we really mean. This is where the first words of our text "*I will show you*" come into play.

My father quotes, "I am not sure but what Christian principles and attitudes are caught more readily than taught." This makes us really aware of how important it is that our lives show the "More Excellent Way." This means every hour and every minute because someone is observing you at all times. It is really confusing and misleading when we are not consistent in our living.

When a diplomat is sent by his government to negotiate a treaty or agreement, frequently there are items labeled *sine qua non*, "without which nothing." No treaty can be accepted unless these essentials are agreed to. Love is the *sine qua non* in our relationship with God and with our fellow men. We can speak the truth of the gospel, but if we do not have the love of Christ in our hearts, the message is empty. Is my message empty?

Is your message empty? I am thankful for our Conference president's theme "Open Your Heart Loving."

To Each a Place

Hon. E. C. Manning, Premier, Alberta, Canada, speaking to an audience of business and professional men (CBMC) said, "Ours has become the greatest age of non-involvement since time began. In every sphere of life today, people are desperately trying to avoid personal involvement. In thirty years of government, I've seen thousands of times when people get excited about something that is going on but hold back in seeking a solution because they don't want to get involved."

"Our unwillingness to become personally involved is behind most of our failures, individually, nationally, internationally."

"This same attitude of non-involvement is at the root of the spiritual hunger that is the modern lot of millions of Christians and men who have never known Christ as their Divine Saviour."

Fellow Seventh Day Baptists, are you willing with me to take whatever talent that you possess, administer it with love, and become involved for Christ and our church? *You* can open your hearts loving. "A person can be a Christian without having special gifts, but he cannot be a Christian without *love*."

My father relates that "processes that involve us can be administered with simplicity and naturalness—not complicated, fancy or frilly." Then he quotes, "What I am is God's gift to me. What I make of myself is my gift to God."

Are you going to be satisfied with just finding a way in life? Are you willing to look for *an excellent way*? Are you willing to let love be your guide that leads you into a more excellent way? Will you let this love guide your talents so that you become involved because you know that God has a work for you to do? If you are willing to take these steps, my friends, then I have been able in my little way to help show you "*A More Excellent Way*."

NEWS FROM THE CHURCHES

PLAINFIELD, N. J.— Pastor Harmon Dickinson preached his farewell sermon on June 24 before leaving to begin his duties as pastor at Richburg, N. Y., July 1. In his sermon, entitled "Christ for the Whole of Life," he charged us with the responsibility to demonstrate the power of Christ in our own lives, to share our faith with others, and to work toward bringing the Kingdom of God to our strife-torn world.

The Dickinsons were given a reception at the church that evening, and four other local pastors were present. They said he would be greatly missed in Plainfield, both for his own sake and because of his important part in the Council of Churches and the Ministers' Association, particularly in arranging for the "Midweek Messages" in the *Courier-News* and in helping with local radio programs. They praised his willingness and his sincerity.

Editor Leon M. Maltby said that Pastor and Mrs. Dickinson had given their ten best years to the work of our church. He spoke of our pastor's leadership, understanding, patience, and sincerity, and commended his work in the American Bible Society, the American Sabbath Tract Society, the Historical Society, the Memorial Board, and as head of ecumenical relations for the denomination. The Dickinsons will be greatly missed in our church, he said.

Mrs. L. H. North presented the Dickinsons with a basketful of humorous gifts and mementoes, including a picture album of church members. Charles North presented an electric blanket from the church.

A men's quartet consisting of Dean Victor Skaggs, Douglas Wheeler, Charles North, and Pastor Wayne Babcock of Dodge Center, Minn., sang three numbers, including "God Be with You Till We Meet Again." Miss Lois Dickinson and Miss Barbara North sang a duet, "Love Divine," accompanied by Barbara on the guitar.

We were pleased to have a letter from the Rev. Herbert E. Saunders, pastor at

Little Genesee, N. Y., accepting the call to be our pastor, starting November 1.

The Women's Society held their annual meeting and installation service the evening of June 26. Each member brought a dessert, and a taste-and-pay party and food sale followed the meeting.

On June 3 four children were dedicated and received certificates of dedication: Stephen Brenn, Brad Maltby, Debra Paquette, and Colleen Satterlee. —Corr.

NEW ORLEANS, LA.— We want to report some of the things that have been happening lately at God's Lighthouse of Prayer here at 1130 Whitney Ave., Algiers.

On May 27 we baptized three young people of the Brandon family, Linnel, Taronne, and Frank. Pray with us that their parents will become Sabbathkeepers with us.

The following day the Executive Board of the Louisiana Seventh Day Baptist Association met in our church to make plans for the sixth annual session to be held here July 29, 30. Due to the illness of the president, Jack Hays the vice-president presided. Pastors Earl Deland and Adolph Showers of Hammond were present. "Prepare Thy Way Before Thee" (Mal. 3:1) was chosen as the theme.

On June 18 the young people sponsored their annual fellowship and talent program, which was well attended. The guest speaker was an 18-year-old minister of the St. James Baptist Church, Charles Brandon, Jr. Our own Brother Lester Moore was master of ceremonies. The most spiritual of the songs by the guest choir was, "Lord, Don't Let Me Fail."

Our Vacation Bible School started on June 12 with 39 children enrolled. It closed with a special program on June 25. The children learned Bible verses and stories, including the Ten Commandments. They also were taught to make belts, aprons and money bags. Three of the Bilbo children accepted Christ and want to be baptized and join the Algiers church. Pray that their parents will let them become members.

—Rev. Mary Craig Johnson, pastor.

OUR WORLD MISSION

OWM Budget Receipts for June 1967

	Treasurer's		Boards'	Treasurer's		Boards'
	June	9 mos.	9 mos.	June	9 mos.	9 mos.
Adams Center ..\$	211.16	760.66				
Albion	139.74	445.38	\$ 50.00			
Alfred	691.87	4,241.81				
Alfred Station ..		1,483.30				
Algiers						
Assoc. & Groups	152.00	505.91	263.39			
Battle Creek	456.83	3,747.29	100.00			
Bay Area		346.50				
Berlin	121.00	906.37				
Boulder	70.75	787.85	25.00			
Brookfield 1st ..	150.00	653.50	5.00			
Brookfield, 2nd ..		710.80				
Buckeye Fellowship						
Buffalo	100.00	325.00				
Chicago		835.00				
Daytona Beach..	100.00	1,042.82	25.00			
Denver	158.76	1,235.32	75.00			
De Ruyter	38.00	418.20				
Dodge Center ..	261.41	754.16				
Edinburg						
Farina		391.15				
Fouke	5.00	120.00				
Hammond		37.80				
Hebron	91.00	588.00				
Hopkinton, 1st..	284.50	1,963.72	25.00			
Hopkinton, 2nd ..	3.75	67.25				
Houston		67.81				
Independence ..	47.25	568.05	15.00			
Individuals		794.00				
Irvington	510.00	1,360.00				
Jackson Center..						
Kansas City	30.00	331.00				
Little Genesee ..	141.35	1,245.15	20.00			
Little Prairie		20.00				
Little Rock	3.84	142.53				
Los Angeles	315.00	3,270.00				
Los Angeles, Christ's		100.00				
Lost Creek	150.00	1,200.00				
Marlboro	323.63	2,841.18	70.00			
Memorial Fund..					2,415.02	
Metairie					40.00	
Middle Island ..	25.00	265.00				
Milton	665.10	5,945.70				135.00
Milton Junction	105.40	874.50				
New Auburn	25.80	297.08				
North Loup	400.00	2,042.25				
Nortonville	142.80	1,297.80				75.00
Old Stone Fort..	23.00	236.00				
Paint Rock		70.00				
Pawcatuck	499.43	4,393.59				89.77
Plainfield	278.20	2,876.48				
Putnam County..		30.00				
Richburg	68.00	746.20				
Ritchie		246.31				
Riverside	489.96	4,441.05				
Roanoke						
Rockville		169.74				
Salem		1,090.00				
Salemville	52.25	252.25				6.00
Schenectady		156.21				
Shiloh	440.45	4,696.10				250.00
Syracuse		97.34				
Texarkana						
Trustees of Gen. Conf.		191.35				
Verona	201.00	1,745.80				
Walworth	140.00	650.00				
Washington		168.00				
Washington, People's		30.00			120.00	
Waterford	107.25	1,005.13				
White Cloud	73.33	371.39				
Yonah Mt.		30.00				
Totals	\$8,323.81	\$71,267.80	\$1,229.16			
Non-Budget	82.00					
Total to Disburse	\$8,405.81					

JUNE DISBURSEMENTS

Board of Christian Education	\$582.38
Ministerial Retirement (Mem. Fund)	720.36
Ministerial Education	708.13
Missionary Society	3,490.48
Tract Society	991.67
Trustees of Gen. Conf.	37.45
Women's Society	145.54
World Fellowship & Service	182.30
General Conference	1,487.50
S. D. B. World Federation	60.00
Total Disbursements	\$8,405.81

S U M M A R Y

1966-1967 Budget	\$124,735.00
Receipts for 9 months:	
OWM Treasurer	\$71,267.80
Boards	1,229.16
	72,496.96
Amount due in 3 months	\$ 52,238.04
Needed per month	\$ 17,412.68
Percentage of year elapsed	75%
Percentage of budget raised	58.12%

Gordon L. Sanford
OWM Treasurer

June 30, 1967

The Sabbath Recorder

Leaders Discuss Meaning of Evangelism

Protestant, Roman Catholic and Eastern Orthodox Church leaders met at the University of Notre Dame, June 11 to 16, to discuss the meaning of evangelism to the 29 denominations represented at the gathering.

A speaker concerned with the relationship of evangelism to culture was a New York psychiatrist, Dr. Ernest van den Haag. In the attempts to make religion relevant to modern man, Dr. van den Haag believes, contemporary theologians have distorted and watered down religion. "A truly religious man could never worry about God's relevance to man," he said, "he could only wonder about whether men are willing to lead lives relevant to God, lives that may lead to salvation."

A spokesman for conservative, evangelical Protestantism, Dr. David Hubbard, president of Fuller Theological Seminary, urged liberal Christians—the dominant group at the colloquium—to keep open minds with respect to evangelical views and not to close the door on such discussion. He said evangelicals at this juncture are open to serious discussion of theology with liberal Christians. Dr. Hubbard acknowledged that evangelicals are moving toward greater concern for social action, but cautioned against equating social action with evangelism.

—Religious Newsweekly.

Marriages

Campbell-Barney—Merrilyn Campbell of the Alfred Seventh Day Baptist church, daughter of Dr. and Mrs. Robert Campbell of Alfred, was united in marriage on Sabbath, April 29, 1967, with Capt. James Robert Barney, U. S. Air Force, at Ramey AFB, Puerto Rico.

Mogen-Bonser.—Ronald Mogen, son of Mr. and Mrs. Milo Mogen of Byron, Minn., and Barbara Bonser, daughter of George Bonser of Byron and Alice Bonser of Dodge Center, Minn., were united in marriage, June 29, 1967 in the Seventh Day Baptist Church of Dodge Center, by Wayne Babcock, pastor of the bride.

Births

Ebersole.—A daughter, Amy Ruth, to William and Mary (Connelly) Ebersole of Roaring Spring, Pa., February 17, 1967.

Greene.—A daughter, Alesia Charlotte, to Mr. and Mrs. Phillip Greene of Chester, Minn., on June 16, 1967.

Robinette.—A daughter, Cheryl Li, to Mr. and Mrs. David Robinette of Pittsburg, Calif., May 29, 1967.

Obituaries

WHEATON.—Coit L. Wheaton, son of Leman and Ida Burdick Wheaton, was born at Livonia, N. Y., Feb. 7, 1897, and died in North Hornell, N. Y., June 22, 1967.

When a young boy he came with his family to Alfred to live. On June 23, 1915, he was united in marriage with Miss Emma Mae Button of Hornell. From 1927 to 1962 he conducted an insurance agency in Hornell and then in Alfred.

At about fourteen years of age, he was baptized by the Rev. William L. Burdick and joined the Alfred Seventh Day Baptist Church. After his marriage, while the family lived in Canisteo, N. Y., he joined the Presbyterian church there, but rejoined at Alfred later and served as church trustee for a term. He was a life member of the University Lodge No. 944, F. & A. M.

He is survived by his wife and a brother, Charles, of Alfred Station. Their daughter, Shirley Mae, died on June 23, 1951.

A memorial service was conducted at the Landon Funeral Home in Hornell by Associate Pastor Hurley S. Warren and Pastor David S. Clarke. Burial was in Alfred Rural Cemetery.

—D. S. C.

