

The Sabbath Recorder

ence president, Leland Bond, did as a visual aid in his address when he borrowed the shoes of some of our denominational leaders, Mr. and Mrs. Fred Ayars presented a dramatization, "Testimony of Conference." The work of the local church as well as the denomination goes forward when we are "sensitive in His service" and try to appreciate what it means to stand in the shoes of the leaders. In this case it was: Pastor and Mrs. John Conrod, Mr. and Mrs. James Davis, Mrs. Paul Lewis, Mr. and Mrs. Jonathan Davis, Miss Mary Jane Campbell, Duane Cruzan, Jr., and Mrs. Frank Davis. They came forward to be presented with their shoes, as was done at Conference. The Harvest Home service ended with a poem read by Mrs. Alberta Godfrey, "I Dare Not Idle Stand," followed by a prayer circle around the church. The closing hymn as they joined hands was "Blest Be the Tie That Binds."

The October 5 church bulletin gives the names and addresses of twelve college students in widely scattered areas. Two are in Salem College, the others in Rutgers and Douglass (N. J.), Alfred (N. Y.), Adelphi (N. Y.), Drexel Institute (Pa.), Cumberland (N. J.), Catawba (N. C.), Oklahoma, Maryland, and Mississippi (Air Force).

—Correspondent.

Obituaries

CARTER.—William Paul, son of Ralph and Mary Crandall Carter, was born April 17, 1950, and died July 30, 1968, as a result of injuries sustained in a motorcycle accident.

Billy had lived all his 18 years in the Riverside, Calif., area where the Seventh Day Baptist church was his church home. At the time of his death he was making plans to enter

Valley College at San Bernardino, Calif.

In addition to his parents, he is survived by brothers and sisters, Ralph Jr., Jeannette (Lovett), Barbara, Victor, Debbie and Cynthia; and by his grandparents, Mr. and Mrs. Paul Crandall, and Mr. and Mrs. William Petree, all of the Riverside area.

Memorial services were conducted by his pastor, C. Rex Burdick, at the Simons Mortuary in Riverside on August 2, 1968, and the body was laid to rest at Green Acres Memorial Gardens in Bloomington, Calif.

—C. R. B.

GRIESHABER.—William August, was born in Berlin, Germany, Aug. 10, 1888, and came with his parents to America at the age of four. He passed away at his home in Riverside, Calif., July 8, 1968.

He was united in marriage to Alta M. Hurley at Everly, Ia., Oct. 23, 1914. She preceded him in death Jan. 13, 1958. To this union was born one son, Arden Given Grieshaber.

Besides his son, Arden, he is survived by three grandchildren and two great-grandchildren, all of Riverside.

He was active in the Riverside Seventh Day Baptist Church until the time of his death.

Memorial services were conducted at the Simons Mortuary in Riverside on July 11 by his pastor, C. Rex Burdick. Interment was at Evergreen Memorial Park in Riverside.

—C. R. B.

WHITFORD.—Charles A., son of the late Kenneth and Gertrude Smith Whitford, was born at Albion, Wis., on July 4, 1910, and died suddenly at his home in Milton, Wis., on Oct. 2, 1968.

He was married Jan. 5, 1938, to Charlotte Polan. To this union were born five sons: Charles of Kewaskum, Wis., Monte of Chicago, Ill., Phillip and Gary of Janesville, Wis., Donald, at home; and two daughters: Mrs. Marjorie Arms of Gays Mills, Wis., and Janice, at home.

Charles was a member of the Milton Seventh Day Baptist Church. Funeral services were conducted from the Milton Seventh Day Baptist Church on Oct. 5, 1968, by his pastor, Rev. Earl Cruzan. Burial was in Milton Cemetery.

—E. C.

OWM Budget Almost Raised

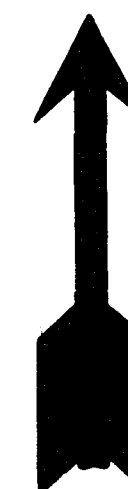
Seventh Day Baptist people showed a strong upward thrust in their giving to Our World Mission during September to close out the year with the budget almost raised.

We lacked only six percent of reaching the higher-than-usual goal. The figures from the treasurer on page 15 of this issue are far more encouraging than expected two months ago.

Praise the Lord for the faithfulness of His concerned and committed people! But the Lord's work cannot stand still; it must go forward. We are already one month into the new year with its challenge of greater work and of necessity a larger budget. May our giving reflect a growing love for our Lord.

100%

94%



The Sabbath Recorder

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Our Need for Opposites

It has long been the contention of some of us that the best thing that ever happened to the Roman Catholic Church was the Protestant Reformation under Luther, Calvin, and later, the Baptists. The Church had gone too long without any opposite. It was the only Church and had nothing with which to compare or contrast itself. It deteriorated in doctrine and in practice. Then came the disruptive but much needed Protestant Reformation. It was met with violent persecution and every conceivable effort to stamp it out by force of arms and argument.

The Reformation succeeded, and Catholicism has been struggling ever since with the necessity of devising a philosophy of living with Protestantism. Some important strides in this direction have been witnessed within the past two or three years. Official Rome is changing a little and catching up with the philosophy and experience of its laymen and priests who live in such countries as the United States where there is a cosmopolitan religious situation.

Coming back to that statement about Protestantism being the best thing that ever happened to the Roman Church, there is a little more to say. Think how much better the Catholic Church is now than in the Middle Ages before Martin Luther challenged the sale of indulgences and the doctrine of salvation by works. The history books describe the Counter-Reformation in that church. It has been going on ever since, nurtured by the presence of the ever changing Protestant denominations.

In spite of the lamentable growth of Mariolatry that church has preserved some essential Christian doctrines more faithfully than some branches of Protestantism. It has become, in a measure, a different kind of opposite than it once was. Many Catholic people feel that their church is the only one that preserves sound doctrine. They are afraid of Protestant churches for this departure from the faith. True, some of them are not able to distinguish between departure from the mother church and departure from the faith. Thoughtful Protestants interested in bringing greater accord (or union) between the two main

branches of the Christian church are considering the possibility that the ecumenical ship will eventually be wrecked on the doctrinal rocks of the orthodoxy of the Catholic Church and the extreme doctrinal liberalism of some of the Protestant churches. We may need opposites in order to steer between them and keep our ship on an even keel.

Syncretism is the mood of our times. This is true in the area of moral behavior. There is a strong movement to drop our standards to a common, non-Christian level, to deny that there are any absolutes established by God, to say that there is no constant, biblical Christian ethic. Not everyone is saying this and those who are will sometime learn that they are wrong. Society cannot make moral progress without God-given moral standards. When moral values are discarded by the many, there are always the few who see more clearly what the outcome would be and uphold the standards. Here again the existence of an opposite to the general trend makes for improvement.

Satisfaction in Sensitivity

Sometimes we feel an inner glow of satisfaction. We may need to examine it carefully to see if it is justified and is not some less commendable form of self-satisfaction. Are there any tests or guidelines? To be proud of one's achievements in business, in leadership or in philanthropy may unduly elevate the ego, which is contrary to the teachings of Christ. On the other hand, we who have accepted the high principles of Christianity cannot be happy unless we feel that we have served well in some aspect of our Christian calling. Followers of Christ are told to be happy. They are happy if there can come to them frequently this inner glow of satisfaction. It may be observed that there is a close relation between sensitivity and satisfaction. We are most happy when we realize that we have been sensitive to the spiritual, social and physical problems of some who were in need and have responded to those needs.

We probably do not get as much

satisfaction out of intercessory prayer as we should. The reason, if I can judge others by myself, is that we do not cultivate sensitivity and do not spend enough time carrying the needs of others to the throne of grace. When I keep hearing how many people constantly prayed for me this summer when I was in the hospital I am amazed. I note that there is a quiet inner glow about some of them. Why don't I pray more for those who need the benefits of prayer? This kind of praying does almost as much for the one who bows his head as the one who receives the blessings asked for.

Take philanthropy as an example. Most of us do not think that we can qualify for philanthropic giving because we associated it with the wealthy who can easily afford large gifts. But that definition does not need to prevail. Where our gifts provide for the physical and spiritual needs of those less fortunate than we, this is philanthropic giving, whether it be through the church, a charitable organization, or going directly to the person who serves those in need. Here again it is the sensitivity that makes giving a pleasure rather than a pressure imposed by the solicitor or our social conscience.

There was a real upswing in giving to Our World Mission during the last two months of the budget year, August and September. Our people came much closer to raising 100 per cent of the budget than seemed probable a couple of months ago. Something must have made many people more sensitive than they were before. We do not know who or how many. We do hold that all those who really became more sensitive to the needs represented by our total budget or parts thereof must have experienced a good measure of that satisfaction which comes from heartfelt and perhaps sacrificial giving.

In our quiet times (without any shouting) we can thank God that He has made us sensitive to needs felt by others or to needs known only by a few. Let us sandpaper our fingers or our hearts, if need be, to keep them sensitive to what Christ expects of us.

Why Push into Space?

As these words are being put on paper three Americans are in the midst of an eleven-day excursion into space gathering information for flying a Saturn 5 rocket capable of carrying such a team to the moon and back. It is the biggest and most expensive thrust into space ever attempted by our country. The news reports say that the astronauts are accomplishing their assigned tasks on schedule, preparing for that long-anticipated 500,000-mile journey to the moon that seems now to be possible.

Many people are asking, "Why push into space; why engage in this space race with the USSR?" It has little relation to our current political campaigns. Both major candidates for the presidency have strongly endorsed the great expenditure of money and effort, pointing out that our space program takes only two percent of our gross national product. One of the answers given to the question of why go into space is significant and has an important application to another program—the Christian program.

John F. Kennedy answered the question with the suggestion that great nations are constantly renewed when they undertake great endeavors. This may not be a complete answer; it leaves open the question of which great endeavors will do the most to renew the nation. The promoters of foreign missions and hemispheric evangelism could suggest that a great deal of spiritual renewal could be financed with just a fraction of the \$5 billion being spent this year on the space programs. But think about President Kennedy's answer. The pursuit of the scientific knowledge necessary for a flight to the moon has given two great nations a goal to strive for. It is essentially a peaceful goal and the competition can be compared to the international rivalry of the Olympic games. True, there can be military applications of space knowledge, just as there can be of every advance of man in using the God-given laws of nature. We regret the increased capability of worldwide destructiveness, but we cannot negate

MEMORY TEXT

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. Psalm 1:1, 2.

great endeavors just because they enable sinful men to engage in more destructive sinfulness on a national scale. As long as there are unregenerate men there will be sin, but since Christ has come there is also the possibility that men can be regenerated. Speaking of great endeavors, the Christians of America—and other countries—have before them the greatest goal and endeavor of all time—Christianizing the nation and the world. Whether or not there is prospect of changing the hearts of all in this generation, the effort is good for us. We really have no defensible choice in the matter; we are committed to it as the major goal of our lives. Christ died for us; we are bound to undertake the seemingly impossible task of persuading all men to accept the salvation offered and the discipline of the new life in Christ.

Christians are not banded together as nations, but as denominations. Let us apply Kennedy's suggestion. Great and small denominations are constantly renewed when they undertake great endeavors. We need not be at all ashamed of competition and rivalry if we are working toward a great goal—something far bigger than our own organization. Unless our denomination sets a high goal of "souls added to the church daily" and annually we will not experience the renewal spoken of. Unless we stretch ourselves financially and deny ourselves some of the desires of our hearts to accomplish our "great endeavors" for Christ we will fail Him who loved us and gave Himself for us. Why push into space? Space is there, and to venture into it is our way of renewal as individuals and as a denomination.

President's Column

Are We Facing Our Frontiers?

I had the opportunity to attend the 129th annual session of the Central New York Association in Brookfield, N. Y., October 4 - 6. We had a wonderful time as we worshiped, prayed, sang and observed Worldwide Communion together.

The theme chosen for this session was "Facing Frontiers with Faith." As I meditated on the theme, my thoughts began to revolve around the past as I thought of those people 129 years ago who faced the challenge of geographic economic, and religious frontiers. Today we face different kinds of frontiers although we still have many of the same problems—maybe not so much geographically or economically, but religiously.

There must have been those who said, "Let's not worry about the other churches or other Sabbathkeepers, we have enough to do to take care of ourselves," or "Why look for new frontiers, I'm satisfied with what we have here." There are those people in the year 1968 who are saying the same. Apathy? Complacency? Procrastination? But thank God for those who are "Sensitive in His Service" and feel the call to go beyond themselves in their service to God.

When I think of "Facing Frontiers with Faith," I wonder just where is our faith. We talk about such frontiers as the unexplored realms of new ideas and endeavors, but we are really not willing to be a pioneer and face them. The majority of us would rather look back over the years of our wonderful Seventh Day Baptist heritage and be content with the faith of our fathers. If our forefathers with their faith could have had at their disposal all of our "tools" of outreach, I wonder what great things God could have done.

I believe that 129 years ago Seventh Day Baptists were interested in saving souls for Christ and extending their witness to new frontiers. What about to-

day? As frontiersmen of this century, let's put our "tools" of outreach to work for Him!

—Leland W. Bond

Conference Executives Meet the People

President Leland Bond has found time to visit churches and associations recently and has plans for getting to as many other church gatherings as can be worked into his schedule. On October 4-6 the president was at the Central New York Association at Brookfield speaking about his theme and plans for the year just beginning. He participated in a meeting of the Christian Business Men's Committee - International at Boston Thursday and Friday, October 17, 18. On the weekend he met with the Pawcatuck, First and Second Hopkinton churches, speaking several times to different groups. Plans for the near future include a visit to Alfred, N. Y., October 26 and attendance at meetings of the West Virginia churches, November 2.

General Secretary Alton L. Wheeler left denominational headquarters Friday, October 18, on a wide swinging ministry that will continue until about November 14. The first engagement was a meeting of the Council on Ecumenical Affairs at Salem, W. Va., October 22-24. He was scheduled to spend the next long weekend with the Paint Rock, Ala. church and other groups. His journey then takes him to the Louisiana churches from the 29th through the 3rd of November; then on to meetings with the Daytona Beach church November 4-9. Other contacts and meetings are scheduled as he swings north again.

Cost of Television

When Billy Graham appeared on television (in color) for three nights on prime viewing time, the first week of September, he had to have \$1,000,000 to cover the cost. What is the worth of a lost soul? It is remarkable that the evangelist can pray for, and probably get, enough gifts to encourage him to schedule, once or twice a year, such a television program.

Quite Impossible!

Owen Cooper in a panel discussion during the three-day Continental Congress on Evangelism at Washington is reported to have made this thoughtful remark, "You can't fight beliefs with unbeliefs." Let us ponder that for a moment. Is it true? Why? What confidence does it give us as we attempt to witness for Christ and proclaim the gospel?

Looking about us in a world that has been pretty largely overrun by atheistic communism one might question that statement. Churches in the USSR and its communist dominated neighbor countries have been closed and turned into government museums. In North Korea, dominated by Red China, the Christian preachers are killed and congregational worship pretty effectively banned. Men of unbelief in China have slaughtered millions of believers and have driven the church underground. In fact, it is doubtful if much is left of the visible church. Communism attempts to fight faith in every land and in every university where it can get a foothold.

Mr. Cooper's statement is true in spite of what we see that appears to negate it. In the very nature of the case beliefs are stronger than unbeliefs. Faith motivates; faith empowers; it is positive and active. Unbelief is negative, nerveless, powerless. When a man affirms out of his experience, "I believe in Christ as my Savior" he is saying something strong. The man who can only say, "I don't believe" is not saying much. Unbelief cannot overcome belief. To be sure, unbelievers can be militant and may be able to make it hard for them. The militant godless have put something in the place of faith. Communism or the state becomes to them almost a religion. Such people can exert economic and social pressure to force compliance, but it is not unbelief conquering belief.

We have seen in our country and even within the church people who have rather loudly stated their disbelief in several of the cardinal doctrines of the Christian Church. They would like to

undermine the faith of those not well-grounded, it sometimes appears. But their unbelief must pick up some ideology if they are to campaign, for of itself unbelief is not a unifying force. Belief is; it is what builds churches.

Special Issue Next Week

The fall special issue of the *Sabbath Recorder*, edited this time by the Rev. Elmo Fitz Randolph of Boulder, Colo., will replace the regular issue next week. Although all pastors and clerks have received a letter urging consolidated individual or church orders there may be many reading this item who have not heard anything about the nature of this special issue. We want you to know what to expect. Mr. Randolph has boldly undertaken to present the Sabbath in an acceptable manner in this give-away issue of the *Recorder*. Almost all the articles relate to the Sabbath. One is a splendid reprint from history, "The Sabbath as the Family's Day" by W. C. Titsworth (1884). Other writers besides the editor are the Rev. Albert N. Rogers, Rabbi Karl Weiner, and Madeline Fitz Randolph, wife of the guest editor.

The special issue goes to press Monday, October 28. It is now too late for most of you to send in advance orders, but we run a limited number of extras, which can be offered as long as they last at 10 for \$1.00 or 15 cents each. You may want to have a number on hand.

SABBATH SCHOOL LESSON

for November 9, 1968

CHRISTIANS, LIVE EXPECTANTLY!

Lesson Scripture: 2 Peter 1:3-11;
3:9-11

for November 16, 1968

WALKING IN THE LIGHT

Lesson Scripture: 1 John 1:5 through
2:6; 2:1-6

Religious Liberty Conference

What is accomplished by the annual Religious Liberty Conference held early in October in Washington sponsored by the Baptist Joint Committee on Public Affairs? The accomplishments are not meant to be entirely tangible, for it is a three-day discussion by Baptist leaders that does not end in pronouncements or resolutions. It is a clearing of the air, a sharing of the thoughts and opinions of many for the possible guidance of the much smaller sponsoring committee made up of elected representatives of the participating Baptist Conventions (Conferences). Since many of those attending by invitation or denominational appointment might be called opinion makers within their denominations the consensus of opinion arrived at in the group discussions fans out very widely.

Religious liberty is a precious possession and, like a diamond, has many facets. No two conferences are the same. Each year the participants agree on what facet of the subject will be discussed the next year. This was the twelfth. The dialogue was on the theme, "The Role of the Christian Through Church and State in International Relations." Before summarizing the thoughts that came out of the many groups and the five sections we might mention that the facet of the diamond to be studied next October will be, "The Church and Emerging Patterns of Rights and Responsibilities." Major attention will be focused on the problems of dissent and conscientious objectors.

The conference drew participants from the Southern Baptist Convention (72), American Baptist Convention (34), North American Baptist General Conference (8), Progressive National Baptist Convention, Inc. (7), National Baptist Convention, USA, Inc. (5), Baptist General Conference (2) and the Baptist Federation of Canada (1). Fifteen others were from churches affiliated with both the American and Southern Baptist Conventions. For the first time in several years Seventh Day Baptists were not represented. The editor of the *Sabbath Recorder*, who attends by invitation and

because he needs the background, had to send his regrets this year.

The purpose of the annual conferences for the past decade has been to provide a forum for discussion of principles and practices by Baptists on current church-state issues facing the denominations, according to C. Emanuel Carlson, executive director of the Baptist Joint Committee.

Christian responsibility extends to human problems throughout the world and to all peoples, according to a consensus of 144 Baptist leaders gathered here from seven major Baptist bodies in North America.

Beyond this general agreement opinions varied widely and extended to sharp disagreement on such subjects as conscientious objection to wars, foreign aid, the settlement of international disputes and the relation of the gospel to culture and nationalism.

The conference section on personal freedom agreed on five basic principles to guide the Christian in relation to public and international issues:

1. "The freedom of the Christian is limited by the dual Love Commandment of Jesus." This principle, the section said, not only grants to other persons equal freedom, but also often voluntarily restricts the exercise of one's personal freedom.

2. "A Christian is obligated to obey and respect the laws of the state except that where the demands of God conflict with said laws the Christian must give priority to God."

3. "The Christian has an obligation to participate actively and intelligently in the political process."

4. "The Christian should influence government policy so that in relation to other nations personal freedom in advanced and human needs are met."

5. "The Christian should strive to use governmental power to encourage self-determination by all peoples of the world, this being, in our view, of highest value."

This principle, the section said, should encourage the church to provide a means for discussing such crises as Viet-

nam, Biafra, Eastern Europe and the Near East.

The section on the Christian in Economic Development of Nations agreed that Christians have a positive role both through church and state to express their concerns for people.

Among ten suggested guidelines this section said that "the Christian conscience must endorse and support birth control programs in developing nations . . . leaving always the implementation of such information to the individual conscience and will."

In the context of economic development of peoples this section also said that "the relevant church of today should support such agencies as the United Nations, the World Bank and the World Council of Churches, which provide structural forms within and through which men may begin to act in the context of membership in a world community."

Questions addressed by the other sections of the conference include:

1. Settlement of international disputes: "What constructive suggestions for the settlement of international disputes do Christians really favor?"

2. Christian political role in international policy: "What religious or political activities regarding international relations commend themselves as Christian witness in the modern world?"

3. Problems of culture and nationalism: "How can the church be basically international under God, without becoming nationalistic in its value system?"

The reports of the five sections of the conference were read and discussed before the final plenary session. No votes of approval or disapproval were taken by the whole conference. The reports are filed with the Baptist Joint Committee on Public Affairs for information and for future study.

Outside of the fact that the questions were fully discussed for three days by responsible Baptist leaders, the findings of the various sections are unofficial and are not definitive positions, Mr. Sapp, the conference coordinator reiterated.

—L. M. M. and news releases.

MISSIONS—Sec. Everett T. Harris

News from Guyana

Pastor and Mrs. Leroy Bass of Kitty, Georgetown, Guyana, announce the birth of a daughter, Valerie Charlene, September 22. Pastor Bass was away at the time carrying on his pastoral duties at the Bona Ventura Seventh Day Baptist Church on the Pomeroon River. There was no way to get word to him so he experienced a pleasant surprise when he arrived home. Mrs. Bass wrote that the baby surprised them by arriving a month earlier than expected. She wrote that her husband had planned to remain at home during October. Then she added, "However, everything worked out fine with the help of friends. We are so thankful for this new child—God's gift to us."

In other news Mrs. Bass told of an earthquake that occurred on Friday, September 20. "The whole country, indeed the whole area of the Caribbean was awakened (at 2:15 a.m.) by a strong earth tremor. It was quite an experience to have the bed and the whole house rocking and shaking. Many people who ordinarily have no thought of God were praying that night. As far as I know there was only minor damage done and no lives lost in Guyana."

Pastor Bass wrote, "Mr. Peters came over this afternoon for an hour of Bible study in preparation for baptism soon to take place. He is the father of Samuel Peters who is going to Jamaica to study for the ministry. He leaves this coming Sunday (October 6)." Some gifts had been received to help on Samuel's expenses. Pastor Bass adds, "His parents are heavily backing him, for they see the vision and need for a trained ministry among Seventh Day Baptists here in Guyana."

The plan for Pastor and Mrs. Bass to take a much needed vacation had to be given up. It was expected that they would fly to Barbados for rest and recuperation but many unexpected difficulties stood in the way. "Gordon became sick with what we learned was mononucleosis." The effort to secure

plane reservations and hotel reservations in Barbados did not work out satisfactorily so they postponed the date. "Then on account of this postponement our Guyana Conference would be meeting before the two weeks at Barbados would be finished Finally, with a sigh of relief I called off the proposed trip to Barbados"

We are sorry the vacation did not materialize and perhaps some other plan can be worked out in the future for their much needed rest. Pastor Bass wrote in the midst of all the difficulties. "Yet, I hasten to say that the work of the Lord is a thrilling joy, working here with our churches in Guyana God is blessing."

Who Is in the Crusade?

By Leon R. Lawton
Director of Evangelism

(Third in a series of articles on the Crusade of the Americas)

Who is involved in the Crusade of the Americas? Practically all the Baptists of this hemisphere—more than 38 conventions in 28 countries!

In Latin America, all major Baptist conventions are in the crusade.

Baptists in the United States and Canada are divided into a number of independent conventions and conferences. Practically all are in the crusade: The Southern Baptist Convention; all three major Negro conventions (identified by the name "National"); three Canadian conventions; a number of smaller Baptist bodies, including Seventh Day Baptists.

The American Baptist Convention's General Council voted against official participation. However, a number of American state conventions, local associations and individual churches have joined their Baptist brethren in the crusade.

This broad hemispheric participation underscores the fact that the common denominator in Baptist life, and the essence of Baptist unity, is "evangelism."

The Organization

How is the Crusade of the Americas organized?

A Central Committee coordinates this hemispheric effort. Each convention or country has at least one representative on the Central Committee.

Dr. Ruben Lopes, president of the Central Committee, maintains a crusade office in Sao Paulo (P. O. Box 30475, Sao Paulo, Capital, Brazil). Henry Earl Peacock, Southern Baptist missionary to Brazil, is the general coordinator for the hemisphere.

The hemisphere is divided into six regions with a coordinator in each: Southern South America; Northern South America; Brazil; Central America and Mexico; Caribbean Islands; United States and Canada. Dr. Wayne Dehoney, a past SBC president, is North American coordinator with offices at 1101 S. Third Street, Louisville, Ky.

In Latin America, a national coordinating committee with appropriate officers and subcommittees correlates and promotes the work within each country. In North America, the crusade is promoted through each denomination's agencies and committees.

Reports from the Field

Exciting reports from Latin America tell of the progress of the crusade. Here is a sampling:

Samuel O. Libert, crusade coordinator for Argentina, Chile, Paraguay, and Uruguay, since 1967 has conducted a weekly crusade broadcast. The broadcast has received laudatory editorial comment from one of the larger Argentine universities, schools, and churches of other faiths. The crusade has also received free television time in Argentina.

Ervin E. Hastey is crusade coordinator for the region of Mexico, Guatemala, Nicaragua, El Salvador, Honduras, and Costa Rica. An intensive program of Bible study is now being conducted in the churches. A regional Congress on Evangelism for Central America will be followed by national, associational, and local church congresses in preparation for the revivals in 1969.

In Ecuador, Baptists have been "parading" for the Crusade of the Americas. In the city of Balzar, a parade and

a rally drew an attendance of 30,000 people.

Baptists in the Caribbean Islands report the organization of "all-age" Sunday Schools with classes meeting in the open under palm trees. These many new Sunday School members will be confronted with the gospel in the church revivals to follow.

Students in Panama have launched an Operation Paintbucket-Paintbrush to "link the Atlantic and Pacific together with the slogan 'Christ, the only hope' painted all along the interocean highway."

Crusade leaders in Costa Rica installed a literature booth at the amusement park during the Christmas Fiesta—selling Bibles, Testaments, and giving away thousands of evangelistic tracts and information about the "Campana de las Americas."

Reports from participating conventions in North America are just as exciting.

The North American Baptist General Conference (German Baptists) has projected a triennial emphasis, "Our Ministry in Evangelism" in three phases: cultivation, commitment, conservation. Major emphasis is on local training institutes for personal evangelism.

The Baptist General Conference (Swedish Baptists) is conducting retreats for training in evangelism and lay witnessing. Bible camps, street and park meetings, parades and revivals are planned for all churches in the spring of 1969. The young people have been organized into "God's Invasion Army," and go from door to door witnessing and distributing tracts.

In Canada, 1969 is to be the Year of Expansion, with the major emphasis on "proclamation, revivals in the churches and evangelism, and special attention to the preservation and conservation of results."

National Baptist Convention churches are joining in the simultaneous revivals, area meetings, and capital-cities rallies with other Baptist churches.

American Baptist Convention churches report "a visitation program called

'Operation Doorbell,' and a church 'Revive-all.'"

The American Bible Society undergirds the crusade as a Scripture resource agency providing a special edition of John's Gospel in the *Good News for Modern Man* translation, and other gospel portions carrying the crusade monogram.

Within the Southern Baptist Convention, Dr. C. E. Autrey, secretary of evangelism for the Home Mission Board, gave immediate and dynamic leadership to the crusade and formulated a program of action and an *Evangelism Plan Book* to guide pastors and churches.

Convention agencies began to plan for involvement in the crusade.

The Home Mission Board initiated "Project 500"—to establish 500 new church-type missions in strategically located sites.

The Woman's Union launched PACT—to marshal prayer support for the crusade.

The Radio and Television Commission began to work with the mission boards for the full utilization of the mass media in promoting the crusade.

Seventh Day Baptists and the Crusade

At the Conference session in 1967 at Grand Rapids, Mich., Commission recommended participation in the crusade with "each congregation . . . invited to give \$2.50 annually for the years of 1968 and 1969" to ratify their enrollment. The director of evangelism, Leon R. Lawton, was appointed to officially represent Seventh Day Baptists on the Crusade Central Coordinating Committee. A filmstrip on the crusade was shown to the delegates and has since been available for use in local churches.

The Conference Planning Committee brought the crusade emphasis into the *Facing Frontiers with Faith* program theme. Day of Prayer for the Crusade was set for the second Sabbath of January each year. Posters, tracts, folders and the *Evangelism Plan Book* for the SBC have been shared with pastors and churches. "Receiving the New Testament Message in 1968," a daily Bible reading guide, was prepared to give

individuals and local congregations God's directions for evangelistic outreach and witness.

In the Year III, *Facing Frontiers with Faith* packet, a suggested local evangelistic program was given. This involves three basic steps:

(1) Sabbath School enrollment and outreach, October and November 1968;

(2) Local area survey and/or visitation in the spring of 1969;

(3) Local church evangelistic services in the fall of 1969.

Undergirding these programs is prayer! Local churches have been urged to participate in the inter-Baptist PACT prayer partner plan. In addition, the Seventh Day Baptist Prayer Fellowship will link churches in Brazil, Guyana, Jamaica, Mexico and the USA.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Youth Pre-Conference Retreat

Eighty-four campers and fifteen members gathered at a Methodist camp ground, Camp Comeca, Cozad, Nebr., for the 1968 Youth Pre-Con.

Director Paul Green, Jr., chose the theme "The Dimensions of Christian Commitment." Three panel discussions were held in which the leaders discussed their views and experiences in the areas of Christian commitment through dedicated service, in human relations, and service in the local church.

Pastor Glen Warner led the group in meaningful Bible study and correlated it with the general theme by using the words of Deut. 6:5, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength." A "Growth by Groups" approach to Bible study was used. The same small groups were used in several phases of the program. Rex Burdick planned inspirational vespers. He used, in part, two of Carl F. Burke's books, "Treat Me Cool, Lord" and "God Is for Real, Man." The comic strip characters from "Peanuts" also provided food for thought for end-of-the-day devotions.

Mrs. Anita Harris of Shiloh, N. J., capably directed the youth in singing and prepared them for two Conference vespers. Her husband, Charles Harris, also assisted on the staff in his special capacity as a vocational guidance counselor.

Handbells were brought from Boulder by Mrs. Elmo Randolph and added a new feature to the program.

Pastor Ed Sutton was in charge of campfires. Many campers participated in stunts and musical numbers. Everyone was much impressed with the talents of the group.

Other staff members who ably worked together leading the panel discussions and other phases of the program included Dean Victor Skaggs, (Conference introduction), Pastor Eugene Fata-to (sermon), Mrs. Menzo Fuller (nurse), Connie Coon (recreation) Mrs. K. Duane Hurley, Mrs. Paul Green, and Philip Hazen.

Special guests presented several programs. Nancy Brannon brought slides and pamphlets concerning her work in the Inter-Varsity Christian Fellowship and the conference she attended at Urbana, Ill. Gary Cox, Dr. Ted Horsley, and Dennis Cox presented an informal panel discussion on the involvement group that has been started in the Denver church. Leon Lawton and Alton Wheeler showed slides and told of their trips where they visited Seventh Day Baptists and related churches in Europe and South America, respectively. Commission members Dr. Lewis May and Kenneth Davis came to tell of some of the business that was to come before the Conference.

Weather became a good topic for conversation, as the temperature rose to 102° during the opening of camp, and changed to much cooler temperatures with rain overflowing the four-inch rain gauge by the end of the week. Good spirits prevailed, however, and it was felt that this 1968 Pre-Con was a very fine experience.

—By one of the staff members

A Week in Colorado with the American Guild of Organists

By Gladys Randolph

To cover some 36 events taking place in a six-day period would be a task for an experienced news analyst. I will try to convey some personal impressions and delightful experiences.

An A.G.O. Convention is not a convention of business meetings or mass decisions. It is a time when we listen to great artists in the field of church music. Several oratorios were "commissioned" by the guild and were given their premieres at the convention. Some organist-composers performed their own compositions for us and used us as a sounding board for acceptance. New anthems were sung by a trained group. One of the big thrills was to "rub elbows" with composers or organists of note. I sat by Clarence Dickinson, 95 years of age, well-known organ composer and arranger of hundreds of anthems. The Salt Lake City Mormon Tabernacle organist was easy to talk to. When one has purchased and used anthems and organ compositions over the years from the pen of such dedicated church musicians, it is an experience in itself to feel that you know them as persons now rather than just as respected names printed on a sheet of music or in a hymn book.

Besides all the fine concerts and lecturers in Denver, we were taken to Colorado Springs for one full day and evening. Outstanding was the ecumenical service in the Air Force Academy Chapel. Here we all participated in a "Worship for Today" service. Narrators were the Jewish, Catholic, and Protestant chaplains with the theme "I give myself, to You, O Lord, and to humanity."

Another full day was spent on the University of Colorado campus at Boulder where we heard several concerts of ancient instruments, neglected baroque vocal music, a harpsichord recital by a

concert harpsichordist from Vienna, a carillon concert, and the premiere of a full-scale oratorio production of "Paul of Tarsus," written by a Colorado University professor. This composer has some 30 compositions already published. One full day was given to Jewish music with a lecture, organ recital, and choir concert, ending with a "Shofar Service" late Friday afternoon ushering in the Sabbath. This was a thrilling experience and very meaningful to me, a Sabbathkeeper. I had the opportunity early Sabbath morning at breakfast in the Denver Hilton to introduce myself to the Hebrew authority who had given the lecture and concert in the temple the day before. He and his gracious wife were so happy when I told them that I was a Christian who belonged to a denomination which believed that the seventh day Sabbath should be preserved. I also had the opportunity to tell some people seated near me in the temple that I am a Seventh Day Baptist and that we worship on the Sabbath.

The final concert, also open to the public, was Dave Brubeck's oratorio "Light in the Wilderness," which ended with the words from Psalm 148, "His name alone is excellent; His glory is above the earth and heaven! Praise ye the Lord!"

My husband and I both, as registered delegates to the National A.G.O. Convention, felt it was a week well spent as we enjoyed the concerts and learned a great deal from the lectures and demonstrations of new music and new developments in organ building. Nearly all the main music publishers in the United States had booths of their publications to browse through. The "electronic" has by no means replaced the traditional church pipe organ but it has served to make more small churches organ-conscious. More pipe organs are being built and installed in churches than ever in the history of America. The convention was a source of inspiration to both of us. One entire week of our vacation was used.

Authority in the Roman Catholic Church

It is said that Pope John XXIII opened the windows of the Roman Catholic Church and let some fresh air come in. The last two encyclicals coming from the Vatican indicate that Pope Paul has closed them.

Pope Paul's encyclical of last June reinstated most of the traditional dogmas of Catholicism and his most recent one restated the church's well-known position on birth control.

By issuing these two statements, Pope Paul struck a blow against collegiality and reasserted the primacy of the papal role. After Vatican II there was a glimmer of hope that the ancient Roman Church might develop a more democratic deliberative body through which decisions could be determined. This now is out. The Pope is to have the last and authoritative word.

However, the outcry of Catholic theologians and even some priests and bishops indicate that the show of personal authority is not palatable to all Catholics and the breezes let in by Pope John are still around.

The decision of Pope Paul in regard to birth control shows how far removed from the problems of hunger and human need the hierarchy can be. World starvation and overpopulation have not been able to sway officialdom.

A group of Catholic theologians in the USA said that Catholic couples "may conclude in good conscience that artificial contraception is permissible and necessary for the responsible regulation of birth."

This statement was answered by Patrick Cardinal O'Boyle, Archbishop of Washington, D. C., who accused the theologians of "setting the church on fire." He then proceeded to delineate the heart of the issue—the authority of the Pope—by saying, "The Church can do without the dissent of these gentlemen who forget that in the Catholic Church even the most expert theologian

must accept the teaching authority of the Church."

Thus the windows are closed—and once again the human propensity to keep power and authority has expressed itself. It takes a big man to lay it down.

Frank A. Sharp

in American Baptist News Service

Good Thinking on Sunday Laws

"State and national laws must be modified to guarantee to Moslems, Jews, and Seventh Day Christians the choice of a 'day off' other than Sunday, excusing them from the requirements of Sunday law and permitting them to honor another day of the week instead," said the Rev. Dr. W. Hubert Porter in a paper he delivered at a Lord's Day Alliance consultation on the subject "The Lord's Day in Contemporary Culture," held October 7-9 at Valley Forge, Pa. Dr. Porter is associate general secretary of the American Baptist Convention.

"The true test of a democracy," stated the Baptist leader, "is its treatment of minorities. That test is of particular relevance to the question of Sunday laws in a pluralistic society. It does not carelessly legislate to the disadvantage of Jews and Seventh Day Christians by putting them into a position where they are forced by conscience to close their commercial establishments on Saturday and forced by law to close on Sunday, thus surrendering one-sixth of their business opportunity to their competitors and, in effect, suffering a discriminatory tax levied by government against their religious convictions."

Dr. Porter stated that he belonged to a tradition which rejects the authority of the state as a means for achieving or enforcing religious beliefs or practices. He felt that the proper observance of Sunday should be a religious obligation rather than a civil duty and that the observance of all religious days must be a matter of individual conscience rather than of governmental regulation.

New Thoughts on Czechoslovakia

Baptist editor Walter Bottoms of London, who has returned from a visit to churches in several Russian cities, reported that "the average Russian doesn't seem to be thinking anything about the occupation of Czechoslovakia at all." He wrote, "With no news from the outside world, the average Russian is content with the official explanation of political affairs."

Mr. Bottoms added: "As I expected, our Baptist brethren had no comment to make on the crisis. They do not concern themselves with political affairs, or discuss them with visitors."

However, shortly after the coup in Greece, an "Appeal to All Christian Churches and Religious Organizations in the World" was mailed abroad on May 23, 1967.

The statement also declared: "The situation arisen in Greece calls forth not only anxiety but a protest among the Evangelical Christian-Baptists in the USSR."

Ecumenical Press Service in Geneva, Switzerland, presented the reactions of various World Council of Churches member groups in eastern Europe to the WCC statement on Czechoslovakia. (The WCC had called for the removal of foreign troops from Czech territory.)

One of the reactions came from the All-Union Council of Evangelical Christians-Baptists in Russia. According to EPS, Russian Baptists objected to the use of the term "intervention" and added:

"The troops of allied countries which temporarily entered the Czechoslovak territory will not interfere with the internal affairs of the CSSR, and the Soviet-Czech negotiations are being fulfilled."

The letter was signed by Ilia Ivanov, president, and two other Russian Baptist leaders, vice-president S. T. Timchenko and I. I. Motorin, Presidium member.

WOMEN'S WORK—Mrs. Earl Cruzan

The reports from the associations and individual churches in the associations speak to the fact that the women of the denomination have been busy. Many have had special ways of raising money to meet their budget and for the special projects they endeavor to carry on. Many have had special services of one kind or another using material from the packet put out by the board or working out their own ideas. All have been busy for the Lord helping to carry on His work both here and abroad.

The new packet is now being thought out and worked on. We solicit your ideas, what changes you suggest, and any material you feel should be included. Please help us by sending your suggestions to Mrs. Don Gray, Milton, WI 53563.

In a recent letter from Mrs. Victor Burdick to Miss Mabel West she said "Mr. Dzumani is now in England getting nurse's training. His wife and child still live at Malamulo in the house they were all living in while he was training there. She is a teacher, teaching in a school near Malamulo. Her home is near Malamulo and her father is also a teacher. Her family are Adventists. It is good that she can be near her folks while he is in England." In a letter from Mr. Dzumani to Mrs. Burdick he expresses the hope to meet with Pastor McGeachy and the people in London as often as possible, but felt perhaps that he might only have one Sabbath a month off.

The fall issue of *TIE* has been sent out to our women with the recent newsletters of our board. It is the board's hope that the women will read this official newsletter of the North American Baptist Women's Union (NABWU). It will inform you of the work of the union and its purposes. In this issue you will find the revised constitution of the union and read of our membership in it.

The last issue of *TIE* had pictures of the Executive Committee of the NABWU among them being our own Board president, Mrs. Arthur Drake.

OUR WORLD MISSION

OWM Budget Receipts for September 1968

	Treasurer's		Boards'	Treasurer's		Boards'	
	September	12 mos.		September	12 mos.		
Adams Center ..\$	81.50	\$ 1,013.60		Milton	25.00	10,332.39	482.68
Albion	59.77	797.16	\$ 10.00	Milton Junction	106.90	1,117.85	55.00
Alfred	680.82	6,648.79		New Auburn	81.80	659.07	
Alfred Station ..	684.32	3,105.01	50.00	North Loup	305.00	2,725.90	119.18
Algiers				Nortonville	137.50	2,336.22	100.00
Assn. & Groups	100.00	1,212.33	1,113.54	Old Stonefort ..		352.00	25.00
Battle Creek	638.48	5,479.93	153.00	Paint Rock	40.00	545.14	
Bay Area	125.00	590.00		Pawcatuck	612.77	6,024.27	117.20
Berlin		1,546.45		Plainfield	838.13	4,451.09	182.66
Boulder	257.22	1,364.22	125.00	Putnam County			
Brookfield, 1st ..	215.00	1,041.25		Richburg	253.56	1,354.87	14.25
Brookfield, 2nd..	143.00	1,048.46		Ritchie	50.00	393.93	
Buffalo		500.00	10.00	Riverside	1,312.39	7,428.82	
Chicago		1,547.50		Roanoke		6.00	
Daytona Beach..	191.85	1,648.10		Rockville	18.10	379.46	30.00
Denver	253.40	3,128.46	100.00	Salem	353.85	2,548.76	
DeRuyter	89.00	835.00	20.25	Salemville	50.00	484.82	12.00
Dodge Center ..	125.14	2,093.14	5.00	Schenectady		203.13	29.40
Edinburg				Seattle		94.50	
Farina		583.06		Shiloh		6,931.96	149.60
Fouke	5.00	246.60	9.10	Syracuse	48.00	269.00	
Hammond		37.26		Texarkana	5.00	30.00	
Hebron	80.00	1,027.75		Trustees of			
Hopkinton, 1st..	292.00	2,870.15	25.00	Gen. Conf.		190.40	
Hopkinton, 2nd	12.00	210.20	250.00	Verona	266.00	2,344.44	
Houston		268.89		Walworth	200.00	1,195.86	25.00
Independence ..	59.75	863.85	15.00	Washington		730.00	
Individuals	1,125.00	3,804.23	42.00	Washington,			
Irvington	300.00	1,661.50	200.00	People's	30.00	135.00	
Jackson Center..		500.00		Waterford	90.76	1,300.12	5.00
Kansas City	75.00	513.50		White Cloud	220.10	809.75	
Little Genesee ..	234.85	1,955.56	30.00	Yonah Mt.			
Little Rock		262.72					
Los Angeles	350.00	4,733.00	85.00	Totals	\$12,343.36	\$115,449.90	\$3,644.86
Lost Creek	333.00	2,240.61		Non-Budget	323.10		
Marlboro	727.40	4,036.87	55.00	Total			
Memorial Fund				to Disburse	\$12,666.46		
Metairie		25.00					
Middle Island ..	60.00	635.00					

SEPTEMBER DISBURSEMENTS

Board of Christian Education	\$ 1,087.82
Historical Society	11.20
Ministerial Education	1,062.63
Ministerial Retirement (Mem. Fund)	856.14
Missionary Society	5,525.66
Tract Society	1,707.90
Trustees of Gen. Conf.	61.57
Women's Society	268.44
World Fellowship & Service	465.10
General Conference	1,590.00
S.D.B. World Federation	30.00
Total Disbursements	\$12,666.46

S U M M A R Y

1967-1968 Budget	\$126,503.00
Receipts for 12 months:	
OWM Treasurer	\$115,449.90
Boards	3,644.86
	<u>119,094.76</u>
1967-1968 Budget arrears	\$ 7,508.24
Percentage of Budget year elapsed	100%
Percentage of Budget raised	94%

Gordon L. Sanford
OWM Treasurer

September 30, 1968

The Sabbath Recorder

Accessions

BOULDER, COLO.

By Baptism:

Ann Marie Bottoms
Gaye Ellen Davis
Rex LeRoy Davis

DENVER, COLO.

By letter:

Virginia Saunders (Mrs. Richard L.) Steele

Marriages

Bottoms - Stockdale.— Kenneth Bottoms, son of Mr. and Mrs. Tom Bottoms, of Boulder, Colo., and Suzanne Stockdale, of Barrington, Ill., were united in marriage in the Seventh Day Baptist Church of Boulder, Sept. 15, 1968, with the Rev. Elmo Fitz Randolph officiating.

Jones - Todd.— Charles Edward Jones, son of Mr. and Mrs. Charles H. Jones of Lottie, La., and Patricia Lynne Todd, daughter of Mr. and Mrs. R. Loyal Todd of Fort Atkinson, Wis., were united in marriage in the Milton Seventh Day Baptist Church on Sept. 15, 1968, with the Rev. Earl Cruzan officiating.

Births

Bass.— A daughter, Valerie Charlene, to Pastor and Mrs. Leroy Bass of Kitty, Georgetown, Guyana, on Sept. 22, 1968.

Kilpatrick.— A daughter, Diana Katherine, to Charles and Julianne (Rainear) Kilpatrick of Pennsville, N. J., on Aug. 29, 1968.

Pettit.— A daughter, Tracy Lynn, to George and Jane (Haaf) Pettit of Shiloh, N. J., on Sept. 4, 1968.

Obituaries

COOK.— Calla E., daughter of Clayton F. and Ellen Champlin Green, was born in Alfred Station, N. Y., March 6, 1886, and died at the home of her daughter in Alfred Station, Oct. 7, 1968. Her husband was Harry Cook.

She was a loyal member of the Alfred Station Seventh Day Baptist Church, having moved

her membership there from Alfred in 1939. She was active in the church's Union Industrial Society, and a member of the Rebekah Lodge.

Surviving her are three sons: Richard M. Hooker of Philadelphia, Pa., Weldon and Calvin of Wellsville, N. Y., and a daughter, Mrs. Clinton (Winifred) Burdick of Alfred Station. There are eight grandchildren and two great-grandchildren.

Funeral services were held in the Landon Funeral Home in Hornell, New York, with the Rev. Rex E. Zwiebel, officiating. Interment was in the Alfred Rural Cemetery.

—R. E. Z.

HURLEY.—Victor H., son of John C. and Aihalia Van Horn Hurley, was born at Welton, Iowa, April 28, 1895, and died at his home at Milton, Wis., Oct. 12, 1968.

He was married June 20, 1921, to Sybil Reid. He is survived by his wife; a son, George of Appleton, Wis.; a daughter, Mrs. Leonard Pierce of Hinsdale, Ill.; three grandchildren; a brother, Francis, and a sister, Dora, both of Riverside, Calif.

Funeral services were conducted from the Milton Seventh Day Baptist Church by his pastor, Rev. Earl Cruzan, on Oct. 15, 1968. Burial was in Milton Cemetery.

—E. C.

TURNER.— Maude Greene, daughter of Harrison and Polly Greene, was born in Alfred Station, N. Y., April 9, 1880, and died October 11, 1968 in Hornell, N. Y.

Her husband was Timothy C. Turner.

She was a member of the Alfred Station Seventh Day Baptist Church and worked in the church's Union Industrial Society until ill health denied her the privilege. She was a member of the Rebekah Lodge.

Surviving is a son, Howard, of Rochester, N. Y., and a daughter, Merrian, of Alfred Station. There are 6 grandchildren, several great-grandchildren, and one great-great-grandchild.

Funeral services were held at the Robertson Funeral Home in Hornell, with the Rev. Rex E. Zwiebel officiating. Interment was in the Maplewood Cemetery, Alfred Station.

—R. E. Z.

