Accessions.
Lost Creek, Wis.

By Baptism:
Howard Dawson
By Testimony:
Martha Ellen Dawson (Mrs. Howard)

Marriages

Scranage - Lowther. - David Scranage, son of Mr. and Mrs. Paul Scranage of Bridgeport, Wis., and Eva Lee Lowther, daughter of Mr. and Mrs. Robert L. Lowther of Lost Creek, Wis., were united in marriage at Oakland, Ill., on Sept. 5, 1939.

Drake - Burdick. - Hal Drake, of Shinglehouse, Pa., and Bertha Austin Burdick, of Alfred Station, N.Y., were married at the bride's home June 11, 1959, by the bride's pastor, J. Paul Green.

Appel - Lewis. - Albert A. Appel of Stonefort, Ill., and Denise (Kagarise) Green of Alfred, N.Y., were married at the bride's parent's home June 11, 1959, by the bride's pastor, Rev. Hurley S. Warren. Burial was in Alfred Rural Cemetery.

- H. S. W.

Stillman - McWilliam. - George S. Stillman, son of Mr. and Mrs. James J. Stillman, of Houston, Texas, and Sarah Joyce McWilliam, daughter of Mr. and Mrs. J. Ervin McWilliam of Milton, Wis., were united in marriage Sabbath afternoon, June 13, 1959, in the Leonardsville, N.Y., Seventh Day Baptist parish house by the groom's son, the Rev. A. A. Appel. They will make their home on the farm near Stonefort, Ill.

Births


Obituaries

Crouch. - Roy, son of Ansel and Letitia Smith Crouch, was born Sept. 23, 1884, in West Huckleberry, Ill., and died Sept. 5, 1959, at the Jefferson County Memorial Hospital in Winterset, Iowa.

Mr. Crouch was a faithful member of the Seventh Day Baptist Church of Nortonville, Kan. He served his church for many years as a trustee and deacon.

Surviving are: his wife, Beatrice, of Nortonville; one son, Herbert, of Milton, Wis.; one daughter, Mrs. Darlene Smith, of Topeka; two sisters, Mrs. Aldon Saunders, of London, Ill., and Mrs. Earl Stephan, of Nortonville; and six grandchildren.

Funeral services were at the Seventh Day Baptist Church in Nortonville, the Rev. C. B. Demison officiating in the absence of the pastor. Interment was in the Nortonville Cemetery.

R. P. L.

Burdick. - Elbert Lorenzo, son of Thomas J. and Viola Coon Burdick, was born in Alfred, N.Y., June 24, 1886, and died at Bethesda Hospital, North Hornell, N.Y., August 30, 1959.

He was baptized September 12, 1903, and joined the Seventh Day Baptist Church at Alfred. On April 24, 1912, he was married to Florence Potter, who died December 31, 1938. On February 2, 1940, he was married to Mrs. Anna B. Graves, who survives. There also survive a sister, Miss Flora E. Burdick of Alfred, and several nieces and nephews.

Memorial services were held at the Robertson Funeral Home, Hornell, with his pastor, the Rev. Elmo F. Randolph. Burial was in Evergreen Cemetery at Albion.

- V. W. S.

Davis. - The Rev. Wilbur, son of Watson and Sarah Mason Davis, was born Sept. 8, 1877, at Marlboro, N.Y., and died Aug. 11, 1959, at Battle Creek, Mich. (Extended obituary on another page.)

Saunders. - Ernst W., son of William and Hattie Saunders, was born at Grand Junction, Iowa, April 18, 1891, and died at Edgerton, Wis., June 27, 1959.

He married Miss Reva Van Horn of Welton, Iowa, June 5, 1920. In 1939 they removed to Albion, Wis. Survivors are his wife; one daughter, Mrs. Martin Furseth, Albion, Wis.; a son, William, Brodhead, Wis.; his mother, Mrs. Hattie Saunders, Garwin, Iowa; three brothers; and five grandchildren. Memorial services were conducted in the Albion Seventh Day Baptist Church by the Rev. Victor W. Skaggs and the Rev. Elmo F. Randolph. Burial (private) in Evergreen Cemetery at Albion.

- V. W. S.

Whitford. - Maude C., daughter of Albert and Dora Webster Burdick, was born Dec. 21, 1885, and died Sept. 8, 1959.

On Oct. 22, 1903, she was married to Harold Whitford. Her entire life was spent in Albion, Wis.

She had been a member of the Albion Seventh Day Baptist Church since 1897, and was a member of its Missionary and Benevolent Society.

Surviving are three sons: James of Rockford, Ill.; Sydney of Lincoln, Neb.; and Ray, of Edgerton, Wis.; 12 grandchildren and 4 great-grandchildren. Her husband and two sons preceded her in death.

Memorial services were conducted in the Albion Church on Sabbath day, Sept. 12, 1959, by the Rev. Victor W. Skaggs. Burial was in Evergreen Cemetery at Albion.

- V. W. S.

DESERT FLOWERS
Led of the Spirit into the wilderness our Lord sustained all Satan's buffetings. Around Him reared the desolate rocks; the cruel sun beat down upon His head. It was an arid mountain where no water was, a desert little removed from lands of milk and honey, a place where hunger arose and stood unsatisfied, and human hopes were put to greatest testing. Evil was present with many alluring suggestions. We like to think of Nature's face as not unsmiling, that perhaps some flowers at His feet were blooming, flowers that wind and sun could not discourage. Whether this be true or false, we know our Savior became our great example for days of sore testing. For us He makes all deserts burst in bloom; He splits the barren rocks to bring our blessings.
"There Shall Be One Fold"

When Jesus spoke of one fold He was probably looking beyond what is sometimes called the division of those serving His disciples a glimpse of theconsumption of the age when He would return to gather unto Himself all true believers. Thus, he might be thinking of this expression in such a way as to indiscriminately urge the union of all denominations. Perhaps, in our local situations we can see more clearly how to obey the first part of John 10:16 than this last part.

"Other sheep I have, which are not of this fold: them also I must bring," the verse reads. We who are Gentiles are glad that the fold is open here and now for the one who was the first to enter the Christian fold. By that very token we who are doorkeepers of the visible church must throw open the doors to sheep of a different color or family background from ourselves. To do less would be to show ourselves inglorious to the great Shepherd who has generously recognized our own.

The Plainfield, N. J., Church is a struggling and sometimes discouraged church in spite of its most beautiful building and its relatively high holding of the financial support of Our World Mission. There was a time when seating space for its Sunday morning congregation was hard to find. That has not been true in the last generation. There was a steady decline in membership. For quite a number of years the decline has been pretty well compensated by the accession of new members. The number of children now in attendance speaks well for the future of the church.

At the moment the Plainfield Church, like some others, may be counted as an example of taking seriously the words of Jesus about sharing the love of Christ. On a recent Sabbath morning, upon the recommendation of the deacons and elders, and with apparently unanimous vote of the church, three new members were received. One was a high school girl whose family background is partly Puerto Rican. She dates her real conversion from an experience in summer camp with various persons, an Italian woman of Baptist background who makes considerable effort to be at church regularly. The third was a Negro who has ability as a preacher and who has attended the church with increasing regularity during recent years. It may be that we should be counted in that one fold at the consummation of the age (which may be closer than we think), the bars of our gates should not exclude anyone. It would accord with Him if Himself has brought to that portion of the fold which has been entrusted to our keeping.

New Frontiers Needed

Those who seek entertainment by way of television are pleasantly or painfully (depending on what they like) aware that the western frontier of the past century is more often depicted than anything else on the evening programs. This, no doubt, was the reason that "Frontiers of Faith" was the title chosen by the Broadcasting and Film Commission of the NCC for a popular religious TV program. It is not difficult to make light of the title or the program, although any program that tries to please to some extent all denominations runs the risk of not pleasing to a great extent the most zealous Christian in any of the cooperating bodies.

According to a religious news report coming to the editor's attention recently, the producers of "Frontiers of Faith" had to delay the program one week because the participants were involved on that particular Sunday in an unfinished golf tournament. One can scarcely refrain from noting that apparently there is not quite as much in the name of the program as was originally associated with the rugged frontier. If the frontier of faith has to give way to the carefully tended, close-cropped version of the golf course--the day that faith is ordinarily depicted on the screen and is officially counted sacred by the majority of the churches, there would appear that our nation needs a new concept either of faith or frontiers, or both.

We could make a suggestion. The man who is the Annual Men's Conference speaker seems to have fallen from the shoulders of those who have gone before. Perhaps it cannot be taught by those who profess to observe Sunday or by those who would impose "blue laws" upon the population. It can more easily be taught and worn by those who go back to the Bible and the sermon method of the Baptist Church, Bible characters whose example still stirs us to push forward the Christian frontier. The question still remains whether we as Seventh Day Baptists or other frontiersmen or whether we, too, would postpone a demonstration of faith for a game of golf or something else equally unenlightened or inconsistent.

We need a new frontier of faith and men who have the courage and determination to homestead along that frontier.

Africa Disturbed

The attention both of the secular and the religious world is fixed on Africa, its emerging nationalism and its mission challenge. Perhaps many have read a remarkably well-written article on Africa in a recent issue of the Saturday Evening Post. It begins by saying somewhat differently, and states the found in Africa Disturbed, by veteran missionaries Dr. and Mrs. Emory Ross, a book released on July 15, 1959, by Friendship Press (cloth $3.50, paper $1.95).

Doctor Ross has recently retired as executive secretary of the Africa Committee of the National Council of Churches. Before writing the book the authors returned to Africa to spend many months in 21 countries in order to present a more complete picture than is usually seen by missionaries whose labors are limited to one country. The book is topical in arrangement and quotes the thoughts of representative people in various countries in each chapter or even on the same page. This taxes the geographical comprehension of the reader, who is perhaps good mental fitness that is usually seen by missionaries whose labors are limited to one country. The book is topical in arrangement and quotes the thoughts of representative people in various countries in each chapter or even on the same page. This taxes the geographical comprehension of the reader, who is perhaps good mental fitness that is usually seen by missionaries whose labors are limited to one country.

Frontiers of Faith: It would be a mistake to apply the acceptance of the religion to the religious countries which are more often depicted than anything else on the current TV programs. One can scarcely refrain from noting that apparently there is not quite as much in the name of the program as was originally associated with the rugged frontier. If the frontier of faith has to give way to the carefully tended, close-cropped version of the golf course--the day that faith is ordinarily depicted on the screen and is officially counted sacred by the majority of the churches, there would appear that our nation needs a new concept either of faith or frontiers, or both.

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We need a new frontier of faith and ambitious men who have the courage and determination to homestead along that frontier.
MEMORY TEXT
So the last shall be first, and the first last: for many shall be called, but fewchosen.
Matthew 20: 16.

PLACE AND DATE
OF 1960
GENERAL CONFERENCE CHANGED

This Changing World
"This Changing World" is a familiar column title in some religious periodicals, a caption under which various significant items are recorded. Although it does not refer to the physical planet as such, it is interesting to note that United States' rockets sending back their information as they spin their invisible webs around the earth have convinced the scientists that we do not live on a globe but a somewhat pear-shaped planet. The world has not changed but our knowledge of it is constantly being improved.

Many of the churches of this nation, under the leadership of the Department of International Affairs, NCC, are observing again this year (October 18) another World Order Sunday. World Order Sunday is a message sent out from the department makes mention of the background papers recently prepared for the peace studies sponsored by the same department. It calls attention to the many world changes including the emergence recently of twenty-two new nations.

The news release contains what is manifestly a typographical error. Often these tiny errors are thoughtless, but few changes are some of the other important truths. The message for World Order Sunday is quoted as continuing thus: "If the word our fathers knew did not change, we should have reason to be afraid." If we may be permitted to pick that up, it could be remarked that the Word our fathers knew was the Word of God which changes not. "O Lord, thy word is settled in heaven," the psalmist writes (Ps. 119: 89). The New Testament adds that we are born again "by the word of God, which liveth and abideth for ever" (1 Pet. 1: 23).

Many things in this old world are changing before our eyes and we ought to be alert to those changes. Only so can we present the changing Word to "this changing world."

THE SABBATH RECORDER

PLACES AND DATES
OF 1960
GENERAL CONFERENCE CHANGED

The 1960 sessions of General Conference will be held from August 15-20 on the campus of John Brown University, Siloam Springs, Arkansas.

Word from Fayetteville came to the committee of the Southeastern Association in charge of making arrangements for the Conference that the camp at Mt. Sequoyah could not be made available in August because of a revision in the scheduling of the camping program of the group owning the camp. Immediate action on the part of the conference resulted in the above announcement. More detailed information will be given as soon as arrangements are completed.

Mrs. R. T. Fetherston, Executive Secretary.

Next Giving Gadgets
A mile of pennies is being collected by the United Church Women (UCW) of Utah to provide scholarships for Indian students and the Intermountain Indian School at Brigham City. UCW workers have distributed 5,280 one-foot slotted strips for the pennies in this popular project. Would our readers be interested in this kind of giving gadget for some special project?

A Fool's Money
When business has its troubles, when labor goes on strike, and government employees claim they cannot live on their salaries, it would be well to recall that things would be easier for all if all would abstain from gambling, which is estimated to put a $20,000,000,000 crimp in legitimate business every year. Foolish American people in 1957 also spent for alcoholic beverages $10,700,000,000. Many of our economic and social problems would cease to be problems if our supposedly intelligent people made better use of these $31 billion.

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NEXT SPECIAL ISSUE

Another 24-page special issue of the Sabbath Recorder (in color) will soon be printed. It will be much different from any previous issue and is designed for distribution to people outside our church membership. Most of the churches are mailing out their own this fall for an intensive program of advance through greater lay participation in the outreach of the church. This special issue of the Recorder will be one of the most effective tools in the hands of our people, but it must be ordered in advance by individuals and churches. Now is the time to order.

The articles in the issue now being prepared will be more interesting: they will answer questions that are bothering many people at this time. Here are some of the titles:
The Church and Liquor Problems
The Challenge of the Ministry Today
A Sabbath Dialogue
You Can Understand the Bible
Those Sunday Blue Laws
Theology and the Layman
A Roman Catholic President — Pro and Con

The editor of the November special issue is the Rev. Kenneth E. Smith, pastor of the Denver Seventh Day Baptist Church, a church that is now in a big program of advance which includes a new house of worship on the edge of the city (expected to be ready for occupancy some time this fall).

Prayer Thanks
Freda (Mrs. Eugene) Feltor of Little Genessee, N. Y., wishes her thanks extended to all the Conference delegates who prayed for her recovery. Now that her hospital experience is over she thanks the Lord and His people.

SABBATH SCHOOL LESSON
for October 24, 1959
Undaunted Witnesses

A CONFERENCE BIBLE STUDY
(somewhat condensed)
By Duane L. Davis*

"The sabbath was made for man, and not man for the sabbath." (Mark 2: 27.) Perhaps you remember that some of our people in the past have had chapters or a whole book to teach for the morning Bible study, but this time each of us has only one or two verses. I think we can find enough for our thoughts and our inspiration from this word Jesus. I hope that...you have come prepared so that we can look together at several Scripture readings concerning Jesus and His attitude and thought concerning the Sabbath. Because most of us have with us the King James Version we will read from that translation. If you have other translations with you perhaps you would enjoy comparing them as we go along.

Our first section, Luke 4: 16, gives us four thoughts concerning Jesus' own attitude: "And he came to Nazareth, where he had been brought up, and his disciples follow him. And when the sabbath day was come, he began to teach in the synagouge: and many hear­ing him were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes." The next verse is Mark 6: 1 and 2: And he (that is Jesus) went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagouge: and many hear­ing him were astonished at his doctrine: and what wisdom is this which he calleth unto him, that even such mighty works are wrought by his hands? We begin then with the thought of Jesus' example. He was in the synagogue as His custom was on the Sabbath day.

Our next section concerns one verse. This is the one we will look at again in a few minutes — Mark 2: 23-28. (Please look it up.)

The next section is Matthew 12: 9-12. If we had a smaller room or microphones before you I would ask you to read these for me. You will notice in the 12th chapter the 8th verse before we begin reading, "For the Son of man is Lord even of the sabbath." (Read the complete passage about the man healed on the Sabbath.)

The next section is Matthew 19, verse 17. I hope these are giving us some ideas of Jesus' attitude and His practice concerning the Sabbath. "And he said unto him (These are the words of Jesus), Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." Now Matthew 25: 1 to 3: Then spake Jesus to the multitude and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after these works: for he spake unto them: I wonder how many of us stop to think that the first person we know of who said, "Practice what you preach," was Jesus. Now Matthew 25: 34: Then enter their works: for they say, and do not.

Then Mark 7: 8 and 9. Again we hear the words of Jesus, "For laying aside the commandment of God, ye hold the tradition of men, as washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."

Another Scripture is in the Gospel of John beginning in the 5th chapter, the 19th verse:

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things so­ever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

Now skipping to the 30th verse of the same chapter as we go on, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me. And then the 45th verse do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Now let us turn to John 10: 37 and 38. Again it is Jesus speaking.

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe, that the Father is in me, and I in him.

In John 14: 23 and 24 we read: Jesus answered and said unto him, If a man do not keep my words, he is not mine: but he that keepeth my words, he shall enter into eternal life. He that loveth me not keepeth not my sayings, and the word which ye hear is not mine, but the Father's which sent me.

And over to John 15: 10: "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." These verses give us some insight into the attitude, action, and teaching of Jesus concerning the Sabbath. I am sure that many of you could remind us of other verses where Jesus speaks of commandments and the importance of keeping them.

So now that we have this background, let us think again of the words of Jesus that are especially assigned for our study: "The sabbath was made for man and not man for the sabbath." These words are translated by J. B. Phillips, an English clergyman, thus:

One day he happened to be going through the cornfields on the Sabbath day. And the disciples, as they made their way along, began to pick the ears of corn. The Phar­isees saw him. "Look at that! Why should they do what is forbidden on the Sabbath day?"

Then he spoke to them. "Have you never read what David did, when he and his companions were hun­gry? Haven't you read how he went into the house of God when Abihai was High Priest, and ate the presentation loaves, which nobody is allowed to eat, except the priests? And gave some of the bread to his companions? The Sab­bath was made for man, to do good work and not to be a day of sale; man was not made for the sake of the Sabbath. That is why the Son of God is master even of the Sabbath." It is interesting to see that the Pharisees were anxious to find something that they could charge against Jesus, and it was not even his own thought here but what His disciples were doing. I notice that they asked Jesus why should they (the disciples) do that which is forbidden on the Sabbath day. In Deuteronomy 23: 24 and 25, we read about a strict rule picking the grapes and heads of standing grain. The people of that time were told in the Deut­eronomical code that they could harvest what grew on the edges of the fields; they could pick only a few of the heads of the corn, they could pick only portions of the grain, but they could not harvest standing grain. Now skipping to the Sabbath day. Nothing is said of making a path or plucking grapes or grain on the Sabbath. So, in other words, the Deuteronomical regulation is not concerned with the work, but with what shall not be done on the Sabbath day particularly. What we have here in Mark is the Scriptural elaboration of the Pharisees' interpretation of the Sabbath law which was eventually embodied in the Mishnah and has recently been translated into English — the Jewish laws concerning these things.

It is true that these Jewish books regard exceptions made for necessity and not for mercy and necessity but there is evidence that the early legal tradi-

*The Rev. Duane L. Davis, pastor of the Lost Creek, WVa., Church, was but one of the men who presented the thirty-minute Bible studies closely related to the theme of the 1959 Conference. We regret that we are unable to reserve space sufficiently for all of this one, as taken from the tape recorder.

THE SABBATH RECORDER

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tion was far more rigorous and strict than the one that was written down, less humanitarian than the latter. And the lifetime of Jesus was almost two centuries before the Mishna was finally written down and codified around A.D. 210. The Pharisees criticized Jesus because He broke through their Mishna laws and their petty regulations and went back to the prophets and the commandments in order to find His meaning for the Sabbath.

I hope you are all familiar with The Sabbath, a book by Dr. Ahva J. C. Bond which was written about thirty years ago. I would like to read one quotation that Dean Bond spoke of from S. R. Driver concerning Jesus' interpretation of Sabbath truths.

On its practical side, it was essentially an institution "made for man." Its intention was to give a rest from laborious and engrossing occupations, and from the cares and anxieties of daily life, and at the same time to secure leisure for thoughts of God. The restrictions attached to it were meant to be interpreted in the spirit, not in the letter. It had not essentially an austere or rigorous character; it was never intended that actions demanded by duty, necessity, or benevolence should be proscribed on it. Its aim was rather to counteract the deadening influence, upon both body and soul, of never-interrupted daily toil, and of continu­ous absorption in secular pursuits. But as time went on, an anxious and ultimately a superstitious absorption in secular pursuits. But as time went on, an anxious and ultimately a superstitious absorption in secular pursuits. But as time went on, an anxious and ultimately a superstitious absorption in secular pursuits. But as time went on, an anxious and ultimately a superstitious absorption in secular pursuits.

During the summer of 1957 a mixed quartet assisted Evangelist Hurley in the Al­bany, Center Churches. The personnel of the quartet was: Helen Ruth Green, Carol Harris, Wendell Thorngate, and Peter Van Horn.

In the summer of 1958 the assisting quartet was made up of the following: Owen Davis, Wendell Thorngate, Gary Cox, and Justin Camenga. The quartet and evangelist assisted at Denver, Colo.

Mrs. Hurley has accompanied her husband on all his journeys and has been of inestimable assistance to the work through her quiet Christian witness and by practical help along the way. She has served as the financial constant for all the summer quartet work.

As stated in the annual report of the Missionary Board to Conference, "We owe to Mr. and Mrs. Loyal Hurley a tremendous debt of gratitude for having served sacrificially as far as both salary and health are concerned. Their true reward will come from Someone higher."

Concluding a seventeen-day special effort of directed lay witnessing and evangelistic preaching at Little Genesee, September 11-27, Dr. and Mrs. Hurley returned to their home at Boulder for a well-deserved rest.

It is possible that Dr. Hurley may be available for an occasional assignment in evangelistic services during coming months by special arrangements made directly with him at 620 Arapahoe Ave., Boulder, Colorado.

**Jamaica Mission Reports**

Following are a few paragraphs taken from Mission Supervisor Leon Lawton's report to the Jamaica Seventh Day Baptist Conference held August 5-9, 1959, with the Kingston Church.

With the various duties as pastor and corresponding secretary it has not been possible to carry through properly the activities of field supervisor. Visits are usually only made to churches (other than those of which he is pastor) on occasion of Missionary Committee Meeting, or Rally — and even time limits the number of these that can be attended. He has, how­ever, tried to do all he could along this line. But the strong, New On­scene Sabbath trutns.

On Tuesday, October 13, all churches are invited to participate in this grand service of praise and thanksgiving and dedication by having members in attendance.

"Sister Smikle is still in the hospital (K.P.H.) but is much improved. She is having Bible Studies in her ward.

The Annual General Meeting of the Board of Christian Education is to be held on Tuesday, October 13. All Seventh Day Baptists are invited to attend this open meeting. Election of officers and commit­tees will be held."

**WOMEN'S WORK — Mrs. A. Russell Hanson**

**Women's Conference Exhibit**

By Arabeth DeLand

The Women's Board exhibit in the Salem College Library building during the meeting of General Conference featured the historical scrapbooks "Woman's Board in Action," a book of Society Hor­ticulture Congresses, and two scrapbooks made by Miss Mabel West relating to her work as our missionary in China. New Program Packets were on sale as well as mission study books and children's songbooks by Eva Millar. A large chart showed the increase in honor readers in the last three years.

The special women's society exhibits commemorating our 75th anniversary were displayed on the second floor hallway of Huffman Hall. All the various bun­ners and posters denoting each society's name were very colorful and the Los An­geles banner representing the Rosa Palm­barg Society was especially attractive with the State of California cut out of yellow

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felt, and an artificial rose sewed at the spot of Los Angeles with a graceful green palm branch to the right.

Each society scrapbook or poster was made very interesting with many old and present-day photographs to illustrate them. The poster shown by the Los Angeles Va., poster showed their women in the costumes of 1884 as they enacted the first scene of our Conference pageant. Their banner, as well as many others, was quite outstanding as it had a hand-drawn painting of the Lost Creek "Brick" Church. The Shiloh poster listed some of their important accomplishments and also displayed a page of Chinese characters drawn by a Mr. Chang who spoke at one of their meetings. The name of their society was written in Chinese.

The miniature maternity room depicting our Makapawa, Africa, hospital was painstakingly created by an invalid who attends the Los Angeles Church. Inside the clear plastic room were the figures of Dr. Victor and Beth Burdick holding out a baby to the mother in the hospital bed. The figures of the Burdicks had faces enlarged from snapshots, and hanging on the walls were pictures of other Nyasaland missionaries, Joan Clement and David and Bettie Pearson.

Last but not least, we enjoyed the souvenir book of snapshots sent by our James (W. I.) Women's Board with pictures of Crandall High School, Maiden Hall, and other places of our church. We appreciated the fine handwork displayed brought by Mrs. Grover Brissay from our women there. Proceeds from the sale of these scarfs, towels, handkerchiefs, etc., were a gift to the work of our board. A letter of Christian greeting was brought by their representative, the Rev. Socrates Thompson.

Eighty per cent of all babies in Russia are being born in hospitals. Among such, the Rev. Dr. Oscar B. Rundblom, dean of the Cathedral at Vasteras, Sweden, reported recently on his return from a visit to Moscow. He said the number of marriages celebrated in the Russian Orthodox Church "has fallen considerably." There are eight theological training colleges with a combined total of 1,400 students. W. W. Reed.
Paul,

She was not much different rather sharp tongue and expressed herself one didn't hear it, he might say that he quite freely when she observed people does about now but the ability to hear what much about listening to the things they is a wonderful gift Mother's call - well, there's no use telling most recording machines definitely need hear-
directional microphones. Some would pick up a conversation in the back phone which could be aimed like a gun at recorder which would listen in at a distance recorder with a three-foot-long microphone of the room and exclude all other voices.

It is not gossip that we want to think about now but the ability to hear what one wants to hear — to sort out from all the sounds around us the good things which we ought to hear. Perhaps we can learn something about God as well as ourselves.

I am sure I can't tell teenagers very much about listening to the things they want to hear or refusing to hear some of the voices they don't want to hear. This ability to tune in or tune out certain sounds is a wonderful gift from God when developed along the right lines. When one trains his ear not to hear Father's voice or Mother's call — well, there's no use telling you that is not good.

Did you know that hearing aids are for the young as well as for the old? Our tape recording machines definitely need hearing aids. Have you noticed that with the usual microphones a tape recorder picks up all the sounds equally and is unable to do what you can do so easily — shut out most of the sounds not wanted? But now science has developed a high degree directivity microphones which can be aimed like a gun at anyone in the large audience. It would pick up a conversation in the back of the room and exclude all other voices.

Recently I heard of a miniature tape recorder which can pick up a conversation at a distance in the same way. These devices can be good or bad depending on how they are used.

Did I say at the beginning that we might learn something about God? Almost every scientific discovery or invention that increases the power of man does teach us about God. Up to the present one has to choose whether the ear of his tape recorder will be capable of concentrating on one distant voice or will be able to pick up only the many sounds close at hand. The same microphone can't do both. We can pray He can hear each of us as if no one else existed on the earth, but at the same time He can listen to the voices (and thoughts) of every other person. We used to wonder how that could be possible. Now it is easier to understand.

You and I can never be like God, but we can do much better than we have in shutting out of our ears, or rather out of our minds, the things that are displeasing to our Lord and Savior. What do you hear?

The Love of Christ Constrains Him

(A recent chapter in the thrilling story of Jacob De Shazer, missionary to Nagoya, a Japane-
ese city he bombed.)

Jacob De Shazer, former Doolittle bomber who became a missionary to Japan, is returning to the city he helped to bomb.

The city is Nagoya, which, with Tokyo and Kobe, was bombed during the daring air raid of 1942. Nagoya is a metropolis of 370,000 people and is located on the main island of Honshu.

Here in the suburb of Moriyama, where there are at present no churches, Mr. De Shazer and his family will live in "Smith Sown," a residential section built for families of the army of occupation. Japane-

Japanese families now make their home there. In locating a church here — at the request of the College, recent graduates of Free Methodist Church.

Thousands of Japanese have accepted Christ as a result of De Shazer's ministry. He has traveled throughout Japan, speaking to great crowds in factories, mines, schools, and churches, and distributing Gospel literature. As ambassadors of good will, he and his wife opened their home for receptions with the Japanese. A Japanese girl whose sweetheart had been killed in the war attended these meet-
ings, plotting revenge, but she experienced the same transformation from hatred to love as had Mr. De Shazer in the Japanese prison camp.

Likewise the conversion of Mitsu Fu-
chida, captain of one of the Japanese war-
ships which supported the air attack on Pearl Harbor, and of Mr. Fujita, com-

mander-in-chief of the air squadron which attacked Pearl Harbor, came about through the influence of Mr. De Shazer's testimony.

Return to Nagoya, this time on a mis-

sion of peace and brotherhood, is another of the purposeful actions by which Jacob De Shazer has converted a record of wartime to a ministry of love. "How true," he has observed, "that the peace-time chal-

lenges are so much bigger than those in wartime!"

Release from Free Methodist Church.

A CONFERENCE BIBLE STUDY

(Continued from page 8)

the sake of which men should be subjected to a number of needless and vexation rules; it was a means to an end, the good of God's peo-

ple, and this end was best promoted by a reason-
able liberty in the interpretation of the statutes relating to it; the method of ruling really did not preserve its essential character but to destroy it.

We speak of making the Sabbath meaningful, and in interpreting it we need to remember that Sabbath of God not being an end in itself but a means to the end. I would like to mention only a couple of thoughts. We could get off on a tangent. The same test applies in the areas of church history as we see the church forgetting that it was not an end by itself and all the terror and illusion that came and all the tragedy and waste as the church decided it was an end in itself. Sanction of law is the same thing, Economic systems, nations, and even world powers need to remember these things that Jesus said are not ends in themselves but are means to the end. The Sabbath then is made for us, for our sake, and not for God. It gives us no more than the meaning of man. We read in Genesis 1: 27 that God "created man in his own image; in his own image created he him."

David cries out in that beautiful psalm,
"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels" (Ps. 8: 4, 5). Or we could translate, "... thou hast made him a little lower than divinity itself and hast crowned him with glory and honour."

Yet at the same time, we read in Romans 1: 18 to 2: 12: gives us this section concerning how man has failed and how far we are from God's way. I don't think we need to read all this section when we remember that Paul tells us in chapter 2: "Therefore thou art inexcusable, O man, whosoever thou art that judgest." And in Romans 3: 25 he says, "For all have sinned, and come short of the glory of God."

We have this dilemma and paradox for, on the one hand, man is exalted and lifted up, being created in God's image, and, on the same side, it is he who has fallen so far from God's way.

Jesus' own attitude gives us the clue to the meaning of man. He shows us that these are contradictory but that man becomes his highest, a little lower than the angels, a little lower than God, when he comes into relationship with Him as Savior and Lord. We read in John 12 where He said, "And I, if I be lifted up ... will draw all men to me." And in John 10: 10, "I am come that they might have life, and that they might have it more abundantly." Here is where we find the true meaning of what Jesus was trying to say about man and the sabbath (itself) was made for man, and not man for the sabbath."

Therefore the sabbath was established by God in the beginning for the use of mankind to draw him to Him, to make him aware of his sin in the earth, to bring him to Christ and give opportunity to discover the relationship each of us must find in Christ. We see the Sabbath, therefore, established by God in the beginning, re-emphasized in the giving of the law, stressed by the prophets, and now sanctioned by the life and teaching of the Master Himself for the purpose of bringing mankind to God. "The sabbath was made for man, and not man for the sabbath."

"Glad day that speaks a Father's care, Bless eve that whispers of His love, A day of sweet communion here, Fit emblem of our rest above." Poems — by A. J. C. Bond.

THE SABBATH RECORDER

LETS THINK IT OVER

FOR Mascola Protest

The Fellowship Of Reconciliation (FOR), noted primarily for its peace-promotion efforts, speaks out on other matters as well. Its Executive Committee, meeting in New York on September 15 voted unanimously to protest attempts by State authorities to close the racially integrated Harman School at Monticello, Tenn. In an open letter to the director of education at the school, FOR expressed its concern and urged that the State recognizes and upholds the right "to serve the community and the nation."

If injustice is to be curbed those who are alert must speak out on big and little issues, as FOR seems to be doing.

A Sunday Benefit Ball

A bit unusual is the letter received recently by the editor — a printed letter in both English and Greek from the Greek Archdiocese of North America, inviting friends to the annual ball to be held the second Sunday night of January, 1960, for the benefit of their Old Age Home.

This method of raising money, whether for the benefit of firemen, policemen or, in this case, churchmen, is a little irksome to those who do not think public balls encourage high Christian standards. The letter states, "The purpose of the Old Age Home is to enable the aged, in good health, to live in a homelike atmosphere. They are boarded and clothed. All the costs of running the Home are borne by the community." The letter goes on to say that the officers feel justified in scheduling the ball on a Sunday night, a day considered sacred in official pronouncements of the church. We do not contrive in the sacredness of Sunday but we would have more patience with those who try to impose Sunday legislation if they gave more consideration that they considered the day sacred. — L. M. M.

NEWS FROM THE CHURCHES

FARINA, ILL. — On the last Sabbath in July, the Addison Appel family, who were spending the summer in Stonestreet, drove to Farina for the church service. A potluck dinner was held at the parish house. We were very glad to have a chance to see and visit again with our former pastor and his family.

The young people of the Farina Church held a "Pig Whistler's Convention" at the parsonage on the evening of August 24. A total of twenty was present. Games, food, and various activities were provided.

Another potluck dinner was served on September 12 in honor of our summer pastor, Wayne Maxson, who was leaving to attend Alfred Theological Seminary. While we wish him the best of success in his preparation for the ministry.

— Correspondent.

RIVERSIDE, CALIF. — The Rev. Ralph Coon of the Riverside church was one of the summer preaching as associate pastor with a foundational Gospel sermon, "Some Very Important Keys" (Matt. 16: 19), on July 25, "Why and How Should We Pray?" was posed in the August 1 sermon. Pastor Coon's sermon, "The Prayer Life of the Master," August 8, was centered in John 17: 21, and was accentuated with appropriate music and song. Miss Carol Manderville, organist at the Mission Inn, graciously rendered the music. The presence of our regular organist, Maleta Chapman singing "Be Still and Know."

Conference Sabbath was observed with a special offering taken for the church, September 15, with Mrs. Orvis Chapman singing "Be Still and Know."

Conference Sabbath was observed with a special offering taken for OWM and a sermon "We Must Be Born Again." Mrs. Jack Hunt, Mrs. Oscar Richards, and Mrs. Ben Kolvoord have served as pianists in recent weeks. On the last Sabbath in August Mr. Coon spoke on "The Christian's Peace of Mind." He and his wife left the next day for Salem, Va. They are greatly missed.

Family Camp was held September 4-7 at Pacific Pines with about forty campers registered for the whole period. "Christian Growth in the Family" was the theme of study. About seventy-five were present for Sabbath worship which Pastor Wheeler was welcomed back into the pulpit. Meals were provided in the lodge for regular campers and Sabbath visitors brought their own lunches. After the tables were cleared a meeting was called to report on Conference with Philip Lewis as moderator. Miss Donna Bowman of Los Angeles was also present. Pastor Wheeler's missionary survey, vitalized by on-the-spot tape recordings of conversations with the Pearsons and the René Mauches, was most interesting.

Dorcas began its new church year September 9 with fresh Conference reports. Choir rehearsal, discontinued through the summer, was resumed in mid-September. Our organist, Mrs. Philip Lewis, was in the East most of the summer. Mr. Lewis had important responsibilities there as a member of the Commission. The monthly fellowship meals were enjoyed by a good number during the summer months. The proposed Christian Advance Plan has been presented to our congregation. A lively interest was noted.

The annual Sabbath School business meeting was held after the Sabbath, September 19, with better than usual attendance and a fine spirit of cooperation for progress. The 7 Point Plan which we have voted to adopt applies to all departments of the Sabbath School. There will be a weekly check made on these points. September 26 was the last day of the 1960-61 year for the Sabbath School — Promotion Day. Three advancing groups recited large portions of Scripture with good effect. In the final exercises Miss Donna Bowman presented the 23rd Psalm without hesitation. Truly, "Children are a heritage of the Lord." Promotion cards were given to individuals among this group. Intermediate were given Bibles, Pastor Wheeler officiating. Mrs. Lewis arranged the program.

— Correspondent.

SHILOH, N. J. — We are now the proud possessors of a camp site situated seven miles from Shiloh and known as Mack's Mill. This area is state controlled so we will always be able to camp. A work bee was held and quite a difference
is seen in the brush and debris on the center knoll. A camp building and planning committee has been appointed, and everyone feels we are definitely marching forward.

October 16 and 17 will witness the development of the program for our church of the General Conference 5-year plan. Meetings will be held at the church. Laymen will participate throughout. There will be a fellowship supper at the end of the Sabbath with adjournment at 9 o'clock.

The Ladies' Benevolent Society has started a new year with new officers. The program theme chosen is "This I Believe." We are happy to welcome a number of the younger women into the society.

The Teen Choir has begun a new season under the capable leadership of Carol Harris. The accompanist is Ruth-Ann Dickinson.

The orchestra is now under the direction of John Harris. The music that comes from this group adds much to the opening of Sabbath School.

Ours was a busy summer and we all enter the fall and winter season with vigor and the knowledge that we are going forward with Christ as our leader.  

--- Correspondent.