Burk — Nora, was born June 3, 1874, at De Ruyter, N. Y., and died May 2, 1960. She was a faithful member of the De Ruyter church. Farewell services were held from the Smith Funeral Home, with her pastor, the Rev. Charles D. Swing, officiating. — C. D. S.

Chase — Effie Mae, was born at Ashburn, Ga., March 25, 1906, and died at Daisy, Tenn., June 23, 1960.

Information from her husband Norman L. Chase states that both he and his wife were ordained in the Southern Baptist Church on Nov. 25, 1925, about one month after their marriage, and that she had been a Sabbath-keeper since 1931. At the time of her death she and her husband were co-pastors of the Evangelistic Church of God (Sabbathkeeping) of Soddy, Tenn., where they have been working as rural missionaries since 1951. Prior to that time Mr. and Mrs. Chase had been connected with Seventh Day Baptist work part of the time, including a relationship with the Putnam Co. (Fla.) church in the period of 1946-1947.

She is survived by two sons, James of Daisy, Tenn., and Ernest of Northport, Calif.; one daughter, Virginia of Daisy; one brother, Henry C. Nobler of Atlanta, Ga.; and 6 grandchildren.

Funeral services were held at the Morro Bay Church of God with Elder Thomas W. Millsap of the Seventh-Day Church of God and the Rev. T. Harden of the Church of the Living God officiating. Interment was in the Granny Walker Cemetery, Daisy Mountain, Tenn.

— L. C.

Lanphere. — Marolda, daughter of Russell J. and Anna Crandall Lanphere, was born December 16, 1873, at Patina, Ill., and died February 27, 1960, at the home of her son at Stratford, Wis.

A loyal Seventh Day Baptist, Sylvia was baptized at Nortonville, Kan., in 1883. In 1893 she was married to Stiles Russell Lanphere. During her lifetime she was associated with Seventh Day Baptist churches at Smyth, S. Da., North Loup, Neb., Gentry, Ark., and Milton, Wis. She was particularly active in Sabbath School and youth work.

Two daughters, Vira Estell Johnston and Beulah Meyer, as well as her husband preceded her in death. She is survived by one son, Kyle Stratford, Wis., four brothers, and five sisters. Memorial services were conducted by her pastor, the Rev. Elmo Fitz Randolph, in the Milton church. Interment was in the Milton cemetery.

— E. F. R.

Larkin. — Douglas Dwight, infant son of Mr. and Mrs. Dale Larkin of Grand Island, Neb., was born July 29, 1960, and died at Hillside Cemetery at North Loup, Neb., on July 9, 1960, with Pastor Myron G. Soper attending the graveside services.

— M. G. S.

Soper. — Graveside services for the infant daughter of Pastor and Mrs. Myron G. Soper were held on July 10, 1960, at Hillside Cemetery, North Loup, Neb. Officiating was the Rev. Clarence Buchel of the North Loup-Scotts Methodist Churches.

— M. G. S.
More Highway Observations

Is there any special time of year for family reunions? Probably not. Any time is convenient to the greatest number. Perhaps the best time to plan a weekend trip to a large gathering of my family's relatives in central New York was my vote for the fall of the year. Perhaps the anticipation of the Thanksgiving season and its home-coming associations makes a difference. At any rate a fall trip to central or northern New York stirs deeply the hearts of those who spent their early years in those areas. The beauty of the countryside needs no special sentiment to be appreciated, but the associations of childhood, youth, and some of the years of maturity make all nature doubly attractive.

Modern highways seem almost miraculous in the way they speed through congested areas and enable the motorist to travel with untiring ease in the evening hours a distance of nearly 300 miles. One does see a difference between Biblical miracles and highway miracles, however, when he pays out $5 in toll charges and more than half that much in gasoline taxes, for the back roads nearby the home church locality. We wonder sometimes if we give the Lord His tithe as He used to do when He paid out more than half that much in gasoline taxes.

Wonderful as it is to travel with companions and enjoy the landscapes together, there are a few things that can be said for travel alone if the distances are not too great. Conversations within the car sometimes keep us from the fullest enjoyment of the beauties of nature outside or the contemplative thoughts that have a better chance for development when we are alone.

Your editor, after such a pleasant evening excursion as mentioned above, started off alone on Sabbath morning to spend the day in his home church some 75 miles to the north. Among the numerous routes that could be selected without much difference in mileage he chose roads that traversed some country where the traffic would be less and the panoramic views of the fall colors would be more beautiful. One short section took him through sleepy villages that he had not visited for 30 years and over well-paved roads that he remembered as little more than ruts in the sand.

We speak of contemplation on trips like this, but without notes it is difficult to bring back the thoughts that start to grow and are interrupted by some new object that comes into view. Some new numbers of the Sabbath Recorder pay for themselves some evidence of the fading influence of man over nature in country that is no longer deemed suitable for agriculture.

There stands the old country school-house saddled with a cupola that seems to have been too heavy for the weak roof and has left it looking like an old saddle-weary horse silhouetted against a gray sky. Some children that sprang the heeding the clanging of the bell on the roof? Perhaps they sit in legislative halls or executive mansions. Perchance some of them are ministers of the Gospel or missionaries in far-off lands. Some of our greatest men began their education in these unconsolidated country schools.

One catches a glimpse of a single-track railroad bed in a man-made gulley with the abandoned tracks peeping out from under the golden eyelashes of overhanging shrubbery. Later on a stop is made to photograph a spot of beauty where the abutments of a little railroad bridge, minus the connecting span, rise up on either side of the babbling brook in a ravine whose sides glow with richly colored foliage undisturbed by man or grazing cattle. The little railroad which served its purpose is no longer needed. The population in this particular little area has decreased. Men have moved on to more profitable frontiers or have been lured back to the peaceful bosoms of the not-too-distant cities. We can only hope that many of them have held to the sturdy faith that their parents found necessary and satisfying.

As we travel these roads we see houses where there are white smoke rising to the chimneys from the wood smoke. In the yards and between the trees the stove wood is corded neatly in preparation for a long, cold winter. The teakettle will be simmering merrily on the back of the kitchen stove and the feeling of warmth will be more localized than in those newer homes where no white smoke curls up into the clear, crisp air.

Our reveries are cut short. We haven't time to dwell on the situations that may be like those which were so familiar to us in our earlier years. After all, this is but a morning drive with a destination and a deadline. The car emerges from the side road onto the U. S. highway not far from its northern terminus. There are a few more closely-spaced villages of well-known names and then the car glides past the village cemetery which is very familiar. There stands the parsonage. They go beyond them the church organized more than a century and a half ago. The people are gathering. The church is not old; it is of this generation, and the congregation on this Sabbath morning is one third children under ten years of age.

We do like to recall times past and we do appreciate to the consistency of the handiwork of Him who paints the brilliant hues of autumn, but for real enjoyment we love the fellowship of people and the precious faith meeting in the house of God. We long to encourage one another in the expression and promotion of that faith and to enlarge our vision of the whole household of faith.

Immers ion Problems and Sabbath Problems Solved

Twenty-three million Baptists around the world are aware of occasional immersion problems even in tropical climates, where it may be hard to find clean pools not infested with alligators, etc. In temperate and arctic climates the belief in immersion as the only valid method of baptism sometimes gets a rugged testing, especially where churches have not been able to install baptistries. Many are the stories of the over zealous brothers in our own Seventh Day Baptist congregations where mid-winter evangelistic campaigns led to baptisms in nearby frozen lakes. Needless to
say, the candidates and the pastors remembered those baptisms vividly — and seldom, if ever, was the shock damaging to health.

From Wrangell, Alaska, comes a Southern Baptist story. The new church in the 49th state had no baptistry for the candidates resulting from a revival. They had arranged a Day Baptist Program for use. The candidates were to come canopying to a cooking vat. The water was warm but the room temperature was 45°. There was a fishy smell about the place. It is reported that the candidates did not mind either the cold or the fishy smell. They felt that they were professing their faith in accordance with the example and command of Christ.

At our recent General Conference at Siloam Springs, Ark., there were candidates at baptism. Arrangements were made with a nearby Baptist church. Knowing that the well water would be uncomfortably cold the caretaker turned on the hot water. He forgot to turn it off. When the time came for the baptism it was necessary to add a large quantity of ice to the water to bring the temperature down.

There might be some of other than Baptist persuasion who would laugh at our problems, saying that we were making too much of the manner of baptism and might better take the easy way of sprinkling. To such the 23 million Baptists in the various conferences and conventions would say that believer's baptism by immersion is not a minor thing but a matter of vital conviction, and that to abandon it would be to undermine all the other Christian convictions that they hold on the basis of the Bible and the New Testament Church practice.

Seventh Day Baptists face problems in keeping the Sabbath wherever they are on the face of the earth. They are more acute in some places than in others. Should we abandon our distinctive beliefs and practices because they are unpopular and involve economic difficulties? Our answer is an emphatic No. If Baptists can stand the association of the word, regardless of water temperatures, how much more should we insist that we cannot do other than obey God regardless of what the neighbors are doing. It can well be argued — though the argument may fall on custom-deafened ears — that the Bible is far more clear on the day of rest and worship than on baptism. Furthermore the Sabbath, coming as it does every week, is much more closely related to vital godliness than is baptism coming once in any man's life. The seventh day Sabbath was significant in the plan of God to be arbitrarily given hungy children, or what some people are we if we call it insignificant?

### Children Help Children

The tenth anniversary of the greatest effort ever made by children to help children has just passed. It refers to the Halloween campaign of "Trick or Treat for UNICEF." The United Nations Children's Emergency Fund would seem to be something that would concern only the diplomats assembled in the glass building on the banks of the East River, but the dream of a small Sunday School class in 1950 who members such an extent that last year over 2 million boys and girls in 10,000 communities collected coins for the needy children of the world. The amount turned in from this organized "trick-or-treat" collection last October was $1,500,000.

Over 10,000 medium-sized trucks would be required to transport all the DDT shipped by UNICEF in the fight to eradicate malaria. All the glasses of UNICEF-supplied milk that have helped nourish hungry children would fill about thirty bottles the size of the Eiffel Tower in Paris. Millions have been treated for yaws with UNICEF's penicillin and one whole country, Haiti, has been freed from the scourge.

It is no wonder that more and more organizations, churches, clubs, youth leaders and individuals are encouraging children to devote their Halloween fun to UNICEF. For the 55,000,000 children and mothers who are receiving UNICEF aid in 107 countries this year, it is hoped that the Tent Anniversary of this meaningful and beneficient Trick or Treat will show a record participation.

### President's Message

Pilot Project

The term "Pilot Project" was used to describe a course of action contemplated at Conference this past year as a prelude to our third year participation in the Seventh Day Baptist Program for Advance. Everyone should be well aware by now that this third year emphasis is on the "Mission to the Unchurched," and on the establishment of "daughter" churches by vigorous living churches. The Pilot Project, as such, has not been put into operation yet, and much thought and planning must go into it before it can be launched.

Important reasons for such a project are that it will give us, as a denominational, a chance to demonstrate our vitality; it will give us as individuals a chance to show what we have learned and become inspired by during this current emphasis on Lay Development, and it will put to the test that the Day Baptist group, our denominational boards and agencies, and the independent, local congregations to work together in a common cause. This last, possibly, can be the most important of all, since as Baptists, we hold dearly to our "independency" — from individual through each succeeding organizational level.

This project offers a chance to really integrate our efforts in a selected geographical area that shows potential for the establishment of a Seventh Day Baptist group. It can be a glorious experiment in actual outreach by typical congregations if our Conference. The completion of plans for the implementation of this project is eagerly awaited, and we anticipate it will show us the way in which future "growth" areas can be developed.

The Commission, the Planning Committee, and the individual boards and agencies of the General Conference are presently carrying on correspondence and discussions to work out the details of the "Pilot Project." Full reporting must wait until the plan is ready to be put into operation in the spring of 1961. This project, together with the newly designated pastor-evangelist's ministry, will surely give meaning to our high aim as expressed in the five-year Seventh Day Baptist Program for Advance. It means that the time of self-examination and study is coming to a close and the time to produce concrete results is at hand. Now that we are more sure than ever of what we believe and in whose peculiar witness as Seventh Day Baptists can and must take on an added significance. The urgency of our message to a wearying world cannot be escaped. It will only be as each individual accepts his responsibility to share in this witness that we will discharge our obligations to our heavenly Father.

"I must be about my Father's business."
The Father had to turn away from the Son because Jesus was dying the death of a sinner, dying alone, forsaken of God. God does not look upon one who has sin, so He could not look upon Christ.

When martyrs have been put to death they have the presence of the Christ they served and loved. Christ died alone! He died the death of a sinner, but He was not a sinner. He had the sins of the rest of mankind past, present, and future laid upon Him.

Why did He have to die? He was too good to die! He didn't deserve to die!

He quailed and suffered terribly when in the garden of Gethsemane, He handed the cup brim full of all the sin and wickedness in the world. He finally drank it to the last dregs, and He probably would have died right there if an angel of God had not immediately come to strengthen and comfort Him.

His human capacity for suffering must have exceeded all our understanding. His perfect nature would give Him an exquisite sensitivity for suffering immeasurably beyond that of the sinner. He went through a mock trial, allowing Himself to sit sensitiveness for suffering immeasurably beyond that of the sinner. He went to a hill outside Jerusalem, to be led to the cross. He let them drive the spikes through His hands and feet, and made no move to get away.

His death must be public, not private. Our confession of Christ must be public, not private.

Why did He have to die?

He had to die because He freely decided to drink the cup in Gethsemane.

By LeRoy Bass
Paint Rock, Ala.

And about the ninth hour Jesus cried with a loud voice, "My God, my God, why hast thou forsaken me?"

Why did He receive this cup if He knew it would kill Him? Jesus Himself said, "But for this cause came I unto this hour" (John 14:27). He came to earth on purpose to die! Jesus Christ was not caught unaware! No one cut short His work on earth!

What did He mean when He said on the cross, "It is finished"? His work which He came to do was all finished; now it was time to die. In fact, He knew that the certainty of the cross was before Him ever since the Fall of Adam—... of the Lamb slain from the foundation of the world? (Rev. 13:8). Slain in prospect, knowing the cross must come.

Listen also to the Apostle Peter's belief.

Forasmuch as ye know that ye were redeemed with the precious blood of Christ... Who verily was foreordained before the foundation of the world, but was manifest in these last times for you (1 Pet. 1:18-20).

Adam and Eve disobeyed God, but they didn't die that day. Christ died that day—in prospect. And Adam and Eve began to die, and did die a first death in due time. If there had been no grace (if Christ had not died in prospect), Adam and Eve would have died immediately. Death came into God's universe until sin came in.

Sin is the cause of death. It is sin that caused the death of Christ.

But there was something else that put Him to death. It was love! Not the love of man for God, but the love of God for man. This plan of salvation that the three members of the Godhead ordained from back in eternity is a mighty big plan:

This is a transcript of His character. God's law is a statement of the principles of life. In Psalm 111:8 we read that God's commands "stand fast forever and ever."

"What did Adam and Eve do with God's command to them? And the woman said unto the serpent, We may eat of the fruit of the tree of the garden. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. 3:1-5).

They broke the law. May I say this reverently: they broke God's heart. Jesus Christ died for the broken law. He died that very day in prospect. He died some 4,000 years later in actuality.

Why did Christ die? He died for the broken law; i.e., to meet the penalty of the broken law; to give man a second chance to make it possible to save the law-breaking sinner from its penalty.

That's what sin is: the breaking of God's holy law. "For by the law is the knowledge of sin; and by the knowledge of sin, death. And the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 3:20).

Can anyone on earth make light of God's holy law, and trample it underfoot, and expect to be saved? Of course not, for that is gross presumption.

What shall we say then? Shall we continue in sin (law-breaking), that grace may abound? (Rom. 6:1).

Did Jesus die to enable us to keep on breaking God's law, to keep on sinning, that grace may abound? How ridiculous, you say! What is the power of Christ supposed to do to us?

Let not sin (law-breaking) reign in your mortal body, that ye should obey it in the lusts thereof. For ye are alive unto God in Christ Jesus who also died unto sin, but liveth unto God by the Spirit (Rom. 6:12, 14).

This is a promise to the believer. The Scripture further states in verse 18: "Being then made free from sin (law-breaking) ye became the servants of God, the Spirit of God; who serves the purposes of God to the ultimate fulfillment of the obedient (Rom. 6:17-18)." And it further tells us that the fruit of holiness and the end of obedience is "eternal life." The only way to truly believe God's law is a statement of the principles of life.
is to obey Him. Did Adam and Eve show a greater faith and belief in God who told them the truth, or in Satan who lied to them? We may be tempted to ask: Couldn't God have forgiven Adam and Eve of their disobedience without having the death of Christ? The answer is no. Would you want to worship that kind of God? How much reverence and respect would you have for God? If you were God, would you immobilize people who were disobedient? And if God was in your presence in their speech. He commands all men everywhere to keep holy the Sabbath day, the ever-recurring Sabbath day. He made it to be kept perpetually throughout all time forever and ever, with no change in day. It is sacrosanct because God ordained it. In 5 He commands all men everywhere to honor, to respect their parents; 6 to respect the life of humankind and not to kill. 7 To be pure and respect the rights of homes and families and the marriage relationship. 8 To do no stealing, being honest in their hearts. 9 Being honest also in their dealings with their neighbors. If you were God, you would make it clear to say nothing wrong about their neighbor or anyone. 10 And not to covet not, having no desire to obtain anything that belongs to anyone else. God commands all men everywhere to obey these laws.

We must remember that whenever we break any of these commands of the Lord God, we are helping to send Jesus to His death. Jesus wants to save us from breaking this holy law any more. Do you not know that if you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey, either of sin (law-breaking), which leads to death, or of obedience, which leads to righteousness? But thanks be to God, that you were once slaves of darkness, but now you are servants of the light; if you obey not, having no desire to obtain anything that belongs to anyone else. God commands all men everywhere to obey these laws.

We become servants of the righteous Jesus by receiving from Him a new nature with a new heart that gives us power to obey God's commandments. Through Christ our whole past can be forgiven, our present can be changed from weakness to strength, our future can be changed from death to eternal life. It is only through becoming partakers of His nature that we receive power to obey His commandments.

This brings us face to face with our need. JESUS. Oh, how we need Jesus "sent from the heart of God." If we would be saved at last we must lose our life in Christ's life; we must fall on Him and be melted and be broken by His LOVE.

**Millions for Missions**

The head of America's oldest foreign missionary society has announced that Protestant churches in the United States will raise "at least" $10,000,000 to aid Christian churches, schools, and other institutions in Africa to make "the readjustments" necessary to meet changing political situations. The Rev. Dr. Alford Carleton, of Boston, Mass. executive vice-president of the American Board of Commissioners for Foreign Missions, says his organization has voted to establish an "Africa Opportunity Fund," with a grant of $65,000. Other Protestant denominations, including Baptists, Lutherans, the Disciples of Christ, and the Methodist Church, will also raise large sums for Africa aid. Dr. Carleton stated. Among them they expect to provide "at least ten million dollars to help African churches find their way through the dangerous opportunity of their time." Lord God, we obey Him, as he said. The money will be used for in-service training of ministers whose experience is "inadequate to meet the demands now being made on them"; to expand theological education; to maintain school systems where government support has been withdrawn, as in the Congo; to expand secondary schools in a "crash program" to meet the shortage of high schools and high school graduates in Africa; and to furnish teachers on an emergency basis. The money will also go for emergency medical services and for relief in the form of food, clothing and shelter. Technicians will be provided to help administer African churches and governmental and economic agencies.

—W. W. Reid

**Recorder Comment**

Dallas, Tex.—"For some time I have enjoyed reading the Sabbath Recorder. I would like to renew my subscription. Thank you. May the Lord bless all."
The two pastors have been corresponding with each other quite extensively as they prepare for this exchange of homes and work. It is hoped that the exchange will prove helpful to both leaders and to their charges.

Inquiries have already begun to come as to the possibility of securing Pastor Lawton’s services for special meetings or requests for him to visit as other missionaries on furlough have done. But it will readily be seen that Pastor Lawton and family cannot make a circuit of the churches such as other missionaries in recent years have made. Pastor Lawton will be serving as full-time pastor of the Lost Creek and Roanoke churches, besides assisting the Ohio Valley Fellowship, as has been the arrangement carried on by Pastor Davis.

By special arrangements with the Lost Creek and Roanoke churches, Pastor Lawton will be granted several Sabbaths away from the pulpit. These will doubtless be taken to visit as other missionaries on furlough have done for the purpose which conveyed a personal interest to both leaders and to their charges. We trust also that their message. We trust also that their experiences with each other quite extensively as they do here will make you better acquainted with the work the recipient is doing there.

The Gallup Poll has reported that an estimated 49,000,000 adults attended church and synagogue services during a typical week of 1959 — or 47 percent of the adult civilian population (excluding those living in institutions). A special survey of attendance during Easter week of 1959 found that 61,200,000,000 adults went to church or synagogue. This was 59 per cent of the adult population.

In 1940, slightly more than one-third of the adult population went to worship regularly.

**THE SABBATH RECORDER**

**NOVEMBER 7, 1960**

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“People from all walks of life were met in the course of this visitation program recessing ‘Special Issue’ literature and opinions. The very first person visited was a middle-aged Roman Catholic lady. She said to me, ‘This is a bad work you are doing here. You shouldn’t go like that from house to house!’ But then to offset the blow and bring courage and determination to carry on such a ministry in Quebec.

The Rev. Rene Mauch and his wife had a plan in which Mrs. Mauch did the major part of the actual distribution because she had more time. Mr. Mauch described the project as follows:

‘In June plans were laid towards a distribution of our work. In the course of the summer I was able to present close to a thousand individuals and families with literature which convinced a personal deal mainly with the Sabbath. This experience was to be a pilot project was carried out in the township of Westminster, a municipality of Greater Montreal. Twenty-five percent of the persons visited accepted a package containing two special issue Sabbath Recorders, two different tracts, and a card printed for the purpose which conveyed a personal greeting and gave our address for further contacts if desired. On more recently printed cards, the address of the Tract Society was a little different so that people may send their inquiries directly to this source.’

The card states: Dear Friend.

These pages are presented to you in the hope that you will be spiritually uplifted by their message. We trust also that their reading will make you interested with the missionary endeavours, the educational work and the whole of Seventh Day Baptists in their world-wide activities.

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“People from all walks of life were met in the course of this visitation program recessing ‘Special Issue’ literature and opinions. The very first person visited was a middle-aged Roman Catholic lady. She said to me, ‘This is a bad work you are doing here. You shouldn’t go like that from house to house!’ But then to offset the blow and bring courage and determination to carry on such a ministry in Quebec.

The Rev. Rene Mauch and his wife had a plan in which Mrs. Mauch did the major part of the actual distribution because she had more time. Mr. Mauch described the project as follows:

‘In June plans were laid towards a distribution of our work. In the course of the summer I was able to present close to a thousand individuals and families with literature which convinced a personal deal mainly with the Sabbath. This experience was to be a pilot project was carried out in the township of Westminster, a municipality of Greater Montreal. Twenty-five percent of the persons visited accepted a package containing two special issue Sabbath Recorders, two different tracts, and a card printed for the purpose which conveyed a personal greeting and gave our address for further contacts if desired. On more recently printed cards, the address of the Tract Society was a little different so that people may send their inquiries directly to this source.’

The card states: Dear Friend.

These pages are presented to you in the hope that you will be spiritually uplifted by their message. We trust also that their reading will make you interested with the missionary endeavours, the educational work and the whole of Seventh Day Baptists in their world-wide activities.

**THE SABBATH RECORDER**

**NOVEMBER 7, 1960**

**By contacting the addresses given below, further information will gladly be extended to you.**

Wishing you God’s richest blessings in your reading.
Religious Emphasis Week

There is a story connected with the building project pictured in this column—a story that may be of interest to young and old because something like it is probably taking place in many other suburban cities.

There was a spacious house on a prominent corner in our city. In a previous generation when such houses were less expensive to build, a well-to-do family lived there alone, probably with several employed servants to take care of the house and grounds. There were numerous shade trees, among which was the most beautiful beech tree in all the city, with its wide-spreading white branches almost touching the ground.

Times changed. Perhaps the family died out or lost its economic standing. At any rate, the beautiful house built for gracious living changed hands and became a funeral home. It was a place of temporary repose for the dead where flowers were carried in and carried out. Another change occurred leaving the house vacant—the home of neither the living nor the dead. But still the outward beauty of the grounds with the glorious living trees remained. Then came the house wreckers, tearing it down stone by stone. With them came other workmen and modern machines that cut down all the trees and rooted up all the beautiful grounds.

Could this result in good? The barren ground was painful to behold when one recalled the former beauty.

In the passing of time the purpose of this ground—cleaning became apparent. A sign was erected stating that on this site there would be 50 luxury apartments. Other workmen came, digging for foundations, erecting staging and starting the walls, as seen in the picture here. Where once one family lived, there would be in the course of time be living quarters with all modern conveniences for fifty families.

If one could pick out the details of the work in progress, he might be reminded, as the writer was, that some of the construction is little different from ancient Bible times. In the day of Nehemiah we read of the building of walls with every man being responsible for the section in front of him. Here it was the same; the bricklayers swarmed around the building at regular intervals each with his own materials, each doing his part to make the building rise evenly, one story at a time. Steel framework and floors were the work of giant cranes and a few men, but brick and blocks had to be laid by the well-organized co-operative labor of human hands as in the days of old.

Is there a lesson here for young and old? I think so. Just as the face of our city and the face of America changes as population increases are causes of change in the life of the church. Some of the old things painfully give way to the new and beauty may have to be sacrificed to utility. But in the building of that which is useful to this generation there is still a place for the skilled and consecrated labor of every member of the church organization. I may well ask myself whether or not I am developing the manual or theological skills that will enable me to make a contribution to the up-building of my church. There is room for all; there is need for all. God holds us responsible to take our places in line to keep up our section of the wall. God-given materials are at hand. The Bible gives us resources and guidance.

ITEMS OF INTEREST

Church Membership Increase

Church membership showed continued increases in the United States in 1959. The annual Year Book of American Churches for 1961 indicate that the percentage is 2.4 over 1958. Of these, 1.7 per cent joined Protestant churches. Total church membership in 1959 is placed at 112,226,005 in the new yearbook released on October 24.

Among other data, the yearbook shows 236,272 pastors with charges and 365,234 ordained persons in 224 religious bodies. Of these, 77 ordain or license women ministers.

In comparing membership totals for Protestant and Roman Catholic bodies, the yearbook notes that "no precise comparison is possible" as most Protestant churches enumerate as members persons who have attained full membership. Roman Catholics regard all baptized persons, including children, as members.

Additional data show that church membership in 1959 was 63.4 per cent of the estimated total population of the U. S. compared to 63 per cent in 1958. Church statistics for Alaska and Hawaii are included for the first time.

—Religious News Weekly.

Church and State in Yugoslavia

The Conference of Roman Catholic Bishops of Yugoslavia has submitted a memorandum to the Yugoslav government affirming loyalty of its members to the state and giving support to a 1953 law defining church-state relationships.

The memorandum represents the first initiative of the Church by the church since the break in Vatican-government relations in 1952. Among the reasons for the change in attitude of the bishops is that the government has relaxed somewhat its restrictions on the free movement of the clergy.

The 1953 law gives sanction to religious groups to carry on their work, including religious instruction. It provided it is in accord with the Yugoslav constitution and not for "political ends and fomentation of religious hatred and intolerance." The Roman Catholic Church is the second largest religious group in Yugoslavia. The largest church in Yugoslavia is the Orthodox Church.

—EPS, Geneva.

Religious Emphasis Week at Salem College

The Rev. Elwood N. Clower, Chesterfield, S. C., will be the guest minister for the Salem College Religious Emphasis Week, November 13-18, reports George Culip, chairman of the Chapel Committee for Salem College.

"Religion and You" has been chosen by the speaker for his weekly series of talks to the Salem student body and public. The talks will be delivered in chapel at 11:45 a.m., on Monday, Wednesday, and Friday of the special week. While on the campus, the minister will be called upon to attend class conferences, speak to informal groups, and attend meetings of the many clubs and organizations on the Salem campus.

Mr. Clower is the moderator of the Pec Decreyberty of the Southern Presbyterian Church. He is the president of the county Cancer Society, and is a member of the South Carolina governor's Council on Alcoholism.

SABBATH SCHOOL LESSON

for November 19, 1960

Thanks Be to God

Lesson Scripture: Psalm 103:1-18

for November 26, 1960

Be Strong in the Lord

Lesson Scripture: Eph. 6:10-20

THE SABBATH RECORDER

NOVEMBER 7, 1960
The Mother's Council reports that a loudspeaker has been installed on the stage in the Social Room so that anyone caring for small children in the church can hear the church service. The council acquired the services of Mrs. Hart for the nursery through the summer. The church agreed to pay half of her salary which is $2.40 per week. The president for the coming year is Ruth Bennett.

Our youth fellowship meets regularly every Friday night after Vespers. We have devotions and a lesson led by two members. Our counselors this year have been Mr. and Mrs. George Patrish, and Mr. and Mrs. Ellis Williams.

The young people had a number of money-raising projects. The money raised during the year was used to send Laurinne and Neil DeLand to Pre-Con Retreat and Conference.

Our youth fellowship retreat was held on the weekend of July 29-31 with 16 members and friends and 7 adults present. Mrs. DeLand, co-director, talked to us about "Teenage Problems" and this was the general topic for the next 7 Friday night lessons. At the retreat we elected our officers including Laurinne DeLand, president, and Lynn Cassler, secretary.

---Excerpts from annual reports.

MILTON JUNCTION, WIS. — This year has been a memorable one for the Milton Junction Church. In January the church and society were merged under the name "Seventh Day Baptist Church of Milton Junction" and new by-laws voted Prof. Leland Shaw was elected president of the new organization.

We were very proud that our pastor was the Conference president this past year. Because this necessitated his being away from denominational work a great deal, Mr. Ernest Bee was secured as assistant pastor for the summer. He took charge of the Bible School held at Albion in which our church co-operated with three other churches and helped over sixty children to Albion. Mr. Bee was also co-director in both junior and senior camps at Wakanoda, Milton. The church paid fees for those attending from our church.

From June 10 to 14 our church was host to the annual All-Aid Association meeting. Two hundred twenty-six names were signed on the register. The splendid meetings were an inspiration to all attending.

Mr. Bee and his wife returned the last of August to Albion, N. Y., where he now serves as pastor of the church. We enjoyed their stay with us and our best wishes go with them in their new work.

Our Aid Society continues to be very active although few in members. We had charge of serving the meals for the Association. Our projects are making rugs for sale, teas, and food sales. We are sending the Sabbathkeepers calendars to the Lone Sabbathkeepers of our church.

Our quarterly business meetings are preceded with supper and a program follows.

We were glad to be host to the fall session of the quarterly meeting of Southern Wisconsin and Chicago churches on the 14th and 15th of October. The following week Pastor Skaggs attended the Pastor's Retreat in Northern Wisconsin, October 21 to 23.

---Correspondent.

RIVERSIDE, CALIF. — The church bulletin for October 15 announced that Sabbath School only would be held on that day and urged all who could do so to attend the Pacific Coast Association at Los Angeles. At the time the bulletin was printed 110 Riverside people had indicated that they would attend at least on Sabbath Day.

The following note about the October 9 business meeting was featured as the last item on the bulletin:

"At the annual church business meeting Sunday evening Pastor Wheeler was re-elected to continue serving the Riverside church. Our appreciation for his untiring efforts in our behalf, for his prayers, his counseling, his calls on the people, and his trips out side the church are appreciated. We are especially appreciative of his efforts in seeking out the unsaved and bringing them to salvation, should be expressed to him in words much more than it is. Our most sincere thanks go to him for his consecrated service to our Lord and to our church."

DE RUYTER, N. Y. — We enjoy keeping in touch with all other churches.

Most of our congregation attended the Central New York Conference at Brookfield, October 8. It was a beautiful day and the services were inspirational.

The annual church dinner of our church was held in the York Room, Oct. 16, followed by the annual business meeting called to order by Wayne Burdick, assistant moderator. Principal officers elected were: moderator, Wayne Burdick; vice moderator, Isabel Burdick; treasurer, Harry Parker.

The pastor gave a very interesting report. He has been called for another year and has also had a call to preach for the Linclon Church on Sundays.

The Lord's Acre bazaar was held in October, clearing $231. The Ladies Benevolent Society gave $160 to the Lord's Acre Fund.

Five young people and two older ones have been baptized. Three have been taken by death.

The De Ruyter church is always glad to welcome friends to the church service.

---Correspondent.

ALBION, WIS. — The fellowship dinner fund enabled Miss Linda Saunders, Alan Loveless, and Dennis Mathison to attend Pre-Con and Conference. Miss Nina Skaggs also attended. Other Albion people who were at Conference were Pastor and Mrs. Skaggs, Mrs. Hazel Lawton, Mrs. Robert Kenyon, Mrs. William Baum, and Miss Donna Granum.

We enjoyed hearing reports from these delegates.

Laurel Marsden and Janice Skaggs attended the Junior Camp at Wakanoda.

We enjoyed having Pastor and Mrs. Bee and Mrs. Skaggs' parents, Mr. and Mrs. Cooper, with us during the latter part of October.

The Albion parsonage is being painted. The paint was furnished by the Home Benevolent Society. Because of rainy weather
and farm work the painting is not yet completed.

Pastor Skaggs meets with the young people's baptism class Sunday afternoons.

About 350 attended the annual turkey dinner. — Correspondent.

Accesions.

By Letter:
Denver, Colo.
Daryl White
Mrs. Daryl (Barbara) White
Robert White
Nola Gray

By Testimony:
Mrs. Leona Hastings
Sharon Widman
Edward Hansen
Richard Steele
Mrs. Richard (Mary) Steele
Donna Stephan
Sheila Davis
Dorothy Hastings
Patricia White
Jennifer Randolph

Farina, Ill.

By Baptism:
Irene Crandall
Fouke, Ark.

By Baptism:
Laura Jane Van Horn

Texarkana, Ark.

By Baptism:
Caroline Craw
Charles Craw
Ruth Craw
Robert FitzRandolph
Mr. Elvin Smith
James Ray Smith
Betty Smith
Shirley Smith

Births.

Beebe. — A daughter, Mary Gladys, to Paul V. and Mary (Kimbrough) Beebe of Hayi.eysville, N. C., on October 24, 1960.

Curtis. — A son, Michael Steven, to Glen and Joan Curtis of Riverside, Calif., on October 10, 1960.

Elmer. — A son, Kendall Eugene, to Jack and Ann Elmer of Riverside, Calif., on October 6, 1960.

FitzRandolph. — A daughter, Rhonda Kaye, was born July 28, 1960, to Wardner E. and Margaret FitzRandolph of Texarkana, Ark.

Hulet. — A daughter, Lisa Marie, was born October 17, 1960, to Mrs. and Mr. Doug. Hulet of Battle Creek, Mich.

Richards. — A son, Steven Kent, to Jesse and Velma (Rowe) Richards of Pittsburgh, Pa., on October 20, 1960.

Obituaries.

Benner. — Laura Van Horn, wife of Deacon Bernard Benner, was born at Garwin, Iowa, May 15, 1899, and died at Denver, Colo., September 30, 1960, after an illness of several years.

Mrs. Benner was a charter member of the Seventh Day Baptist Church of Denver and was the first clerk of the church. The wife of a deacon, she taught in the church school and was active in the business of the congregation.

Besides her husband, she is survived by two sons: Marvin Ethon of Denver, and George of Levittown, Long Island, N. Y.; one daughter, Mrs. Don Rubin of Denver; eight grandchildren; two greatgrandchildren; five brothers and sisters as follows: F. S. Van Horn and Nellie Van Hor of Denver, E. B. Van Horn of Clinton, Okla., and Jess Van Horn and Mrs. Orla Kenyon of Nortonville, Kan.

Funeral services were conducted by her pastor, the Rev. Kenneth E. Smith. Interment was in the Crown Hill Cemetery. — K. E. S.

Green. — Katherine C., wife of Roy C. Green, died at the home of her daughter at Charleston, Ill., on October 4, 1960, at the age of 78.

Married on April 11, 1908, she and her husband were lifelong residents of Farina, Ill. On April 10, 1915, she was baptised and joined the Farina Seventh Day Baptist Church, to which she remained faithful until death.

Besides her husband she is survived by two daughters: Mrs. Glenn Pontious of Chicago and Marguerite of Charleston; three sisters: the Misses Josephine and Anna Young, and Mrs. Nellie Schmidt, all of Farina; two brothers: Charles Young of Essex Fells, N. J., and Edward L. Young of Holby, Mich.; and two grandchildren: Mrs. Robert Benedict and Glenn Pontious, Jr., both of Chicago.

Funeral services were conducted by the Rev. Earl Phillips, with interment in Farina Cemetery. — Stella Crosby.

Maxson. — Julia M., daughter of Rowland and Julia Stillman Barber, was born June 13, 1870, in Porterville, N. Y., and died March 20, 1960, at Olean, N. Y., General Hospital after a long illness.

She was married to the late Braton Maxson of Porterville in 1893. She was a lifelong resident of the Little Genesee, N. Y., area, uniting with the Seventh Day Baptist church of that village when she was a girl. She served as Sabbath School teacher, superintendent, and as church clerk, as well as helping the Sunshine Society through her rug weaving.

Mrs. Maxson is survived by one son, Freeman, of Little Genesee; one daughter, Mrs. Helen Dunning of Bolivar, 6 grandchildren, and 13 great grandchildren. Funeral services were conducted by her pastor, the Rev. Eugene Fatato, with interment at the Little Genesee Cemetery. — F. C. M.