## Statement of the Treasurer, December 31, 1960

### BUDGET RECEIPTS

<table>
<thead>
<tr>
<th>Treasurer's Board's</th>
<th>Dec.</th>
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### Treasurer's Disbursements

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**Total Disbursements:** $7,157.47

(Includes $15.10 non-budget)

### Summary

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<th>Description</th>
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<td>Current Annual Budget</td>
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<td>Receipts for 3 months</td>
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<td>Percentage budget year elapsed</td>
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<td>George E. Parrish, Treasurer</td>
<td>Battle Creek, Mich.</td>
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**New City Pastor-Evangelist**

The Rev. Paul B. Osborn next June undertakes a new work for the Seventh Day Baptist denomination under the auspices of the Missionary Board. The program is designed to organize or to strengthen new city churches. Mr. Osborn's first assignment is at Little Rock, Ark. A graduate of Faith Theological Seminary, he has a capable wife and three children. He is at present pastor of the Marlboro, N. J., Church.
What Profile Do We Present?

A Lutheran writer, Paul H. A. Noren, in a 1961 book designed for reading during Lent, has series of thought-provoking sermons entitled "The Passion of Thomas." In it is more than one profile of Peter, but the sketch of "The Profile of Pity — The Turned Face" has some statements about Peter's denial of his Lord that are particularly applicable to Christians of this generation.

In the late hours of the chilly night of the betrayal, Peter, who had the same night wielded a sword in defense of the Master, had just been warming himself at a fire in the palace of the high priest. He tried to deny having ever had any connection with Jesus until the Lord emerged and the eyes of pity met the eyes of shame. Mr. Noren remarks that we, too, are often tempted to warm our hands at the enemy's fire. "Peter," he continued (p. 46), "was not the last one, chameleon-like, to match the color of his performance with the background."

These words deserve careful pondering. They suggest much the same thought which was expressed by St. Paul in his exhortation in Romans 12:2: "And be not conformed to this world." How often we attempt to justify ourselves for matching the color of our performances or the background is far different from becoming Roman to win Romans or Jewish to win Jews, as Paul said he did. To protect oneself is a baseless and men but when Peter raised his eyes to encounter the piercing, pitying glance of the Son of Man, he knew that his attempted self-protection was a shameful thing.

Our temptations to conform to our surroundings may be a little more subtle than Peter's. He should have remembered that Jesus was in the next room. He should have recalled how frequently Jesus was in the next room. He should have remembered that we, too, are often tempted to warm our hands at the enemy's fire. "Peter," he continued (p. 46), "was not the last one, chameleon-like, to match the color of his performance with the background."

It thus appears that there is a wide difference of opinion about the nature of the Episcopal Church among the clergy of the Episcopal Church among the clergy of the Episcopal Church. As the Executive Board said Blake's proposal would "lead only down a dead-end street." It objected that the Blake-Pike plan assumes "that the Episcopal Church is but one among the many Protestant denominations," instead of being "an integral part of the Historic, One, Holy, Catholic and Apostolic Church of Christ, it met with warm approval from several quarters and especially from Episcopal Bishop James A. Pike whose church the sermon was preached.

Strong opposition has since developed from an Episcopal clergy-layman organization called the American Church Union. The Executive Board said Blake's proposal would "lead only down a dead-end street." It objected that the Blake-Pike plan assumes "that the Episcopal Church is but one among the many Protestant denominations," instead of being "an integral part of the Historic, One, Holy, Catholic and Apostolic Church of Christ, it met with warm approval from several quarters and especially from Episcopal Bishop James A. Pike whose church the sermon was preached.

Church Merger Plan

Opposed by Episcopal Group

When Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church, proposed merger of his denomination with the Protestant Episcopal, Methodist, and United Church of Christ, it met with warm approval from several quarters and especially from Episcopal Bishop James A. Pike whose church the sermon was preached.

Christian people are much disturbed by the rapid growth of Jehovah's Witnesses organization — disturbed because it seems that error is taking root more readily than truth — disturbed because of the effective argument of some of the Witnesses' members. "Nothing succeeds like success," is an often-quoted saying.Appearances and statistics give the impression that nothing can stand the spread of the half-truth or the whole-truth which the Witnesses have embraced by these people. Efforts to straighten out the Bible interpretations of their well-trained representatives do not generally meet with much success, because their minds are so effectively closed to the consideration of anything that does not come through the "headquarters." Whatever or not error is more attractive than truth, an organization that has every member at work is sure to grow. The problem of the established, orthodox churches such as our own, is that we do not take our beliefs seriously enough to get a high percentage of our members to really devote time and energy to propagating the faith. But is it true that Jehovah's Witnesses cannot be reached and cannot be persuaded
to give up those elements of their belief that are out of harmony with the Scripture? We encourage William J. Schnell, author of "Thirty Years a Watch Tower Slave", left that organization in 1952 and has since been writing and working to combat its spread. What success has he had with books and tracts? He claims that he has on file, letters from 7,146 Jehovah's Witnesses who have been converted. The organization was particularly strong in his native Germany. It is there that he claims the greatest number of conversions from this cult, 3,600.

Within the past year, according to his statement, he has caused to be distributed 126,517 pieces of free literature in many, many countries. He suggests that Christians can reach many of those who have been lured into the anti-church organization by lending his books and giving away his literature. He encourages remittances with orders. The address for those interested, is 2889 Guss Ave., Youngstown 8, Ohio.

Approve Sunday-Closing Effort
Some of the church-led efforts to secure Sunday closing of stores are open to criticism, and have been criticized in this editorial department. Approval of the effort of Texas Baptists to have stores closed on Sunday can be expressed; it is different than prohibiting it.

More than 6,200 letters from the Texas Baptist Brotherhood department to Texas pastors and laymen have urged Baptist business to close their stores on Sunday. Several suggestions endorsed by the state Brotherhood Executive Committee were listed in the letter, including proposals for stores who keep businesses to close on Sundays, for other to eat at home on Sundays, to buy gasoline, groceries, etc. on other days of the week, and to trade with merchants who do.

It can readily be seen that this is an effort within a given denomination and that it is an appeal to Baptist loyalty rather than to legislation. Since the Baptist Church is in 1,620,000 the effort may be relatively successful. Sabbathkeepers in Texas might be somewhat inconvenienced if all Baptists yielded to this persuasion of the Brotherhood department of the convention, but would acknowledge that their Sunday-keeping brethren had a perfect right to take this course of action.

EDITORIAL NOTES

True Christian Spirit Motivates Congo Relief
The news from the Congo is distressing, indeed. At the time of writing it is reported that forces loyal to Lumumba, the ousted premier, control nearly one third of the country. Twenty-nine members of Baptist missionary families, conducted themselves as soldiers, were seized before they could cross the Ruzizi River, presumably by Lumumba supporters. The situation is chaotic. There are those who would say that the missionaries in the Congo should give up and that Christian people should let the Congolese face the problems they have brought upon themselves.

Christian people of America and other countries cannot do that. They read that one third of the children in some parts of Congo are in starvation in the next few months if relief shipments are not greatly increased. They hear that disease is taking a terrible toll. Regardless of the causes of anti-Christian acts and demonstrations they continue to distribute food, medicine, and the necessities of life through the Congo Protestant Relief Agency. Sometimes the distribution has to be made between bursts of gunfire. But with 250 to 300,000 refugees in desperate need the Christians, who are in a position to help, forget the atrocities against missionarines. They forget self-interest and try to do as Jesus would do.

A Coming Feature
Among the special features soon to appear in the Sabbath Recorder is an unusually well-written article entitled "A Christian Layman in Texas (1,620,000) the effort may be relatively successful. Sabbathkeepers in Texas might

THE SABBATH RECORDER

President's Message

"Why Keep Trying"

To Be Seventh Day Baptists?

Any question that can make us think it is good, and this question often asked should start in the mind: "Why should we keep on as a separate denomination?"

The feeling is that we have been a small group within the larger Protestant body long enough, so perhaps we should let down our chief point of difference with the millions of other Baptists and join unreservedly with them.

This is a fair question to review of the situation. But isn't it true that innumerable instances in history illustrate that often a minority, clinging to a cherished position, wins recognition in the end? The majority isn't always right where matters of conviction and moral principles are concerned, and often it has been left to a small dedicated group to show the way to where they themselves have clung tenaciously.

It seems that this is the answer to the question of why we are — of why we must remain — Seventh Day Baptists. We must keep the truth of the Sabbath from disappearing from the traditional observances of Christendom. We must constantly strive to show this truth to our fellow Christians and we must include it prominently in our missionary endeavors to the non-Christian world. Eventually there will come a time when this last great point that we stand upon during the Reformation will be recognized and accepted. Our "reason for being" is to maintain this principle so that it can be recognized.

In this aspect of our denominational life we can see that much can increasing in numbers, building new churches, maintaining dwindling congregations, and spreading our missionary interests abroad are not enough. It is the vital, God-pleasing truth that we maintain and pass on that is important. If we remain small in numbers to keep this belief pure, then let us remain small. The thought that we are destined to stay only a small group.

Perhaps the attrition of contemporary society will continue to wear away our members so that our strongest efforts at evangelism and outreach are constantly needed to maintain even a small denomination.

No, it isn't enough just to hang on — we must strive with all our resources and the power of the Spirit to grow — and trust that we are doing God's will fully in all our efforts.

Ministers Conference

May 1-5 at Plainfield

It is not too early for churches and pastors to make plans for the 1961 Ministers Conference, to be held this year at Plainfield, N. J., the headquarters of the denomination. Details of the program are nearly complete and local committees are being formed to plan for meals and lodging of the large number of ministers expected.

Dr. Melvin G. Nida of the School of Theology at Alfred, N. Y., announces that the conference will begin on Monday morning, May 1, and will continue through the Sabbath morning service on May 6. Wednesday evening and part of the afternoon are designated as free time for such activities as individuals or groups may consider profitable.

The program includes regularly scheduled Bible studies and presentation of the plans of denominational boards and agencies, but the main feature is a series of six studies on pastoral counseling, with lectures and discussions conducted by the Rev. E. Wendell Stephan.

Strong Voice from the South

More than 3,000 ministers attending the Texas Baptist Evangelism Conference at Fort Worth recently listened to Dale Moody, professor at Southern Baptist Theological Seminary, Louisville, Ky., in one of the three other addresses. Dr. Moody decried Christians who sanction racial prejudice under the cloak of the church as "one of the most horrible things in the nation."

JANUARY 30, 1961
Looking to the future, report cards will be sent out and Crandall will officially close for the term on Tuesday, December 6. The new year will begin with an all-school assembly on January 4th, 1960, followed by registration and a short meeting of all classes so that books and materials may be announced. Everyone should be ready for a full day on the first day of school when school opens the following morning.

It is planned that there will be a slight increase in tuition fees next term with payment of fees made through a local bank. This will make it easier for parents to pay fees without going to the school or sending cash by their son or daughter.

**Maiden Hall School**

The Maiden Hall School began its Christmas term on September 6th with 12 students. Four of these were new students and within a few days the number increased to nineteen. One has since withdrawn.

Miss Pauline Shaw joined the staff at the beginning of term and has proved herself a very worthy member. Of high Christian standards, she has fitted in with the girls very well, being able to be one of them and at the same time to gain and hold their respect and admiration. For the most part we seem a large family and this term, we have been given and accepted in proper spirit.

The school is really growing, though numbers may not cause one to see this. More students are free but each student will be given $1. We need to double our enrollment next term.

Through the generosity of the American Missionary Board a limited number of tuition scholarships have been made available for Seventh Day Baptist students. By this, the tuition cost is free but each student will have to pay for boarding (unless they are day students) at the rate of $18 per term payable in advance (not $6 per month).

Girls are housed in the school dormitory and there is room for a few more.

**Arrangements could be made for boys to room in the neighborhood and board at the school, if the principal is notified in advance.**

**Entrance examination will be on Wednesday, November 16, at 9 a.m. for the January term. Applications for entry must be made to the principal, Maiden Hall School, Nome, P.O. Box 510.**

Those seeking scholarships should state this on their application forms as they will be expected to pay the regular fee.

Many of us are sure, are praying for the success of the school, but we need a little more than prayer, which we do so much need! So continue to pray, but do not forget afterwards to help. May the Lord bless us in our effort to make Him known, even more than we know Him ourselves.

**Much Land to Possess**

By Virginia Burdick, De Ruyter, N. Y.

Tonight, in our family devotions, we read the story of Joshua as found in the third chapter, and the thought was taken from Joshua 1:1. Joshua was old and the Lord said unto him, "There remaineth yet very much land to be possessed." And here I quote from the meditation, with Scripture Place, written by Wm. Kutza of Chicago.

"In spite of Joshua's age and the vic­tories of the past, he was not called upon to retire or retreat. He was called to look to the future and advance. The Bible never records God's asking us to slack in spiritual activity. As in the days of Joshua, we are to conquer Canaan, until God called him to eternal rest, so it is today. God has chosen us to fight the good fight of faith till He calls us home."

"All of us need to take stock of our present possessions, as far as character and relation to God is concerned. Life's greatest attainments are not on how long we live but on the work we do for Christ. Many in Israel would have been glad to settle down and be content with 'good enough.' But they would have brought God's purpose and plan to a halt."

"There is so little time and so much to do! There remains yet much to be possessed! Knowledge, prayer, and Christian service among our fellow men. It is time to stake out new and great spiritual ventures and pledge ourselves to the Lord and to the next year we shall possess these for His glory."

Isn't this a fine thought on stewardship? It covers every one of us and puts it to each of us, for stewardship itself covers many areas, even our very lives, and it is up to us to give our best to the Master and "look to the future and advance."

Another thought in this connection is found in the story of King David, when he offered his king this threshing floor, any desired animal for a burnt offering and threshing instruments as wood for the fire, David answered, "Now will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

Much of what we as Christians offer to God costs us little. Even after giving the tithe, we have resources, but perhaps for ourselves. Few of us deny ourselves what we need in order to give extra to the Lord's work.

In the use of our God-given abilities, we so often give hesitantly, unwillingly. When approached to do some Christian work, too many of us, if we agree at all to do it, consent grudgingly, or only if it suits our mood.

We honor God only as willingly we offer ourselves, our time, our resources to His name's honor and glory and for man's good.

"The Sabbath Recorder in every Seventh Day Baptist home" was one of the challenges presented at General Conference last summer. This is the best source for keeping informed on what is being done by Seventh Day Baptists in this land as well as throughout the world. Why not subscribe today? Subscription is $3.00 per year.

-Pawtucket Church Bulletin.
Prospects Unchallenged

An Address by
Glenn L. Archer,
Executive Director, POAUs
(Conceivably abridged)

I speak to you today as a Protestant to
Protestants. I believe that America's Prot­
estants stand for tim­
idity and weakness in facing religious-
political issues.

Protestant leadership in the United
States today is suffering from a loss of
nerve. There is no other way to describe it.
The sins of its conviction have been cut.
It is no longer capable of be­
lieving resolutely in its own heritage.

Instead of glorying in the Reformation
which liberated the soul of man from
an intolerable bondage instead of

ignoring the inroads of Christianity
has set men free — it now stumbles about, mumbling apologies for its
existence. Actually Protestantism stands
for self-government; Protestantism stands
for democracy. And the United States
stands for self-government and democracy.

Protestantism stands for its Am­
rican principles because its principles are
American. But you would never
know that if you heard the apologetic
tones of many American Protestants.

Luther said: "Here I stand; I can do
naught else." Many of our modern
Protestant leaders are saying: "I do not
know what I stand for; I can do anything
anybody suggests. I want peace more
than anything else."

One of the characteristics of this at­
titude of our leaders is a posture of craven
and fawning accommodation toward the
Roman Catholic Church. Some of these
leaders really want a reunion with that
church because they think it will make
almost any terms. They are fond of
beginning their Protestant wares with a
session of breast-beating over their
contribution to the disunity of Christen­
dom. They bow in abject contrition be­
cause the Church of Jesus Christ is not
the universal monolithic Roman
Church they claim it to be. It is, however,
not a 'sobbing cadence of the prayer of
Jesus, "that they might all be one,"
interpreting this in terms of a super
church which would undoubtedly have
horrified our Lord. They speak abstrusely
of the need for a "viable communica­
tion" with the Roman Church and worry
in the conversations strictly on the
hierarchy's terms and with a reverential
awe for its great learning.

Blind to History

Ignoring the grim lessons of history,
these men argue that the ambitions of
the Catholic Church. So-called
are merely a sociological phenomenon,
and have little or nothing to do with
religion. They argue, too, that "soci­
of the realists" require some subsi­
des to the Catholic Church and that we
should begin these payments even before
the interests of "brotherhood." They refuse
to discuss the issues themselves, citing
this church as such but they accept the
language of Catholic propaganda to the
effect that it is "discrimination" to stand
up and fight against Catholic financial
demands.

There are many Protestants in this
country, myself among them, who feel
that if leadership is bankrupt.
It is eroding our freedom and delivering
us into the bondage from which Luther
ever delivered us. It is especially danger­
ous when the Catholic Church claims
40,000,000 American members and it is
growing more quickly by birth rate than
any other church. These Protestants think,
and I think, that we need a new Refor­
mation and an altogether new kind of
leadership. To our nation such a church
is to be preserved.

Tolerance is good, but tolerance which
sells out our convictions is treason. Friend­
ship and accommodation of the Ameri­
can democratic society is to be preserved.

Tolerance does not necessarily mean in­
transigence. We should be willing to
talk with any and all, and the amenities
of negotiation should be observed. It is,
then, impossible for us to serve as our
witness; we cannot make concessions
for the sake of brotherhood which give

away the essence of American freedom
and Protestant self-government.

Many feel this is exactly what some of
our leaders have done. They have led from
weakness instead of strength. Why do they do it? What do they hope to

gain?

Whatever the rationale, I contend that
the failure to stand for our heritage means the loss of that heritage. The failure to
defend our freedom forthrightly and jealously
may mean its loss. The stand of so many of
our leaders is simply unrealistic. They are
giving away things we shall one day
want to have back.

The "New Catholicism"

The unrealism of their leadership is
well illustrated out of the writings of
one of its principal exponents, Robert
McAfee Brown of Union Theological
Seminary. Dr. Brown is a fine young
liberal scholar. He has no use at all for POAU — publicly criticizes our opposition
to Roman Catholic control of our culture
as a "negative approach." Well, Dr.
Brown! Isn't the Catholic hierarchy, a prof­
essor from Woodstock College, have
written a book on Protestant-Catholic
relations. Dr. Brown shows where POAU
is wrong, He accentuates the positive. He
quotes from a Fr. Leonard as typical of the
new Catholicism that we can respect
and support. I will admit Fr.
Leonard is good. I would like to have
him speak at our POAU National
Conference. He says he believes in free­
dom for all faiths and I believe he does.
His statement as quoted by Dr. Brown is
superb. I read it in a glow of joy.

Then I came to an asterisk. I followed it
down the page. Dr. Brown had
footnotes which said that unfortunately,
after they had got quotes from Fr.
Leonard's book in galleys form, the
Va^amien withdrew this vale of his
book because of suspicion of heresy!

That is our trouble in dealing with
Rome. Some priest gets a good idea. Some
of our democracy gets into his blood.
He can't be denied. It is as it has done
and time again, the iron hand of the Vatican intervenes and

a promising move toward freedom is

crushed.

Let's face it, no pope in any official
utterance has ever made the slightest
concession to complete religious freedom
as Americans understand that phrase. If
one did, he would be repudiating the
infallible pronouncements of many of
his predecessors. The position of the
pope is still that which would undoubtedly have
horrified our Lord. The Papacy stands
as his own Canon Law. The Roman
Church is just as monolithic as the pope
wants it to be, and it stands for both
religious freedom and the establishment
of religion.

The new leadership which accommo­
dates itself to Rome is unrealistic,
because it ignores grave clerical en­
croachments on our freedom. The religious
issue in American life today is posed
by the drive of America's largest church
for tax funds and other preferred status
before the law. The drive continued in
every virtually every Catholic paper in the
United States during the recent presi­
cidential campaign, but the secular news­
papers ignored it. They had space for a
fake Knights of Columbus oath, but not
for the real thing. They didn't want to
attack the separation of Church and state.

The brotherhoods overlook this drive entirely. They consider it bad form
to mention it. But they overlook, too,
that if this issue continues to be ignored
and its historical antecedents forgotten,
it will erupt in an agony of bitterness
know as "Catholicism." A leadership which buys brotherhood at the price of public
subsidies to Catholic parishes is recreant to its trust. It is sowing the wind and
the whirlwind.

In the United States today there are
probably 500 communities where the
Roman Catholic hierarchy, while pro­
posing in the interests of Church
and state, has captured public schools,
elected Catholic school boards, and put
its nun teachers on the public payroll.
In scores of cases in the "Middle West" of these schools are listed simultaneously as
public schools in the public school direc­
tories and as Catholic schools in the
Church directories. And in those
Catholic-dominated towns it is almost
impossible to get a parent as plaintiff to

THE SABBATH RECORDER

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ITEMS OF INTEREST
Helping Them to Help Themselves
Traveling around the globe to find dealers for his company, Vern Schield of Waverly, Iowa, was appalled at the poverty and primitive farming conditions he found in many countries. Often people had good land, but little or no equipment to help make it productive.

The result: Self Help, a people-to-people organization, providing a channel for economic aid, with no strings attached, is America's best answer to communism, and plan rebuilds used farm equipment and ships it overseas at a fraction of the original cost. Individuals and church mission boards pay re-conditioning and freight charges.

Schield believes that this kind of economic aid, with no strings attached, is America's best answer to communism, and to the world's economic problems. "Where people produce little, they earn little and can buy little," he says. "Self Help is one way of turning the tide."

Schield is a devoted churchman. His Christian convictions led to the establishment of Self Help. Vern says, "When Christ walked among us, He taught us God's Word, healed the sick, and fed the hungry. He taught us the earth is the Lord's and we are its stewards. He left us many examples of why we should be good stewards of the soil.

"Today, as in Christ's time, we must feed the hungry. But now there are many millions of people who have better methods of farming today, these methods are not available to all. Self Help was organized to help the less fortunate people of the world reap the greatest benefits from the soil."

Mission Schools Appreciated in Nigeria
The Minister of Education in predominantly Muslim Northern Nigeria has publicly endorsed a new handbook for school managers produced by the Sudan Interior Mission. Protestant leaders have greeted the endorsement as an indication of the government's confidence in the Protestant mission schools which are responsible for 35 per cent of the education of the region's 18,000,000 people.

The Bible and the Presidents
A Series of Filmstrips
The inauguration of a new President is now past. January gives way to February and our thoughts turn back to other Presidents whose birthdays come in this new month. Church leaders and youth leaders may be looking for some extra program material appropriate to be used in connection with Lincoln's or Washington's birthdays.

What could be better than a beautiful colored filmstrip with a long-playing disc recording that narrates most effectively the attitudes of the great Presidents toward the Bible. The research back of these filmstrips is enlightening and the voices are remarkably effective. Washington and Jefferson are on one record, Lincoln and Roosevelt on another. Thus two churches can be served at the same time. Produced by the American Bible Society, these programs are available from the film library of the American Sabbath Tract Society free of charge. Orders are filled on first-come, first-served basis.

Why not look in the catalog for filmstrips to suit other occasions? There are also many new ones not listed in the old catalog.

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School, although many copies are ordered by lone Sabbathkeepers. It is edited by the executive secretary of the board and it sells for $1.00 a year for single copies, or 75¢ a copy in group orders. Stories, games, puzzles, Bible studies, and other features make up the paper. Writers who have interest in the education of our children are urged to contribute articles for publication.

Anyone who is not familiar with our publications may secure a copy by writing the board, Box 15, Alfred Station, New York.

Board Meeting

The Board of Christian Education met for its quarterly meeting, January 15, 1961. Fourteen members were present.

Plans are under way whereby the executive secretary may take courses at Syracuse University during the coming semester. The matter was placed in the hands of the Executive Committee of the board. That committee was also named to plan the board's program for the next General Conference session.

The General Conference recommendation regarding the next four years' program of the School of Theology was discussed and a committee was named to study the matter and bring recommendations. The Conference recommendation to have a workshop for local church clerks at the next Conference session was discussed. This will be done.

A 'self-analysis' of the board program will be coming up soon.

Brotherhood and the Will of God

"One searches the Gospels in vain for any discrimination on the grounds of blood relations or race. The dividing line in the Gospels does not lie between people of different races, but solely between people who do the will of God and people who do not do the will of God." —Dr. J. Studholme Bute, Action, a book recently published by 11 Dutch Reformed theologians in South Africa.

Student Pastor Reports

The number of Seventh Day Baptist student pastors is very small at this time. One such pastor is Ernest Bee, who is serving the Richburg, N. C., church. The January issue of The Inspirer, a monthly mimeographed publication of the Youth Fellowship, now in its fifth year, tells something of the story of this western New York church during the past quarter. The treasurer reported a balance of several hundred dollars and the "attendance officer" called attention to the average of 44, which was four less than the previous quarter (not surprising considering western New York winters).

The major portion of the pastor's report as printed in The Inspirer is reproduced here.

"During the fourteen weeks of this quarter, October 1 through December 31, the pastor has prepared fourteen Sabbath morning worship services; conducted twelve Sabbath worship services; delivered nine sermons and one Communion meditation. The pulpits were supplied by Wayne C. Maxson, Alfred, on October 13, during an illness of the pastor. During the Western Association semiannual meeting here in the church on October 29, S. Kenneth Davis delivered the morning sermon. On December 24, the pulpit was supplied by Dr. Melvin G. Nida, Galesburg, Ill. On December 5, the pulpit was supplied by the Rev. Rex E. Zwiebel, during a week's vacation of the pastor.

The regular quarterly meeting of the Seventh Day Baptist Board of Christian Education was attended; and one meeting of the Membership and Evangelism Committee of Laymen's Fellowship. Three issues of The Inspirer were published (with help); and the youth class of the Sabbath School was taught for ten weeks. Sixteen pastoral calls were made.

"The pastor is taking 13 hours this semester at the School of Theology."

SABBATH SCHOOL LESSON

for February 11, 1961

Christ Opens Blind Eyes

Lesson Scripture: John 9:24-38.

THE SABBATH RECORDER

WOMEN'S WORK — Merv. A. Russell Dawson

Brotherhood Week

Democracy's Showcase?

By Mrs. Lester Nelson

While reading the Memoirs of Adolph Eichmann (the Nazi executioner of the Jews) I was not only appalled by his unrepentant feeling of pride and justifiability but was dismayed by the accompanying editorial in Life magazine regarding his reasons. They said, "This was, God help us all, a true statement that there was no place on earth that would have been ready to accept the Jews. It was true of the United States of America." Was it my feeling at that time, and yours? Is it my thinking now, and yours? How far have we progressed in brotherhood and race relations since that time?

As we approach the month of February and pause to reflect soberly on the special emphasis days of "Race Relations Sabbath" and "Brotherhood Week" we realize that this is the major and most serious problem of human relationship confronting not only our nation but the world today. We are giving it "lip service," but do we live it?

The determination of our own Negro American to win freedom from all forms of oppression springs from the same deep love for our neighbors as springs from the oppressed peoples all over the world. This crisis has the potential for democracy's fulfillment or communism's triumph. History has placed us in a key position to complete our process of democracy — if and only if — would be our most powerful weapon for world respect and prestige today.

Benjamin E. Mays, president of Morehouse College in Atlanta and one of the most respected spokesmen for the Negro race, says we are now beginning to communicate without hypocrisy and with-our fear. The 1954 decision of the United States Supreme Court cleared the air for honesty between races." Until this time Negro-white relations were so sensitive that Negroes dared not challenge the institution of segregation. The best they could ever hope for was that some day the "separate" would be made "equal."

It is true that immediately after the Supreme Court decision, leading church, labor, and social groups entered the fray and involved statements upholding the decision, and many supporting resolutions were adopted by their organizations but hardly a single group set forth an action program whereby their members could actively work to bring about a peaceful transition.

It is encouraging to note that both of our political parties have now recognized this blight in our democracy, and in their last platforms approved the "non-violent" method of protest being used by the Negroes in their struggle for equality. Their cause is just. Enlightened public opinion is sympathetic. Steady progress toward human rights and dignity for these people is inevitable, but what forces are acting to bring this about? Are you? Am I? Martin Luther King wrote, "The greatest tragedy of this period of social transition was not the strident clamor of the bad people, but the appalling silence of the good people."

While our government has taken active and positive steps (and all indications are that there will be more to come), it can only do so if the citizenry is willing to face these moral truths. There is no master key to the race problem, for it has many facets involving such things as psychology, sociology, economy, and anthropology. The church certainly has its own contribution to make, for it holds the key to brotherhood for mankind through Christ. Without it all other forces fall short. A definite positive approach should be at work. The church must not sit idly by. People who feel that this is their responsibility are challenged to serve in the Lord's great storehouse.

For those who seriously wish to understand the meaning of race for the Christian, for the church, and for society, I would recommend for your reading and the study of the following text of the Recorder women's page. She has written for us before on related subjects and we are grateful for this thoughtful article.

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authentic background but takes you into the heart and core of the National Council of Christ's Church and the National Council of Christians and Jews as well as the first American Brotherhood Day in 1934 and the first Brotherhood Week in 1931.

2. Seides Thurmond Freedom, by Martin Luther King, Jr. An outstanding minister and leader of his people in the Montgomery bus boycott, writes in a vivid and humble yet humorous vein about the demands of the Christian struggle, the philosophy on which the program of non-violence is based and its significance to the world at large.

3. The Racial Problem in Christian Perspectives, by Harold Masden (minister), a very good book. It comes to grips with the "inner secrets of racial hostility" as no other book I have read. A fine textbook for study classes and as inspiration for sermons.

**Christendom Endeavor Week Emphasizes Commitment to Christ**

"Christendom Endeavor Week was first designated in 1913 at the International Christian Endeavor Convention in Los Angeles and has been observed most effectively ever since," says Dr. Clyde W. Meadows of Chambersburg, Pennsylvania, president of the International Society of Christian Endeavor. Christian Endeavor Week will be observed January 29 to February 5 this year.

"The theme is 'Into All the World Together,'" continues Dr. Meadows. This will be developed around the basic principles of Christian Endeavor — confession of sins for Christ, loyalty to Christ's Church, and fellowship with Christ's people.

Dr. Meadows, commenting on the needs of youth today, says, "The situation that we face is a difficult one. Forty percent of the crimes committed in the United States last year were done by children under 16 years of age. According to statements at the White House Conference on Youth, in the last reported year 670,000 juvenile delinquency cases came before our courts, and this figure has doubled in ten years; 202,000 cases of illegitimate births were reported, and this figure has doubled in eight years. We hold the record of the world in consumption of beverage alcohol, homicide, and divorce."

"The need of the hour," according to Dr. Meadows, "is a 'hard' Gospel which

**NEWS FROM THE CHURCHES**

**SALEMVILLE, PA.** — The last quarter of 1960 was a busy one for the Salemville church. On October 16 a Fellowship supper was served at the church after which Pastor Hurley showed slides and described people and conditions in Jamaica. It was well attended and quite interesting.

The weekend of October 22 found us temporarily pastorless again as Mr. Hurley was guest speaker at a Salem College Youth Fellowship Retreat. The young people very ably substituted for the pastor in planning and carrying out the Sabbath morning worship service.

The Youth Fellowship planned a Halloween social for the church October 30. There were three living creatures at the party before the unmasking. Gams for young and old alike and plenty of refreshments made an enjoyable evening for all the "spooks."

A Meal of Sharing was held November 20. The offering was sent as a Thanksgiving gift to one of our home missionary families. The program was planned by the program chairman of the Women's Society, Carol Geyer.

November 23 was a busy day for Pastor Hurley as he was the speaker at special Thanksgiving assemblies in both the junior and senior high schools. He also gave the message at the community Thanksgiving service which was held in the New Enterprise Church of the Brethren.

Bible Sabbath was observed December 10 with Pastor Hurley speaking on the Bible in the morning. After a Fellowship dinner in the social room a short program followed in the afternoon.

The Women's Society held their annual Christmas program on December 14 with gift exchange and special Christmas program. The Junior Society made and distributed ten sunshine boxes to shut-ins and senior members of the community the day before Christmas.

Each class of the Sabbath School had part in the special Christmas program held Sabbath School December 22. As each person went to the stage for his part in the program he placed a white gift under a lighted Christmas tree. After the program the white gifts were presented to Pastor and Mrs. Hurley.

The annual business meeting was held December 24, the Children's Department presented their annual Christmas pageant to a full congregation. Dr. Ruth Rogers was director and Mrs. Lucille Bond was at the piano.

The "White Gift" appeal brought a good response, and several cartons of canned foods, fruit, good used clothing, and some money were taken to Mother Hunt's Orphanage in the city.

The Lay Development Program got underway on January 7 for the first of a series of monthly meetings. Fifty-four persons enrolled and on two subjects are taken up each time. Much interest was shown, as evidenced by the way the time "flew by."

The annual business meeting of the church was held in the church on January 17 when annual reports were read and election of officers for the new year was voted on. Rev. Francis E. Clark was re-elected and David D. Burdick who has faithfully served as president for several years. A rising vote of thanks was given the retiring president. The reports showed the progress we have made during the preceding year, and it is the general feeling that a need for a full-time pastor is more evident now. The Rev. Rhodes Thompson of the Christian Church has been serving us well, but as he serves a rather large congregation of his own in addition to ours, this expansion for our church is rather limited.

The members gratefully accepted the offer of Mr. and Mrs. Winfield F. Randolph for one hundred new hymnals that will replace those now in use.

Following the business session, forty-three enjoyed the fellowship and pot-luck dinner in the Social Hall.

**DAYTONA BEACH, FLA.** — In place of the Sabbath School lesson period on December 24, the Children's Department presented their annual Christmas pageant to a full congregation. Dr. Ruth Rogers was director and Mrs. Lucille Bond was at the piano.

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**THE SABBATH RECORDER**

**JANUARY 30, 1961**
Evelyn Young, daughter of John (Jeannette) LaBar of Jackson, Mich., and Alton Wheeler, was born in Lawn Memorial Gardens, near Battle Creek, on December 16, 1960, after a brief illness at the home of her son, Lyle Davis, in Brookfield, N. Y.

She was married in 1893 to Edmund Frank Davis who died in 1922. She united with the West Edmonston, N. Y., Seventh Day Baptist Church and in recent years was active in the work of the Brookfield and Leonardsville churches.

She leaves two sons: Harold L. Davis of Friendship and Lyle Davis of Brookfield; four grandchildren and eight great-grandchildren; two sisters: Mrs. Louise Paglia of Los Angeles, Calif., and Mrs. Florence Hall of New Hartford, N. Y.; two brothers: Seldon and Frederick Young, both of Westerly, R. I.

The funeral was from the Leonardsville Seventh Day Baptist Church with Rev. Addison Appel, pastor, officiating. Burial will be in the Leonardsville Cemetery.

Kenyon. — Leona Saunders, the daughter of W. O. and Wealthy Crandall Saunders, was born November 3, 1902, in Richburg, N. Y., and died at the Cuba Memorial Hospital, December 21, 1960.

She was for many years a teacher in the Richburg public school system. She was a member of the Richburg Seventh Day Baptist Church. Through prevented for many years by a serious illness from participating in activities of the church, she remained intensely interested. She is survived by her husband, Roscoe Kenyon; one son, Saunders Kenyon, Duke Center, Pa.; one brother, Floyd Saunders, Richburg; three sisters, Mrs. Ed Pierce and Mrs. Fred Pierce, Alfred Station, N. Y., and Mrs. George Saunders, Richburg, and one grandson, Jerry Saunders Kenyon, Duke Center, Pa.

The funeral was conducted by her pastor, Ernest Bee, at the Seventh Day Baptist Church in Richburg, N. Y., and burial was in the Rural Cemetery, Alfred, N. Y.

Collins. — Theodore F., son of William and Eila Mae Collins, was born July 13, 1921, in Battle Creek, Mich., and died December 10, 1960, in Sunnymeade, Calif.

He was married July 30, 1949, to Joyanne (Judgy) Langworthy. They moved to California in 1951. President of his Truck Driver's Union, Ted was employed for a wholesale grocery. During World War II, he served in the South Pacific with the U. S. Navy.

Besides his wife, he leaves behind three sisters: Mrs. Francis Grable of Yucaipa, Calif., Mrs. Russell (Julia) Lake of Hastings, and Mrs. John (Jean) Lollar of Jackson, Mich.; five brothers: John, Ed, and Frank, all of Battle Creek, Peter of Allegan, Mich., and James of Anacortes, Wash., and nieces and nephews.

Services were held in California by Pastor Alton Wheeler, and in Battle Creek by Pastor Leland Davis on December 16, from Farley Funeral Home. Final resting place, Floral Lawn Memorial Gardens, near Battle Creek.

Davies. — Evelyn Young, daughter of Lester and Georgetta Gould Young, was born October 30, 1873, in the Town of Watson, Lewis Co., N. Y., and died December 31, 1960, after a brief illness at the home of her son, Lyle Davis, in Brookfield, N. Y.

She was married in 1893 to Edmund Frank Davis who died in 1922. She united with the West Edmonston, N. Y., Seventh Day Baptist Church and in recent years was active in the work of the Brookfield and Leonardsville churches.

She leaves two sons: Harold L. Davis of Friendship and Lyle Davis of Brookfield; four grandchildren and eight great-grandchildren; two sisters: Mrs. Louise Paglia of Los Angeles, Calif., and Mrs. Florence Hall of New Hartford, N. Y.; two brothers: Seldon and Frederick Young, both of Westerly, R. I.

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The funeral was conducted by her pastor, Ernest Bee, at the Seventh Day Baptist Church in Richburg, N. Y., and burial was in the Rural Cemetery, Alfred, N. Y.

Palmer. — Elmae C., daughter of Eugene J. and Lula Geer Palmer, was born on December 7, 1895, at Rockville, R. I., and died December 8, 1960, at Brookfield, Mich.

Miss Palmer came to Battle Creek in 1916, and in 1919 was graduated from the Sanitarium and Hospital School of Nursing. For the past 30 years she has been a laboratory technician at the local institution. She was a member of the Seventh Day Baptist Church at Rockville, R. I., and of the American Nurses Association.

Surviving are two sisters, Eveline Palmer of Rockville and Mrs. William (Lucy) Johnson of Hope Valley, R. I., a brother, Josiah Carroll Palmer of Washington, R. I., two nephews, and three nieces. Services were held on December 12, 1960, at the Farley Funeral Home by the Rev. Leland E. Davis, assisted by Dr. Stewart B. Crandall, former chaplain of the sanitarium.

Interment was in the Rockville, R. I., Cemetery where grave side services were held by the Rev. Harold R. Crandall.