Obituaries

Creagar.—Barbara Spicer, daughter of Harold W. and the late Maude Whitford Spicer, was born at New Market, N. J., 34 years ago and died after an illness of several months on July 7, 1963, at the Plainfield, N. J., hospital.

Until the time of her marriage to the Rev. Charles P. Creagar, now assistant pastor of the Greenbrook Baptist Church, she was a member of the Piscataway Seventh Day Baptist Church, having been baptized during the pastorate of the Rev. Trevah R. Sutton.

A teacher in the Plainfield school system until stricken, she leaves besides her husband, two small children, Deborah Sue and Beverly Anne, and a brother, Harold W. Spicer, Jr.

Burdock.—Lou Frink, the daughter of Dunham and Martha Garthwait Frink, was born in Milton Junction, Wis., March 20, 1869, and died suddenly May 24, 1963, at Caravilla Nursing Home near Beloit, where she had spent the winter.

She was educated at high school in Milton Junction and attended Milton College. On October 8, 1892, she was united in marriage to Fred L. Burdock who preceded her in death.

To this union was born one son, Rex A. of Madison, Wisconsin.

She was a lifelong member of the Milton Junction Seventh Day Baptist Church, faithfully attending church services as long as she was physically able. She took great pride in the fact that her father had helped to build the present church building. Surviving, besides her son, are one granddaughter, two great grandchildren, nieces and nephews.

The funeral service was in the Albrecht Funeral Home, Milton Junction, with her pastor the Rev. Addison Appel officiating. Burial was in the Milton Junction Cemetery. —A. A. P.

Green.—Wayland M., son of Rollin and Clara Gates Green, was born Nov. 13, 1892, in Albion, Wis., and died suddenly May 27, 1963, in Janesville, Wis.

He was graduated from Albion Academy and attended Milton College. He married Lutie B. Ehlenfeldt August 18, 1915, in Edgerton. Mr. Green operated a dairy farm for many years, specializing in purebred Guernsey cattle. After retiring he lived in Edgerton and Janesville.

He was a member of the Albion Seventh Day Baptist Church. Surviving are: his wife, two sons: Rollin C. of Janesville and Dean H., and a sister, Mrs. Edwin Carey, Madison; two brothers: Sidney of Battle Creek, Mich., and Walton of Janesville.

The funeral service was from the Albion Seventh Day Baptist Church with Pastor A. Addison Appel officiating. Burial was in Evergreen Cemetery, Albion. —A. A. P.

The Sabbath Recorder

JULY 29, 1963

Of Hands and Mind and Heart

From whence comes the beautiful, Christ exalting music of a good organ? The instrument itself is a combination of lifeless parts, integrated, coupled and delicately adjusted, but silent. The music comes from the skilful manipulation of the keyboard and stop as indicated in the above picture. Both of these hands is the heart and disciplined mind, and back of the mind is the heart or soul distinguishing one musician from another and conveying something other than faithful accuracy to the waiting audience. Here the hands reveal something of strength, precision, and delicate touch. They are the hands of Gladys Sutton Randolph, the organist for the Seventh Day Baptist General Conference soon to convene at Fort Collins, Colorado.

Wanted—A mature, middle-aged woman (single or married) as companion to provide home care for elderly Seventh Day Baptist lady in Southern New Jersey. Resident accommodations good and provided. Reply to Box 868, Plainfield, N. J.

Marriages

Butts-Spaine.—At the Seventh Day Baptist Church, Alfred, N. Y., Sabbath afternoon, July 6, 1963, Dale Stanley Butts, Alfred, N. Y., son of M. Stanley and Lydia Menges Butts, and Linda Pauline Spaine, Alfred Station, N. Y., daughter of Thomas Spaine and the late Eva Jacox Spaine, were united in marriage. The Rev. Hurley S. Warren and S. Kenneth Davis officiated.
First Things First
at General Conference

Can we reasonably hope that when the Seventh Day Baptist General Conference convenes at Fort Collins, Colo., August 12 to 17, it will be a case of "first things first" all the way through? It is probable that the schedule is determined to describe their best and that the most necessary items of business will be kept before the delegates by the careful direction of men of committees. It cannot be expected, however, that the theme, "Lord, what wilt thou have me to do?" will be perfectly lived up to, or that the delegates will always take the high standard of Christ, "Seek ye first the kingdom of God." To expect that would be too much. It would be well for us to be prepared by our religious devotion and our attainments in past years.

This will not be a perfect Conference. The musicians will strive hard for pleasing harmony during the rendering of their special numbers. But even musicians do not carry the arts of music properly in all times, and some of us are not musicians. If we could claim perfection in all of our personal attitudes and an unwavering desire to do the Lord's will we would be attempting to do it. It runs counter to our own, then we would be well on the way to a perfect meeting of minds when we gather together just as the Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse all articles that appear in the Sabbath Recorder, Plainfield, New Jersey.

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IN THIS ISSUE
Editorials:
First Things First at General Conference 2
Choosing Light or Darkness 5
Editorial Notes
Features:
Chaplain to Speak at Pre-Con 4
When Jesus Comes 5
The 1963 General Conference 8
The Decalogue — Yes 7
Colorado Springs Has Added Attraction 8
Conference Program in Brief 12
At Camp Joy 6
At a Sabbath Remember 9
Items of Interest 12
Tract Board Meeting 12
Ministry Work in Islands Country 14
Southwestern Association (conclusion) 15
Missions:
British Guiana 10
Nyassaland 10
Women's Work:
Ministry Work at White House 11
1000 Books 11
Christian Education:
Latest Word on Youth Pre-Con 12
Births—Obituaries 12
Back Cover

Choosing Light or Darkness

The great Christian industrialist, R. G. LeTourneau, was writing down his thoughts about the future of the United States when he gave up his home in Dallas and moved to Los Angeles at 600 miles per hour. He noted that if his plane flew at 1,000 miles per hour the sun would stand still and never appear to move downward. In the beautifully descriptive language of Revelation we get a picture of future bliss in a land where there are no more occasions that man's increasing speed brings the populace of this world closer to that land.

Mr. LeTourneau might have mentioned that if he had started his westward trip after sundown and had been able to go on and on at 1,000 miles per hour the sun for him would never rise; he would have remained in perpetual darkness.

To moralize a little, it makes a great difference how we get started in life. The choice of light or darkness is just as much with us now as when Christ walked among men in Judea and Galilee, rebuking them for having chosen darkness rather than light. We of this generation are intrigued with the prospect of facing the responsibility for brief periods of time if we can afford the price and if we set off in the right direction at the right time. But when one visits a great airport today he notices what a high percentage of people choose to fly at night. Perhaps about the same percentage that think the only kind of life worth mentioning is night life. It is not so. Let us by our example prove to our young people that to follow "the light of the day" is real light and traveling toward a western horizon. It is within our power, with the help of the indwellling Holy Spirit, to choose to have a joyful light (continuously and contagiously) in our faces.

That same Joshua for whom the sun is reported to have stood still when he needed its light to fulfill the task of the day also said, "Choose ye this day whom ye will serve." He suited his actions to his words affirming, "As for me and my house, we will serve the Lord." We live in a Christian age with the time for choice to make right choices; let us choose light rather than darkness.

The good news of salvation through Christ is as unchanging as the "A" on a tuning fork. Our business is to sound that eternal "A."
buy rice and if they do it is likely to be pre-cooked so that the lady of the house will not have to miss "The Price Is Right" or some other favorite program.

An urgent note came on a postcard from Dr. Bob Pierce recently sent to the wide circle of supporters of his orphan work the card quotes a cable from Korea following the devastating typhoon and heavy rains: "Rice in two weeks." In a land dependent on rice this change in price is a catastrophe. Fortunately there are many agencies that spring into action whenever there is a natural or man-induced calamity. Nevertheless, the institutions that depend on the contributions of faraway compassionate Christians can be hard hit when their main item of diet suddenly doubles in price. We do care; we must care about the price of rice in Korea and Cambodia, Indochina and India.

Chaplain to Speak at Pre-Con

The Rev. Dayton L. Olson, who is chaplain at Nebraska Wesleyan University, Lincoln, Neb., is scheduled to be guest lecturer at the Youth Pre-Con Retreat to be held at Glen Haven, Colo., August 7-11. On leave from his chaplain's duties, he is now in the Denver area studying for his doctor's degree. He is a former associate pastor of the Wheat Ridge Methodist Church of Denver. His ability to challenge young people has resulted in his being asked to speak frequently at high school and college conferences and retreats. His theme at the Pre-Con Retreat will be "Personal Christian Responsibility."

Telstar is Fast Talker

In two data transmissions using experimental equipment, Telstar relayed data across the Atlantic Ocean at the rate of 460,000 words per second for the Woodward Board essay contest after attending a writers' conference at Green Lake, Wis. She won second place.

What Happens When Jesus Comes

By Miss Nancy Burdick*

The world was dark. Hate flourished. For the masses, life held no hope. Even for the rich, whose lives meant only empty gaiety, there was little promise for the future. Truly, all men were in darkness. Then, in a small, out-of-the-way village, a prophet far from Rome, which was thought to be the most important city in the world, a candle began to glow in the darkness, and the glow, which increased as time went on, melted away much of the murkiness that had shrouded the world.

In this province far from Rome, a baby was born, and a child grew to manhood. That man walked and talked with the people of the countryside, and the ideas which He spoke of were powerful enough to begin to change the world.

He did not set out to conquer, as men think of conquest. He raised no army that might defeat all men for His purposes. Instead, He laid aside His comfort to help mankind. The conquerers have been forgotten with the passage of time. Today, the names and deeds have been obscured in the pages of time. His words are still precious, and His deeds the example for all to live by.

Novelist. are fond of the stories that may have happened as people came to know the man, Jesus. I suppose this is natural, for surely a number of lives were permanently changed.

We know a few of the stories of the people who lived with Jesus daily. There were many others, whose names we do not know, who traveled to His side. Anywhere else they would have forgotten the things he had heard, differences became insignificant to the sea. He must tell others of this man walked along the seashore. The man said to them, "Leave your nets and follow me." The fisherman followed, and for several years he had no time to think of his own home or profession. His only desire was to sit at Jesus' feet, and to listen to Him, and to learn from Him. When Jesus had departed from His disciples, John, although he was still a young man, could not forget the things he had heard, and return to the sea. He must tell others the wonderful news while there was time for him to do it. He was completely different from the young fisherman who had stood on the shore one morning, and, seeing a stranger there, had followed Him away forever.

Parthian differences became insignificant in His presence. Two of His daily companions, a tax collector and a zealot were able to live together in harmony by His side. Anywhere else they would have been mortal enemies, but their hatred ceased with His influence of a man to whom love was one of the most important things in the world.

A man who had never known Christ, who had begun his career by persecuting Christ's followers, saw a vision on a country road and thereafter was not the same

*Nancy Burdick, daughter of George and Helen Clark Burdick of Cohoes, N.Y. (Berlin College, Berlin, Conn., 1960), is a TV program, the price of rice. The long islands of our self-service supermarkets are stacked high with every brand of packaged food in a profusion that beggars the almost for the basic commodity in hunting for the familiar brand name. Relatively few

SABBATH RECORDER

JULY 29, 1965
man. Whereas he had once doled out punishment to the Christians, now he felt that no affliction for Christ's sake should be unendurable.

And throughout history, men learning to know Christ have experienced the same change that affected Paul, Peter, John, Simon, and Matthew. Once they were enemies of God. Once their lives were their most prized possessions; then God became the most important thing to them. Once they were offerers, then they became believers. We cannot account for such changes in terms we can define. The change was an inner one.

Even today, such a change is possible when we come to know Christ. Perhaps we cannot walk down Main Street beside Him and hear Him speak on a television show or in a packed auditorium. We can't see Him standing at the "bus stop"; we can't wish Him good morning as we pass. We can't do any of these things according to our definition of walking with Him in prayer, and we can remember that we have an unseen companion where­ever we go.

Christ can be just as real to the twentieth-century Christian as He was when He stood in the midst of a crowd and talked to those pressing about Him. Yes, Christ is real; men today can see Him standing at the see step, and talk to Him. We can see Him in our hearts, and we know if you are coming; but if you have failed to do so, come anyway. The host churches are Denver and Boulder.

We plan to meet and be arriving in Fort Collins between noon and 9 p.m. Sunday. Should you come by bus at some other time, it is only 3/4 of a mile from the bus depot to the church. If you are asking directions, ask for the Student Center, where the meetings are held; our dormitory is Greene Hall, a short distance to the northwest.

Your cost of attending Conference, once you reach Fort Collins, consists of several parts:

1. A fee of $50 per person per day to pay CSU for the use of the meeting rooms and various equipment which in other years has been rented separately.
2. Your meals—You may eat at the moderately priced CSU cafeteria, or any-where else you wish. First meal at the Mountain Inn will be Thursday, and the last one will be Sunday morning.
3. Your lodging—If you sleep at CSU, the charge is $45 per night for single occupancy, or $3 per person for double occupancy; the includes all bed­ding and linens. Parents may have small children in their rooms free if they furnish bedding, linens, and a cot if one is used. (Ground floor reserved for those who have trouble with stairs.) You may sleep elsewhere if you wish, but you will have to provide your own sheet and pillow. If you are in a free public campground some 6 miles away. A house trailer can be parked at a nearby court for $8.50 per week; you can rent a camp­ground for not over $4.50 per week. Or you can stay in a motel, or with friends. (Boulder is 45 miles away, and Denver is 60 miles.)
4. If you attend one or more of the three evening dinners for special groups, the charge is about $1 to $2 per plate.
5. You may want to indulge in other expenses. Coffee and doughnuts will be available at cost in the dormitory dining room in the evening. The bowling alley will be available evenings in the Student Center.
6. Colorado has a 2% sales tax applicable to nearly everything you will buy, except magazines. The tax is $1c for purchases from 19c through 68c; 2c from 69c through $1.18; etc. Denver has a munici­pal 2% tax, with the same breakpoints, but with more exemptions.

You can tell what county a Colorado color comes from by the initials of its license number. Initial A or B stands for Denver. Initial M stands for Boulder County. Initial F stands for Jefferson County, where the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy servant, nor thy maidservant, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

"Is it said of a good old dean that, "He served the Lord according to the dictates of his own notions." The benefit of any good law comes from the conscientious observance of it. Why not try the observance of the Decalogue, including the observance of the seventh-day Sabbath? From Genesis to Revelation there is no evidence that the Sabbath has been changed, and the only change that has been made since Bible days is what has been done by the will of men and tradition, and "We ought to obey God rather than man."

(above letter was printed in the abovementioned paper, a copy of which was sent by the writer to the Sabbath Recorder.)
Colorado Springs Has Added Attraction

Few people who have visited Colorado Springs would think of missing the unusual sights around Colorado Springs, particularly the strange, perpendicular rock formations so aptly named the Garden of the Gods. Perhaps in prehistoric times by unenlightened people there was idol worship here — at least one could imagine that to be the case.

There is something else at Colorado Springs which may not attract the average sightseer but which is sure to thrill the earnest Christian — something that the godly person might well travel many miles to observe. The thousand acre estate of the founder of the city of Colorado Springs, property valued at $1,500,000, was purchased on faith at a fraction of that figure ten years ago by the Navigators, a world-wide Christian organization. The castle became the headquarters, year-round training center, and conference grounds of this group which has done so much to promote memorizing and evanglistic use of the Bible.

Why is this significant at this particular time? The property is now fully paid for and is to be dedicated at about the same time that Seventh Day Baptists are converging on Colorado for General Conference. Some might find it possible to attend the dedication of Glen Eyrie on August 3, 1963, which is the thirtieth anniversary of the Navigators, a soul-winning fellowship that began in Los Angeles. For those who can fit this into their travel plans it would be a stimulating preparation for the next phase of Seventh Day Baptist Advance which will be talked of at Conference. If time is not available on the way to Fort Collins, perhaps some could include a visit to Glen Eyrie, Colorado Springs, on a side trip before returning home.

The Navigators coordinate from this headquarters a ministry in 19 U.S. areas and 20 foreign countries. Some 3,000 persons have attended conferences at Glen Eyrie since 1954. The land owned by this Christian training group includes 320 acres of mountain land in the Sangre de Cristo Range of the Rockies. The property was purchased by a group of boys from a Lake Camp for junior high boys which has been operated since 1957. The adult work of the Navigators concentrates on personal contact with students, servicemen (especially Navy) and young professionals.


Conference Program in Brief
By George E. Parrish

The worship part of Conference will consist of morning Tuesday through Friday, these programs being presented by various Youth Fellowships. The opening session of General Conference will be a worship service conducted by the Rev. Leroy Bass, and the sermon will be presented by the Rev. Paul Osborne. This will be a presentation of the Gospel of Jesus Christ and our obligation to make it known to those around us.

Monday evening the services will be conducted by the Rev. Paul Maxson, and the Rev. Earl Cruzan will have the sermon concerning the commitment of time.

Tuesday evening the worship service will be conducted by the Rev. Henry Lewis, and the Rev. Kenneth Bond will speak on the commitment of talent.

Wednesday evening the worship service will be conducted by the Rev. Victor W. Skaggs, and the Rev. Duane Davis will have a sermon based on appreciation.

Thursday evening the Rev. Minnor Soper will conduct the worship service, and the sermon will be given by the Rev. Kenneth Smith on the commitment of treasure.

The Rev. Charles Swing will conduct the Friday evening worship service, and the Rev. Charles Bond will give the sermon for the formal church service conducted by the Rev. Lewis May.

We will observe Holy Communion Sabbath morning before the formal church service, and this Communion Service will be conducted by the Rev. David Clarke and the Rev. Elmo Randolph. The Sabbath morning church service will be conducted by the Rev. Addison Appel and the sermon will be given by the Rev. Kenneth Sutton and Davis. Camp Joy is sponsored by the Southeastern Association of Seventh Day Baptists. —From information furnished by a camper, Cynthia Brissey.

A Sabbath day at camp is a rewarding experience for any young person, but for the campers at Camp Joy in West Virginia, Sabbath, June 29, 1963, was a happy day indeed. A week of sharing ideals and beliefs, as well as problems, was nearly at an end. In the larger photograph from which the above picture was made, the smiles of the young people would seem to indicate a feeling much deeper than merely trying to "look pretty" for the camera. After the church service that afternoon, the climax of the camp program came when four girls were baptized. Sandra Barnes, Linda Allen, and Linda Bond were baptized by their pastor, the Rev. Duane Davis of Lost Creek, W. Va. Yvonne Brissey of the Washington, D. C. church was baptized by Pastor Ed Sutton. Campers came to Camp Joy, held at the Upshur County 4-H Camp, Selbyville, W. Va., June 23-30, from Florida, Pennsylvania, Ohio, New York, and Maryland, as well as West Virginia. In addition to Pastors Sutton and Davis, the staff included Walter Bond, director, Ashby Randolph, Mr. and Mrs. Axthle Guyer, Rev. and Mrs. Leslie Welch, and Rev. Kenneth Davis. Camp Joy is sponsored by the Southeastern Association of Seventh Day Baptists.
British Guiana

Mail service from British Guiana has been nil for some weeks, but letters from the Rev. Leland Davis received July 8 and tell something of conditions there. He writes: "We are sorry for the delay due to the strike, but will do our best to get the information as soon as possible. The only form of communication at present is by 'Messenger,' our own private one."

"Tomorrow I am sending Jacob Tyrrell to Den Amstel and Parika to carry messages for me to the two pastors. There is no train service, and the bus makes only one trip, one way a day. That means it will take him two days to travel there and back, a distance of 45 miles round trip. That means you an idea of the handicap under which we are working."

"Only recently were we able to get gasoline. The car has been sitting idle for some time without fuel. Kerosene for cooking has been scarce; many have had to resort to the 'coal pot.' Other essential items which are being controlled by government are: milk, and a record of correcting, and appealed by God's gracious hand. We covet the prayers of God's people in the States."

Nyasaland

The "Fourth"

Secretary Harris wrote: "Tomorrow we go to Blantyre to celebrate the 4th of July at the Nolo and then invitation, to speak at the meeting of the Southern Association of Seventh Day Baptist Churches. Dr. Victor Burdick had gone to the meeting of the Council. When going to Makawpa on Friday he was to preach at the Sabbath service there."

Women's Work

Mrs. Lawrence W. Marsden

Milton Woman Attends Meeting Called by President At White House

In response to an invitation by tele- gram from President John F. Kennedy, Mrs. Don Gras, Milton, Wis., President of the Women's Society of the denomination, recently attended a meeting of leaders of various women's organizations at the White House, D.C., to discuss the civil rights problem. This meeting was attended by 400 women and was held in the east room of the White House July 15, 1963.

The women listened to President Ken- nedy, Vice-President Lyndon Johnson, At- torney General Robert Kennedy, and Assistant Attorney General Marshall. They all explained the need for immediate action on the part of every citizen to keep the leadership of the racial strife in the hands of responsible and reasonable men and out of the hands of purveyors of hate and violence. They asked for leadership by the women in this time of need, and all appearances they will get action from the women.

After the speakers had finished explaining the need and outlining the plan of action, the women were given opportunity to tell what their organizations are doing in this line, or to make suggestions about what can be done.

At the end of two hours, the Vice- President closed the meeting because the Presi dent was waiting in the rose garden to bid the women goodby.

As many of the women as could stay for an evening meeting to organize a com- mittee with communications out from the White House to the various women's organizations. This committee was requested by the President, and he appointed Mrs. Mildred Hor- ton, an outstanding leader in the group.

Among other things the women were urged to launch an attack on school drop- outs (both Negro and white); organize bi- racial Human Relations Councils in all local communities to study and work out peaceful solutions within the community; and hold educational seminars at local level to help citizens understand the need, and work unceasingly on unequal accommodations in public facili- ties. He made it plain that this is not a political issue, but a moral one.

The President pointed out that it was one hundred years ago in the very house where the women were assembled, that President Lincoln signed the Emancipa- tion Proclamation giving the Negro his freedom and equal rights. Now it seems the Negroes are tired of 'waiting for this to be done.' They asked for the opportunity. Recommandations have been sent to Congress to improve the situation, but neither House has had the opportunity to vote on them.

The Negro's drive for justice, however, has not stood still — nor will it, it is now clear, until full equality is achieved. He said that the determining factor for the solution is whether or not the citizens will recognize the problem.

The Vice-President said the women of America have a heritage of compassion and a record of correcting, and appealed to their sense of practicality as well as will- ingness to do everything in their power to correct injustices and inequalities.

"The Women of America can do it — not as Protestants, Catholics, Labor Union Affiliates, etc., but as women of America!"

Missions from Germany

German Evangelical overseas missionary personnel have increased from 80 to 1,115 since the end of World War II, ac- cording to a 1963 yearbook published in Hamburg. German Protestant missionaries are working in Africa, Ethiopia, Egypt, Japan, and New Guinea. Medical work is especially stressed in German missions.

ATTENTION ALL PRE-COL YOUTH ARRIVING IN DENVER BY BUS, TRAIN OR PLANE

Please let me know your means of transportation and time of arrival.

When you arrive call 424-7285. There will be cars leaving Denver at 3 P.M., to take compa- nions to Glen Haven.

Anyone arriving later than 3 P.M. can get a lift from the group bus to Evergreen Park, leav- ing Denver at 7 P.M., arriving 9 P.M. We will meet this bus. (Colo. 344, North Ways, 1730 Glenarm St., Phone 825-6201.)
ITEMS OF INTEREST

Billy Graham Building at World's Fair

Completion of the Billy Graham Pavilion at the New York World's Fair is expected by November 1.

The site, nearly 50,000 square feet in extent, made available by the New York World's Fair Corporation, will be enclosed by a garden wall. It will provide a quiet, relaxed atmosphere in the area immediately surrounding the pavilion. It will be encircled by a gallery area which will house exhibits from many countries. The rotunda will also include a chapel which will seat 150; counseling rooms; a lounge and offices for team members and counselors who will be on duty daily.

The theater and exhibition gallery will be air-conditioned and will provide an area for leisure enjoyment. It will also serve as a waiting room between showings of a 28-minute evangelistic film each hour in the theater section.

The building, exclusive of the site and landscaping, will cost approximately $400,000. Remarks made by Billy Graham at the ground-breaking ceremony February 6, 1963, indicated that the building was designed to house the largest amount of information possible and to provide an unparalleled opportunity for the Christian faith to present its message of peace and hope.

"We are living in a world of continuing crises and tension. Millions of people of all races are consciously or unconsciously searching for truth and reality. The New York World's Fair will provide an unparalleled opportunity for the Christian faith to present its message of peace and hope."

The pavilion will be unique and different! In its presentation of biblical truth it will use every modern technique that science can provide. It will be unique in its simplicity. There will be a minimum of organizational promotion. It will be unique in its appearance. It will be unique in its appeal. It is intended to minister to minds, hearts and all cultures. There will be various rooms within the pavilion dedicated to nearly every part of the world.

"As the thousands of visitors pour through these gates in 1964 and 1965 to attend the greatest fair in modern history, they will be reminded by the pavilion of moral and spiritual strength that lies at the foundation of our republic."

THE SABBATH RECORDER

Tract Board Meeting

Filled with Challenging Work

The Board Room on the second floor of the Seventh Day Baptist Building at Plainfield, N. J., was the scene of concentrated activity for three hours Sunday afternoon, July 14, when the Tract Board held its first meeting of the year. Other parts of the building hummed with committee activity for an hour before and an hour after the meeting. Nineteen members and two consultants were present. Two were absent for health reasons and several were involved with the opening of a camp program.

The July meeting considered not only the quarterly reports and recommendations of nine standing committees and one special committee but also the annual reports of the work of the board that will be printed for General Conference consideration and for inclusion in the 1963 Yearbook. Verbal additions to some of the reports brought the latest challenging news to the attention of board members. For example: June as well as May subscription receipts for the Sabbath Recorder were unequaled for the past five years. These figures are average, but these encouraging figures are too late for inclusion in the annual report; a very encouraging letter just arrived that morning from the Rev. G. H. Rowe of Johannesburg, South Africa, which was an answer to the secretary's letter of January 10. The letter told of an upsurge in the progress of the interdenominational work, and of how he is living his 'call to be a channel of the gospel to a world of continuing crises and hunger.' He also assured that the board did not think that the results would justify the one-year experiment which has been proposed by some inside the board membership. Single copies of the statement have been sent to each church and other organizations are available upon request to those who wish to study this question. Time was not found in the busy afternoon for the Audio-Visual Aid Committee to demonstrate the recently purchased display equipment for use at fair booths. This includes an automatic continuous-playing, rear-view filmstrip projector with a synchronized tape recording to be listened to with telephone receivers. The automatic features of the equipment were built by a member of the committee. Other display items are a small rotating table and changing color projection flood lamp. These, together with all other audio-visual items now owned by the board are available for use. Special permission of the board officials was granted for distribution.

The special project of the Radio and TV Committee, the sacred music album "Seventh Day Baptists Sing unto God," was reported as well on its way although a
firm date for delivery could not be given. Production costs are running higher than expected (even at the time of the meeting). The narrowing margin between costs and expected receipts on this service project indicates that the sale must be pushed energetically. The committee continues to pursue its major work, assisting in the production and financing of Association sponsored radio programs.

On the financial side the reports of the treasurer, investment counsel, and the Budget Committee. At a meeting had thought could be expected from OWM giving. They voted a $210 increase in the special issue account, noted slightly lower anticipated earnings from invested funds, and decided to "balance" the budget at the previously adopted figure by increasing the budget deficit to $1,259. A $100 gift from the widow of a self-sacrificing tract distributor came too late for inclusion in the programs.

Such gifts call forth greater devotion on the part of all to the challenging work that lies ahead.

Missionary Work
In Pioneer Country

We are printing in serial form portions of the story of the missionary experiences in western pioneer country, Rev. E. H. Socwell recorded shortly before his death in 1929 and furnished to our readers by Mrs. Lottie Babcock.

By Rev. E. H. Socwell

Part VII

Exciting Experiences

A runaway horse, an Indian camp, a visit to a mountain preacher's home.

On one occasion Deacon Tabor told me he would drive up to Darby, six miles, to the evening service and bring me home with him. But it so happened he could not come and sent his daughter Dora, a girl of 16 or 17 years, and a fine Christian girl too. It so happened that clouds had settled over the mountains on both sides, which rendered it absolutely dark down in the valley.

After church Dora came and told me she had driven the broncho up and we would have to drive up to Darby through the pitch darkness. Her two sisters were present and lived on our way home, we decided to have them ride with us as far as even the broncho could go. Dora and her sister May and Mrs. Ella Overturf, sat on the seat in the one-horse buggy. I got in behind the seat and May and I held the reins of the broncho on a fast trot, and I cautioned May about driving too fast, but on we flew, faster and faster through the darkness where we could see nothing but the light that was drawing us. Finally May explained in fright, "Oh girls! she is running away! Jump for your lives!"

I stood up at once and took the lines and cautioned the girls to sit still, and began pulling in gradually on the lines, while suddenly one of the shafts to the buggy broke, leaving the buggy to be pulled at random by only one shaft. This placed our lives in jeopardy—if the buggy ran onto her she was liable to kick it in pieces. The buggy ran first to one side then the other and nearly stopped without accident. We were obliged to leave our buggy and borrow one, then Dora and I continued on down the valley through the pitch darkness.

When we were quite near home our road was along the river through heavy timber, and here we came upon an Indian camp of about 500 Indians. It was late in the night, and the campfires on each side of the road had burned low. Many of the Indians were wrapped in their blankets and lying on the ground around the fires, while several of the squaws were sitting on logs and munching food in silence. Some of the children were playing around the camp, running through the bushes, laughing and shouting. This was the first veritable sight of the woods that I have ever seen and I was deeply interested in it as we drove through it in the dead of night, and could but think of the many awful stories I had heard of Indian cruelty and murder.

The Mountain Preacher's Home

Deacon Tabor took me to visit Elder Cooper, the man who preached for the Baptist people in this part of the valley whenever they had preaching, which was not very often. We drove up the valley along the road to the right, turned to the left among the foot hills through a "slashing"—an area where the saw timber had been cut and removed, while the treetops and brush and the dead grass covered the ground with a tangled mass. We followed a trail through the slashings for a half mile or more until we came to the old camp where the lumbering had lived while they were cutting off the timber.

Here in the deserted lumber camp Elder Cooper lived. His home was one of the best log buildings I had ever seen. Some of the outbuildings of the old log camp were used for his barn and other out-buildings. He was cleaning up some of the tangled slashing which he had bought, and making a home of it. He was located away back from all civilization, shut in on every side by heavy timber and towering mountains. The ground was covered with stumps, and very stony.

Elder Cooper and his wife were from Arkansas, and were quiet people of very little education. Here they and their 13-year-old daughter lived isolated from all the world. The home was neat and looked quite homelike. A homemade bedstead and table were in the one-room house, and a few other articles of very plain furniture. No carpet, no pictures on the bare log walls, really a frontier home.

Elder Cooper came to the house from back on the clearing where he had been burning logs to clear a spot for farming. He was an old man with white hair and white whiskers, his hands black from handling burned logs. His shirt and overalls were a mass of patches and mending. He spoke of a sermon as a 'sermon,' and 'first' as 'fust,' and other similar language. An old, well used Bible lay on a rude stand by the door, and a few copies of a Baptist newspaper, "Baptist Flag" were nearby. His subscription was paid up ahead, as the tag on the paper noted. He never failed to reach out and help others. We seem to fear what someone will say. He emphasized that when Christ commissioned His disciples to preach to every creature it implied that they were not to choose but to be willing to go to all. "We need," he said, "to call sinners to repentance and give them the chance to turn to the Lord and the souls of all are precious to the Lord." The final message of Association was

brought by Pastor Paul Osborn of Little Rock under the theme "My Brother's Keeper." The third chapter of Ezekiel, he pointed out, gives us a challenge to accept our individual responsibility to meet each social frontier. "We must be aware of the needs of the world," he said, "and share the compassion of Christ." Thus we are ready to accept the commission of Christ to proclaim the message to the world. He emphasized that we must be alert to the opportunities for witnessing and suggested that Christ is hurt more by the indifference of Christians than He is by the iniquity of the world.

The meetings at Texarkana contained more than the messages outlined above; there was important business also. Careful plans had been made in advance for the Sabbath afternoon meeting. James Mitchell, who has pastored two churches, more than the messages outlined above; brought by the indifference of Christians than He is by the iniquity of the world.

The Little Rock church favored an examination of a candidate rather than as a regular minister. The Little Rock church favored an examination of his qualifications with a view to later ordination. He gave his statement of Christian experience and set forth his beliefs in words closely paralleling those in the denominational statement of belief. The examination, conducted by Clifford Beebe, lasted an hour and a quarter, after which the council unanimously endorsed the candidate.

There was other important business pertaining to the Lord's vineyard. The following resolution of the Petitions Committee was one of the forward-looking actions adopted:

WHEREAS the prospects for advancement of the cause of Christ and the Sabbath in the New Orleans area are unlimited, and WHEREAS a part-time pastor cannot hope to follow up contacts, and WHEREAS the Metairie Seventh Day Baptist Church has increased the pastor's salary recently and gives evidence of continuing increases of support,

THEREFORE, BE IT RESOLVED THAT this Association ask the Seventh Day Baptist Missionary Society to work out salary arrangements with the Metairie Seventh Day Baptist Church to enable them to employ their pastor full-time.

The next meeting of the Association is expected to be held at Hammond, La., at the call of the Executive Committee. Officers elected for the next year were: president, Fred Kirtland; vice-president, Earl DeLand; corresponding secretary, Earl Hibbard; recording secretary, Ralph Hays; treasurer, Inez Mitchell, with several others on the Executive Committee.

Births

Spencer.—A son, Frederick A., III, to Dr. and Mrs. Frederick A. Spencer, Jr., at the U.S. Naval Hospital, Millington, Tenn., on July 5, 1963.

Van Horn.—A daughter, Cheryl Colleen, to Carroll and Terry Anne (Hurley) Van Horn of Salem, W. Va., on May 1, 1963.

Obituary

Truman.—Hazel Stillman, daughter of the late Alfred T. and Lucy Prentice Stillman, was born in Leonardsville, N. Y., June 3, 1896, and died at the Harris Nursing Home, Hornell, N. Y., July 7, 1963.

She came to Alfred with her family in 1910 and was graduated from Alfred University in 1919.

She was united in marriage with De Forest W. Truman, May 27, 1918.

She has been a faithful member of the First Seventh Day Baptist Church of Alfred, which she joined, Nov. 12, 1910, by letter from the First Seventh Day Baptist Church of Brookfield, N. Y. She was a member of the Ladies' Aid Society of the Alfred Church. She was very active in the service of the local and county American Legion Auxiliaries and of the Bethesda Hospital Auxiliary.

Survivors besides her husband are: a daughter, Mrs. Paul W. Atwell, Wells, N. Y.; a son, De Forest W. Jr., Caledonia, N. Y.; three sisters, Mrs. Robert A. Greene and Mrs. A. E. Champlin, Clearwater, Fla., and Mrs. W. G. Saunders, East Rochester, N. Y.; a brother, A. Prentice Stillman, Almond, N. Y.; six grandchildren and several nieces and nephews.

Funeral and committal services were held at the Landon Funeral Home, Hornell, N. Y., with her pastor, the Rev. Hurley S. Warren, officiating.

Burial will be at the convenience of the family.

—H. S. W.