

The Sabbath Recorder

Watch for these:

1. THE SYMBOL



2. THE THEME

One Great Hour
of Sharing

3. THE COMMISSION

Bear ye one another's
burdens, and so fulfil the
law of Christ.—Gal. 6:2

**These are the religious bodies
supporting the One Great Hour of Sharing**

- | | |
|--|---|
| The Northern Baptist Convention | The National Lutheran Council |
| The Church of the Brethren | The Methodist Church |
| The Congregational Christian Churches | Presbyterian Church in the U.S.A. |
| The Disciples of Christ | Presbyterian Church in the U.S. |
| The Evangelical Congregational Church | The United Presbyterian Church |
| The Evangelical and Reformed Church | The Reformed Church in America |
| The Protestant Episcopal Church | Friends Five-Year Meeting |
| The Evangelical United Brethren Church | Romanian Orthodox Episcopate of America |
| | Seventh Day Baptist |

Church World Service, Inc., and its constituting members, The Federal Council of the Churches of Christ in America, The American Committee for the World Council of Churches, and The Foreign Missions Conference of North America, and the United Council of Church Women.

One Great Hour of Sharing for the Needs of the World

Courtesy of Church World Service.

Seventh Day Baptists Will Observe

"One Great Hour of Sharing" on Sabbath, March 11, 1950.

Our Father,

Show us the way

To touch a life today—

For Thee.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor

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Our Policy

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Conference President's Corner

"FERVENT IN SPIRIT"

When the Conference president asked that each former president write a brief article about his "particular interest," my mind ran over several of my interests. These include the three Churches which I have served in my eleven years in the pastorate — Battle Creek, Mich., Brookfield, N. Y., and Daytona Beach, Fla. — as well as Milton College, Milton, Wis., where I served eight years. In each of these I have deep and abiding interest and a sincere love for many friends I came to know while there.

But none of my friends, I presume, will be surprised to read that my most particular interest centers in the place where I served thirty years as a foreign missionary.

I sometimes feel sympathy for the ancient Roman orator who was said to have ended every speech in the senate with the same words, "Carthage must be destroyed." Not that I wish to destroy anything — except "the works of the devil" — but I would like to keep on saying, "Our China Mission must not be abandoned."

Some might think that the largest Seventh Day Baptist Church in the world, the Shanghai Church (1949 Year Book p. 131), should no longer need outside help. But I believe all will agree that no other of our Churches — certainly none in the United States — faces such problems as the Church in China. Just try to imagine how a Church should adjust itself to life under a Communist regime!

How soon missionaries can be sent, it is of course impossible to say. But it is not too early to be making plans now so that at least a minister, a doctor, and a teacher shall go as soon as it is possible. In the meantime God forbid that we should cease to pray for our Chinese brothers and sisters, who are confronted by such trying conditions.

Jay W. Crofoot,
Conference President, 1934.

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MINISTERS' CONFERENCE AT MILTON

The annual Seventh Day Baptist Ministers' Conference will be held, the Lord willing, at Indian Trails Camp near Milton, Wis., May 15-18, 1950, according to a recent announcement by the Seventh Day Baptist Board of Christian Education.

Purpose and Importance of the Conference

The Ministers' Conference is sponsored by the Board of Christian Education for the purpose of bringing our pastors and ministers together for inspiration, sharing, instruction, and fellowship in Christ. Next to attendance upon the sessions of the General Conference, is attendance upon the Ministers' Conference by those for whom it is planned. A deepening of the spiritual experience, a closer walk with God, greater sacrifice for Jesus Christ and His Church, a growing fellowship in the Holy Spirit as brothers in Christ, a greater knowledge and appreciation of the Word of God, a more definite application of His Word to our everyday lives — these and more should be the result of our being "with one accord in one place."

General Outline of Program

The conference will open on Monday evening, May 15, at Indian Trails Camp with supper at 5:30 p.m. A prayer hour will be conducted at 7. At 7:30, Dr. David W. Soper, head of the Department of Religion, Beloit College, Beloit, Wis., will give the first of a series of three evening addresses on certain bases of our Christian faith. Following Dr. Soper's presentation each evening there will be a discussion period. The planned program of the evening will close with a quartet selection and benediction.

The conference day on Tuesday, Wednesday, and Thursday mornings will begin with breakfast at 7:30. Brief conference devotions are scheduled for 9 a.m. An hour's Bible study, centering upon the fundamentals of our Seventh Day Baptist faith and cast upon the background of the evening addresses, will be conducted at 9:15 a.m. A forty-five-minute period of private devotions is planned at 10:15 a.m. At 11 a.m. the conference will re-

assemble for an exchange of viewpoints and experiences. Dinner will be served at noon.

The program for Tuesday and Wednesday afternoons will be in the form of workshops. From 1:30 to 3 p.m. a workshop in private devotions will be conducted. At 3 p.m. the conference will divide into two groups for workshops in radio and in sermon preparation. The afternoon's scheduled program will conclude at 4:30. Supper will be served at 5:30.

The Thursday morning program will bring the Ministers' Conference to a close. On that morning at 11 o'clock the exchange of viewpoints and experiences will be directed toward the Communion service which will be the closing feature of the conference. Dinner will be served at noon.

This, in general outline, gives the proposed program of the Ministers' Conference as formulated by the program committee at a recent meeting. The members of the committee, which was appointed by the Board of Christian Education, are: Dr. Wayne R. Rood, Rev. Kenneth A. Stickney, Rev. E. Wendell Stephan, and the editor of the Sabbath Recorder.

The Aim of the Program

The committee has purposely planned that the program will not become too crowded. The aim is to allow ample time for meditation and prayer and informal fellowship with the brethren in Christ. It is earnestly hoped that it will be possible for the Holy Spirit to work in and through those present which would lead to a deepening of the spiritual life among our people.

Many details are to be worked out yet to make certain that the conference will proceed in an orderly and effective fashion. As soon as those who are being invited to have a place on the program have accepted, a more complete announcement will be made.

The local arrangements for the Ministers' Conference are being made by the Board of Christian Education through Rev. Elmo F. Randolph, pastor of the Seventh Day Baptist Church at Milton, Wis., the host Church.

Churches, encourage your pastors to

attend the Ministers' Conference and help to make it possible for them to do so.

Brethren, let us be much in prayer to God for the highest spiritual success of the conference.

Remember, next to attending General Conference comes attending the Ministers' Conference. Let us plan to be there.

SECOND BUDGET SABBATH

• Many of our Churches are preparing for the observance of Second Budget Sabbath on March 25, 1950.

As we already know, at the suggestion of the Conference Committee on Budget Promotion, the last Sabbath of each quarter is being set apart as Budget Sabbath. On this day, Churches throughout the denomination give special emphasis to the work of our societies, agencies, and committees and receive a special offering for the Denominational Budget. Increasingly we are impressed with the fact that many people are giving sacrificially to the great cause that they hold dear; they are giving as "unto the Lord," and expect that their gifts will be used in the Lord's work.

The First Budget Sabbath was observed on December 31, 1949. A glance at the reports of Professor D. Nelson Inglis, acting treasurer of the Denominational Budget, for December 31, 1949, and January 31, 1950, give cause for much encouragement. These reports appeared in the issues of the Sabbath Recorder for January 30 and February 20, 1950, respectively. Both reports doubtless reflected the First Budget Sabbath offerings. Whereas, receipts for the Denominational Budget for October were \$1,489.99 or 4 per cent of the budget, and for November were \$1,508.67 or 4 per cent, the receipts for December were \$3,841.75 or 10.3 per cent, and for January \$2,000.14 or 5.37 per cent. These amounts are exclusive of designated special gifts.

Another source of encouragement is the growing list of Churches which are accepting Will Endeavor Goals. The Conference Committee on Budget Promotion has expressed the confidence "that our Churches can and will raise the Denominational Budget in full this year — if they know how much is expected of

them." Consequently, the Budget Committee worked out a plan by which the Churches would have a definite goal toward which to work. "This goal for each Church is based on the giving of the Church last year. It represents the per cent increase of 1950's budget over 1949's receipts, with figures given each Church for its consideration." To date nearly 50 per cent of our Churches have accepted their Will Endeavor Goals. Other Churches are giving the matter consideration.

Again, a goal of \$5,000 is not too much to expect as a special offering on the Second Budget Sabbath, March 25.

Indeed, freely have we received; let us therefore freely give.

FROM THE EDITOR'S MAILBOX

Dear Friends:

... We do enjoy the Recorder so much! As Clare has little time for reading, I read it from cover to cover and point out the specially interesting articles for him to read.

The historical article and pictures about Riverside were most interesting. Could we have more like it? It might make us all feel better acquainted and closer to each other if we did. . . .

In Christian love,
Ardith Greene.

Dodge Center, Minn.

Sabbath Recorder,
Plainfield, N. J.

Dear Publishers:

Please consider using less expensive paper and spreading the gospel farther. I will not pay for any special issue sent me after my subscription has expired.

Enclosed find three dollars (\$3) for which please send the weekly Recorder to (name withheld).

P. S. Kindly use as much plain sense and good judgment as do the Seventh Day Adventist publishers.

The Sabbath Recorder:

Please find enclosed \$1 for the renewal subscription to the Sabbath Recorder.

I noticed the subscription is \$1 for

retired Seventh Day Baptist ministers and their widows. . . .

I think it would be hard for me to get along without the Recorder. I would miss it so much.

Thank you.

Yours in Christ,
Mrs. O. S. Mills.

Attalla, Ala.

Sabbath Tract Society:

Find enclosed \$4 to pay for Sabbath Recorder and Helping Hand for 1950.

I would miss a lot of interesting reading if I did not have weekly the Sabbath Recorder. The Helping Hand is my teacher for the Sabbath school lessons.

Respectfully,
Mrs. O. K. Tillman.

827 W 2nd Street,
Weston, W. Va.

P. S. I wish our society did not have such a long name.

The Sabbath Recorder,
Plainfield, N. J.

Gentlemen:

I am enclosing a check for \$3. Will you please renew our subscription for another year. . . .

We do enjoy the Recorder very much and especially so now that we are more or less out of contact with other Seventh Day Baptists. We are fairly near the Chicago Church and hope to be able to attend Church there very soon. We have old friends there and know that we will make new ones.

Thank you for continuing our Recorder even after our subscription ran out.

Sincerely,

Leonora (Mrs. Paul) Curless,
Trailer Space 793,
Ft. Sheridan, Ill.,
February 7, 1950.

ATTENTION, YOUNG PEOPLE!

If you plan to be at General Conference in Salem, W. Va., next August, and are interested in helping to serve the meals at the college cafeteria, be sure to contact Kenneth V. Hulin, Salem, W. Va., at your earliest convenience.

SEMINAR SESSIONS

"BROADCASTED" AT THE GOTHIC

Another use has been discovered for the ubiquitous wire recorder at the School of Theology. In addition to transcribing sermons for objective study, the recording equipment has been pressed into service for broadcasting the two-hour sessions of the seminar on the Pauline Epistles.

As a broadcasting enterprise the experiment is not of large proportions. As a matter of fact the listening audience totaled two, and the distance of the listeners from the studio-classroom was about thirty-five feet. But as an educational technique the experiment opens a field not explored by most other schools. The listeners were wives of students engaged in the reading and criticism of a seminar paper, and their radios, in their own apartments upstairs in the Gothic, were tuned in to the proceedings. With the aid of the limited-range broadcasting of the wire recorder, they were able to participate with their student-husbands in the experience of examination and criticism that is the inevitable result of an unrestrained seminar session in any good graduate school.

There is a universal feeling among seminary student-wives that they are missing much that will prove important and valuable to them as ministers' wives by not being able to attend classes with their husbands. The broadcast of class sessions by the wire recorder to the student apartments upstairs may provide a partial answer to this problem at the Gothic.

—Contributed.

Shirting Material Mystery

Who can solve the shirting material mystery?

Some time ago about 80 yards of drill material for men's shirts was received by the German Seventh Day Baptist Church of Irvington, N. J., which material was sent to the German Seventh Day Baptist Churches in the Russian Zone of Germany. Already word has come telling how happy the women of those Churches are that they can now make shirts for the men.

The mystery is, who sent the shirting material to the Irvington Church?

If the individual, society, group, or Church which sent the material would be so kind as to inform either Pastor John G. Schmid, 27 Otsego Road, Verona, N. J., or Frank Schober, Clerk, 24 Commonwealth Ave., Newark 6, N. J., it will be very much appreciated since the Irvington Church would like to gratefully acknowledge the gift.

SIR HARRY LAUDER

The serious illness of Sir Harry Lauder, according to one source, recalls the fact that he started his career on the Temperance Concert platform. He took part in many of the Saturday concerts given by the Good Templars in Glasgow, when six-pence entrance was charged. For his six-pence, one heard the concert, received as much tea as one wished, and was given a bag of buns!

This is Lauder's personal testimony concerning drink:

"No man can be successful and drink. It does not matter who he is, soldier or civilian.

"When I started on the stage somebody said, 'Well, it is a great life for dissipation and drinking.' 'Well,' I said, 'if there is any success to be had through being sober and steady, I will get it.' And I took a vow that I would not touch, taste, or handle strong drink of any description until I had made a name for myself.

"Now that I have made my name known all over the world, I see more necessity for doing the thing that is right than ever before, in order to hold that reputation.

"There is more need now for me to be sober and steady, for I am looked upon as an example." — The International Record, London, in the Clipseet.

(Note: A great crusader for the temperance cause has been called home. Radio announcement this morning, February 27, 1950, told of his death.

Sir Harry Lauder was also a crusader for peace. Well do we recall that as we returned from Europe following World War I his song, "Don't Let Us Sing Any more About War, Let Us Sing About Love," was sung aboard the Martha Washington. The heart of Harry Lauder went into that song — he lost his son in that conflict.)

Will Endeavor Goal Churches

The following Churches have accepted Will Endeavor Goals for the Denominational Budget as of March 3, 1950. These Churches are in addition to those listed in the Sabbath Recorder of January 30 and February 20.

First Hopkinton, R. I.
Farina, Ill.
North Loup, Neb.
Edinburg, Tex.

Farina voted a full day's quota in addition to the suggested goal. Walworth voted to undertake to raise the same amount as last year.

Correction: In the Recorder issue of January 30, 1950, the Battle Creek Church is listed as having accepted the "Will Endeavor" goal suggested by the committee. This is a mistake of the Budget Promotion Committee. Such action has not yet been taken by the Battle Creek Church.

Everett T. Harris,
For the Committee on
Budget Promotion.

Ministers' Conference Dates

The Board of Christian Education states that May 18 should be included as one of the days of the Ministers' Conference to be held at Indian Trails Camp near Milton, Wis., beginning Monday evening, May 15, 1950, with supper at 5:30.

The dates, May 15, 16, and 17, announced recently in a letter to Seventh Day Baptist pastors, ministers, and theological students, are the dates on which Dr. David W. Soper will address the conference. Dr. Soper will speak each evening of the conference.

The conference will continue in session until Thursday noon, May 18. The closing feature will be the Communion service after which dinner will be served.

Let us make plans to attend the Ministers' Conference on May 15-18, 1950.

SEVENTH DAY BAPTIST MINISTERS' CONFERENCE

Milton, Wis.

May 15-18, 1950

SUSAN MINERVA BURDICK

(Sketch from the Chinese Recorder, Shanghai, China, 1938.)

"I love them so much that it hurts." Twenty-five and more years ago, Susie Burdick, in speaking of her Chinese girls, uttered these words. To the very end which came February 19, 1938, in Hollywood, Calif., she continued in interest, thought, and prayer that ministry, begun with faithful, personal care and sacrificing devotion forty-eight years ago next winter. Her last hours were brightened by the news from China of the personal safety of some of these former pupils.

In return, her girls — a great throng of China's women — loved her in similar devotion with sacrifice which was evidenced when, by their gifts, they succeeded in bringing her and her nurse, Miss Emily Chapin, to China in 1935, after Miss Burdick had suffered a stroke in 1933. It was her cherished wish to live in China to the close of life. She yielded regretfully to withdrawal, when Shanghai was thrown into the chaos of war last August, and left first for Manila, and later for the U. S. A.

Born in Alfred, N. Y., educated at Alfred University and Wellesley College, reared in deep love and loyalty to Christ and His Church, Miss Burdick — a missionary of the Cross — had been chosen and sent out by the Seventh Day Baptist Missionary Society in 1888.

A life of rare Christian culture, keen enjoyment of nature, a delightful sense of humor, a passion for friendship, slipped unknowingly into eternal life. "So near was she to heaven," said a new-found friend, "it was no effort at all for her to make the crossing." — Contributed by Mary R. Davis.

Andover, N. Y.

Early Change of Pastorates

Rev. Kenneth A. Stickney will assume the joint pastorate of the Rockville and Second Hopkinton, R. I., Seventh Day Baptist Churches on Sabbath, March 18, 1950.

This early effective date is made possible partly by the action of the Piscataway Church at New Market, N. J., at her

quarterly Church business meeting, on February 5. The action taken was to the effect that Pastor Stickney should feel free to begin his service with the two Rhode Island Churches as soon as he would be needed there. This courtesy on the part of the Piscataway Church makes unnecessary the observance of three months' notice of resignation.

We are informed that March 11 will be Rev. Mr. and Mrs. Stickney's and Carol Marie's last Sabbath at the Piscataway Church. The moving van will come for their household goods about March 15.

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

"There never has been a day when the rural community has been of more importance and of more concern to the people of the United States and to the world at large than the eventful hours through which we are now passing," says Dr. Elliott Fisher, rural authority of the Methodist Church. "The underfed and underprivileged are more interested in the products raised on the farms and coming from the rural communities of America than in all the pronouncements made by shrewd diplomats or the alleged promises of party politicians. Rural America has not only the obligation of providing food for millions both here and abroad, but also to keep before mankind the eternal truth that man does not live by bread alone. . . . It has been my conviction that we now have the best trained and equipped rural ministry that the Church has ever known. Across America, we are giving the kind of leadership that rural areas have long been praying for. Working with all the forces of the community and facing all of the economic and social problems of rural life, we are building — slowly, but surely — the kingdom of God in the countryside."

A Jewish businessman of Washington, D. C., is giving scholarships of \$1,000 per year for three years for the seminary education of two Chinese men preparing for the Methodist ministry in China. He made his gift following a talk made by Rev. J. Harry Haines, missionary on furlough from Chungking, China, where the Church is carrying on in spite of all opposition.

SEVENTH DAY BAPTIST CHAPLAIN IN THE REVOLUTION*

By Dr. Corliss F. Randolph
President, Seventh Day Baptist
Historical Society

Doubtless but few readers of the Sabbath Recorder are aware that a minister of our old Newport Seventh Day Baptist Church was a chaplain in the Revolutionary War. This was Ebenezer David, a son of Rev. Enoch David of Philadelphia. The story of his career as chaplain appears in a series of letters which he wrote, while in army service, to Nicholas Brown, a prominent businessman of Providence. These letters were kept and stored away along with other papers of Mr. Brown, and again came to light only a few years ago when they were brought to the attention of the Rhode Island Society of the Cincinnati, which authorized their publication in the name of that Society.

The letters were first placed in the hands of Mr. William Greene Roelker, Director of the Rhode Island Historical Society to be prepared for publication. But feeling that the weight of other duties precluded his assuming that task, and with the approval of the Society of the Cincinnati, Mr. Roelker placed the letters in the capable hands of Miss Jeannette D. Black, of the staff of the John Carter Brown Library, for editing.

Miss Black has not only preserved the exact language of the letters, but has supplied each one, twenty in number, with full explanatory notes for its interpretation and for its historical setting. Not only that, she has introduced the collection with an interesting biographical sketch of their author, Ebenezer David. This introduction, with a list of cited authorities appended, shows careful, painstaking research. The authorities cited include Elder Henry Clarke's "A History of Sabbatarians" (1811); The Sabbath Recorder (various dates); and "The Seventh Day Baptist Memorial" (1853-1854). Besides these, there are cited letters of Enoch David to his son, Ebenezer (1773),

* A Rhode Island Chaplain in the Revolution. Letters of Ebenezer David to Nicholas Brown, 1775-1778. Edited by Jeannette D. Black and William Greene Roelker. 113 pages. Two full-page illustrations and one folding map in ColloTYPE. Providence, 1949. The Rhode Island Society of the Cincinnati. Price, \$5.

a letter of Jonathan Dunham to Enoch David, and other manuscripts of that period which Miss Black found in the archives of our Seventh Day Baptist Historical Society.

The story of Ebenezer David, so far as known and briefly sketched, runs about as follows: First, he is a student in the Philadelphia Academy — 1765-1766 — while still living in the home of his father, Rev. Enoch David, who preached on the Sabbath to one of the Sabbathkeeping Churches near Philadelphia, and possibly on Sunday to a Church of another faith, but through the week he pursued his trade as a tailor, by means of which he supported his large family. Next, Ebenezer is a student at Rhode Island College, now Brown University, from which he was graduated, as the valedictorian of his class, in 1772. Following that, while a teacher in a Latin School in Providence, he prepared himself for the ministry, to which he was ordained, May 31, 1775, at Hopkinton, by Elder John Maxson, at the request of the Newport Church, of which he became a member by baptism, September 12, 1770.

Immediately after his ordination, he set out on horseback to visit his family in Philadelphia, preaching on the way, wherever and whenever opportunity offered. He says, "preached a Friday evening in New London, a Seventh day of course to our people in the neck (Waterford) — a Sunday twice by request to Col Passons Regiment in the Camp. beside Soldiers many from town & country atten(d)ed. . . . hope to preach with our people in piscataway tomorrow — this is friday." His quaint spelling and quaint expressions are all scrupulously retained. On his return journey in October, from New London, he writes, "Expect to spend next Sabath with our people in Westerly."

We next hear of him the first of the following January, at the siege of Boston, as chaplain of two regiments in the Continental Army, where the military activities engage his pen freely. Thence he may be traced with his command to Brooklyn and New York City where, on occasion, he preached to three regiments at a time. Thence, up the Hudson. At "Peeks Kill . . . took Water Carage." He touched at

Fort Montgomery and met "Gen. Clinton, a Worthy Gentlemen. . . . At Albany waited upon Gen. Skuyler." In the army hospital at Fort George, he found "near 2000 sick between 20 & 30 dying in twenty four hours Here I tarried two days visited and prayed with the sick." Thence he moved on to Ticonderoga where he found his regiment's commander, Colonel Bond, in a dying condition, and whom he was soon to bury "in the front of the Regiment with the honors of war." This was in the very last days of August, 1776. Early in December, following, his command was back at "Peeks Kill," anxiously awaiting orders.

Now there ensues a period of several months of silence, perhaps by resignation of his commission, or perhaps by reason of an extended leave of absence. At all events, he returned to Providence and began the study of medicine.

However, under date of August 2, 1777, he wrote from "Camp 5 Miles North of Peeks Kills," where he said "I can have Medical Books enough. generally read 4 or 5 hours a day in them spend the rest of the time in visiting the sick &c." His command remained here till ordered to the support of Fort Mercer at Red Bank on the Delaware below Philadelphia where the Hessians attacked the fort and were repulsed after a bloody struggle, on October 22. Ebenezer described this battle at length in a letter of November 5, 1777. In this same letter he says, "Friends in Cohansy (Shiloh) are well I had the satisfaction of attending their yearly (meeting) last Month many people." While at Fort Mercer, he wrote letters to William and Henry Bliss, one each, at Newport.

From Valley Forge, under date of December 22, 1777, Ebenezer wrote, "The whole Army are come here to build Hutts to winter in The Hutts are to be 14 feet by 16 — in hight 6½ — twelve soldiers to a hut each mess builds their own."

His last letter was written rather hastily from Valley Forge, under date of February 3, 1778, saying that, by Dr. Shippen's orders, he must set out early on the following morning to go to Lancaster, Pa.,

where, he has been told, there are between four and five hundred in the hospital. He tells of the capture, by the enemy, of "my peculiar Friend Cpt Moore of Delaware state the seventh Day presbyterian of whom you may have he(ard) me spe(ak)." He says it is late and he must close; but adds, doubtless with a sly smile, that he has been "called off to marry a Couple of Camp Genius's we proceed by vertue of Majr Sullevans Licence."

There appears to be no record of his hospital service. But, six weeks after the date of his last letter from Valley Forge, or on March 19, 1778, he died of "putred fever" (probably typhus or typhoid), after an extended illness, at Lancaster. His body was laid to rest in the Presbyterian burial ground, "attended by the Gentlemen of the faculty, military officers, and a number of respectable people." No stone marks his grave, but the Presbyterian Church preserves a record of his death in its books.

The foregoing is but a mere outline of Miss Black's story of the life of Ebenezer David, to which is given well nigh one fourth of the entire book under consideration. It is an appealing story of the life of a promising young man who freely sacrificed his all on the altar of American Liberty; and we are deeply indebted to the author, not only for writing a new chapter of the story of the Revolution, but for presenting us with an outstanding chapter of Seventh Day Baptist biographical history, as well.

(Note: The book in question, 7" x 10" in size, is a fine example of the printer's art. Copies, at \$5 each, may be obtained by addressing the John Carter Brown Library, Providence 12, Rhode Island. The edition is limited.)

Concerning the Franchise

The voters in Great Britain have shown an interest in public affairs that puts to shame the voters in the United States. The total population of Britain is 47,919,000. The total vote cast in the recent election was 28,611,000. I have not at hand the number of qualified voters, but wish to call attention to the fact that the votes cast were considerably more than half the total population. — Hon. Henry W. Temple, in the United Presbyterian.

WOMEN'S BOARD MEETING

The Board of Directors of the Women's Society of the Seventh Day Baptist General Conference met in the Trainer Sabbath School Room on February 12, 1950, with the following members present: Mrs. J. L. Skaggs, Mrs. Loyal F. Hurley, Mrs. Harold Stillman, Mrs. John F. Randolph, Mrs. G. H. Trainer, Mrs. Rex E. Zwiebel, Mrs. A. G. T. Brissey, Miss Lotta Bond, Miss Alta L. Van Horn, Mrs. Orla A. Davis, and Miss Greta F. Randolph.

For the devotions Mrs. Skaggs directed the thought on Brotherhood Unity. Miss Van Horn read John 11: 21-39. Mrs. Skaggs read the comment and led in prayer.

The January minutes were read and approved.

In the absence of the treasurer, her report was read by Miss Greta F. Randolph. Her report was accepted and placed on file with the following balances: General Fund, \$432.20; Evangelistic, \$633.38.

Mrs. Hurley read the News Letter. Voted to approve the third News Letter.

The Christian Culture Committee reported that the books ordered last month had arrived and each board member was requested to look over these books.

The report of the Ways and Means Committee was read. Voted, to accept this report.

Report of the Ways and Means Committee

We propose that a letter be prepared by the Ways and Means Committee and sent to each key worker in the societies explaining the Ecumenical Register of Church women.

We recommend that Miss Alta L. Van Horn be sent as a delegate to the Christian Education Conference in Toronto, Can., August 10-16, 1950, with expenses paid by the board.

Calls from Georgia and South Carolina were discussed. We recommend that Mrs. Skaggs write to Rev. Clifford A. Beebe as to possible opportunities for co-operation on this field.

Mrs. Ottis Swiger,
Mrs. Orla A. Davis,
Mrs. J. L. Skaggs,
Greta F. Randolph.

A letter was read from Mrs. Harper Sibley's secretary, expressing the hope that Mrs. Sibley may be able to attend our Conference program in August.

Voted, to pay \$30 pro rata share of Year Book.

Voted, to pay \$25 expense for Rev. David S. Clarke in attending the Foreign Missions Conference.

Voted, to allow \$3 expense money for Mrs. Swiger.

Minutes were read and approved. Adjourned to meet March 12 at 2:00 p.m.

Mrs. J. L. Skaggs,
President,
Greta F. Randolph,
Secretary.

ASHAWAY, R. I., LADIES' SOCIETY

The Ladies' Aid has held 11 regular meetings and 5 special meetings. We have 4 honorary and 40 active members, having gained one new member, Mrs. Wilna Wilson, and lost one, Mrs. Greta Potter, who moved away.

Some of the activities during the year were: Turkey supper for Community Club, apron table at Sabbath school bazaar, Greenback Bakeless Food Sale, rummage sale, luncheon for South District W. C. T. U., baked ham and bean supper, turkey supper and Christmas sale, and Christmas party. We also made drapes for the Sabbath school rooms and purchased a rug for the vestibule of the Church.

The interior of the downstairs of the parish house has been redecorated during the year, and other improvements made.

March 4, a World Day of Prayer Service was held in charge of Pastor and Mrs. C. Harmon Dickinson, with an offering taken for missionary work.

The annual meeting was held in June. Miss Althea Crandall succeeded Mrs. Florence Wells as president, and Mrs. Helen Murphy succeeded Mrs. Mary Crandall as treasurer.

Mrs. Dickinson, key worker for the Women's Board, has presented the goals and work of the board. One goal was to contribute to temperance work. This was accomplished by allowing the W. C. T. U. use of the parish house, they paying janitor's fee only.

Flowers and cards have been sent to sick and bereaved.

The report of the treasurer shows the following receipts and disbursements for the year:

Receipts	
Balance January 1, 1949	\$ 492.47
Rental, parish house	127.00
Sales and suppers	534.12
Dues and gifts	35.25
Miscellaneous	7.00
	<hr/>
	\$1,195.84

Disbursements	
Fuel	\$ 78.16
Flowers	24.37
Repairs	66.13
Electricity	16.80
Janitor	12.00
Supper supplies	127.91
Denominational Budget	50.00
Women's Board	25.00
Church Repair Fund	250.00
Church General Fund	50.00
Rug, vestibule	151.80
Miscellaneous	121.41
	<hr/>
	\$ 973.58

Balance January 1, 1950	222.26
	<hr/>
	\$1,195.84

Mrs. Tacy Saretzki,
Secretary,
Mrs. Helen Murphy,
Treasurer.
—Ashaway Messenger,
February, 1950.

DID YOU KNOW THAT —

1. During 1949 one hundred acres of land were purchased for the Seventh Day Baptist Mission in Nyasaland, Africa. 2. Thirty souls were baptized and joined the fellowship of the Nyasaland Seventh Day Baptist Churches. 3. The operating costs of the mission station are approximately \$28 per month. 4. WE MUST PRAY for them. — Ashaway Messenger, February, 1950.

"Money often costs far too much."
—Bible Advocate.

CHRISTIAN EDUCATION NEWS NOTES

By Rev. Albert N. Rogers
President, Seventh Day Baptist
Board of Christian Education

◆ The "One Great Hour of Sharing" is surely an experience of Christian education if those who listen to the program by radio in their homes express its meaning through their Churches. A committee of the First Alfred Church has urged listening by families which is in itself a sharing of sympathy and understanding. Parents need to talk over with their children the stories they hear; likewise husbands and wives with each other. So it is that blessings come to those who give and receive.

◆ The Westerly Church sent us a copy of its Pawcatuck Post which is issued bi-monthly as a Church news summary. Among various items of interest we noted was the service of consecration for Sabbath school teachers and officers the first Sabbath of the new year. The Brookfield Churches also had a similar service.

◆ The year 1951 will mark the 50th anniversary of Daily Vacation Bible Schools. Started in New York City among Baptist Churches, the Vacation Church School movement spread throughout the country and the world, so that last summer more than five million children are estimated to have been enrolled.

◆ Now is the time to be planning your Sabbath school's summer program. The New Century Leader, adult monthly of the David C. Cook Co., has been publishing a series of practical suggestions.

◆ The Council of Bishops of the Methodist Church addressed several thousand ministers recently calling attention to the demands of the Roman Catholic Church for public support for its private and parochial schools. Such demands are being placed before Congress again and the Methodist bishops urge respectful letters to Congressmen of every district from Protestants who believe such public support undesirable. The Methodists themselves have 123 colleges and universities and they want no public money for any

of them. "Public support means public control and breaks down the real reason for private institutions," they insist.

◆ We complete this week, with Mrs. Dorothea E. Payne Brewer's article, a series describing Sabbath schools in various parts of the denomination. They were documentaries of a sort and it would seem that Sabbath schools generally are alive and friendly, and that they usually conform to a certain pattern laid down around the turn of the century. I am sending my thanks to J. Nelson Norwood, Miss Clara Loofboro, and Mrs. Brewer, who contributed three quarters of the series, and would welcome discussion from the adult point of view to which it was chiefly confined.

SABBATH SCHOOL OUT WEST

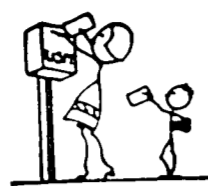
By Dorothea E. Payne Brewer

Sabbath school at the Riverside Church is much like Sabbath school in other Seventh Day Baptist Churches as far as I have visited them. Here we have the regular morning worship service at 10 a.m., and Sabbath school follows after a brief intermission, usually about 11:30.

The primary department meets downstairs and they have their own opening and closing periods. The adult department is opened by a number from the orchestra and then a couple of songs followed by announcements, business, etc. Birthday offerings are called for each week and once a month the offering goes to German Relief through the German Seventh Day Baptist Church of Irvington, N. J.

There are six classes in the adult Sabbath school and four plus the nursery tots downstairs. Almost the entire Church congregation stays each week for Sabbath school and there is an interesting class for everyone. Our average attendance is over 100 both summer and winter.

Although it is not a part of the Sabbath school program, many of us stay each week for a potluck dinner at the Church, and that enables the children and young people who live quite a distance from the Church to be present for Junior and Senior Christian Endeavor meetings while the



OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene
Andover, N. Y.

Dear Mrs. Greene:

I was nine years old last November 19, 1949.

I had a sore throat yesterday and still have it today, so I didn't go to school. I am in the fourth grade this year.

We have a new puppy named Boots. We made a new pillow for her. We have three cats, too, and a big dog named Snowball.

Your friend,
Virginia L. Basler.

R. D. 4, Cuba Road,
Barrington, Ill.

Dear Virginia:

I wish I could put the picture of the cute little kittens on your letter paper in the Sabbath Recorder. Since I can not I'll just have to be satisfied with admiring them myself.

Since I'm on the subject of cats and dogs it is a good time to tell you about a cat and a dog that a former Methodist minister had here in Andover. The cat was a big Angora and was sometimes quite a bother in the neighborhood. She would knock off the top of garbage pails and paw the garbage all around. One day I heard her howling on my back porch. I discovered that she had put her paw through a round opening in the top of my washing machine to reach for a piece of meat. I had put the meat in the machine to keep cool, as I then had no refrigerator. She couldn't reach the meat, nor could she get her paw out of the hole. I succeeded in getting the paw loose and she ran for home. She never came on my back porch again.

adults have an afternoon discussion period at 2 p.m.

Our Church is located at the corner of 14th Street and Lime in Riverside, Calif., and our pastor is Rev. Leon M. Maltby. We extend a welcome to one and all to come to worship and study with us whenever possible.

She and the dog were pretty good friends but he was her boss. One day she went to sleep in the minister's chair. He woke her up and told her to get down which she refused to do. He turned to the dog and said, "Prince, make her get out of my chair!" With his big paws he quickly knocked Mistress Pussy off of the chair. Then he lay down in front of the stove. The cat curled up between his front paws and both went to sleep, as good friends as ever.

It is nice to receive your letters. I hope you will write many more. I hope you are all over your sore throat and are back in school.

Your true friend,
Mizpah S. Greene.

The Cub Scout and the Faithful Dog

Once upon a time there was a friendly little black dog who was looking for a new home. His former owner had dropped him by the roadside to look out for himself. The poor little fellow trotted along the road whining pitifully. At last he came to a large white house surrounded by a beautiful green lawn. With a friendly bark, he trotted up to a man who was raking the lawn. But the man chased him away with the rake.

At the next house the dog reached and tried to enter, its mistress chased him away with a broom. The little dog would not give up his search for a home but trotted up the steps of a pretty little cottage. There he was met by a smiling little boy named Billy who greeted him with a friendly pat, saying softly, "You poor little dog, where did you come from? I wonder if you are hungry and lost. Come in and I will give you a nice drink of milk."

The little dog surely was hungry. He drank two full saucers of milk. Then he rubbed against the little boy's knees as if to say, "Please keep me for your dog. I have lost my home."

"Oh, Mother! May I keep this little dog for my very own? Since I am a Cub Scout, of course I must be kind to animals. I already love this dear little dog."

"He does seem to be a very nice little dog," said his mother with a smile. "You

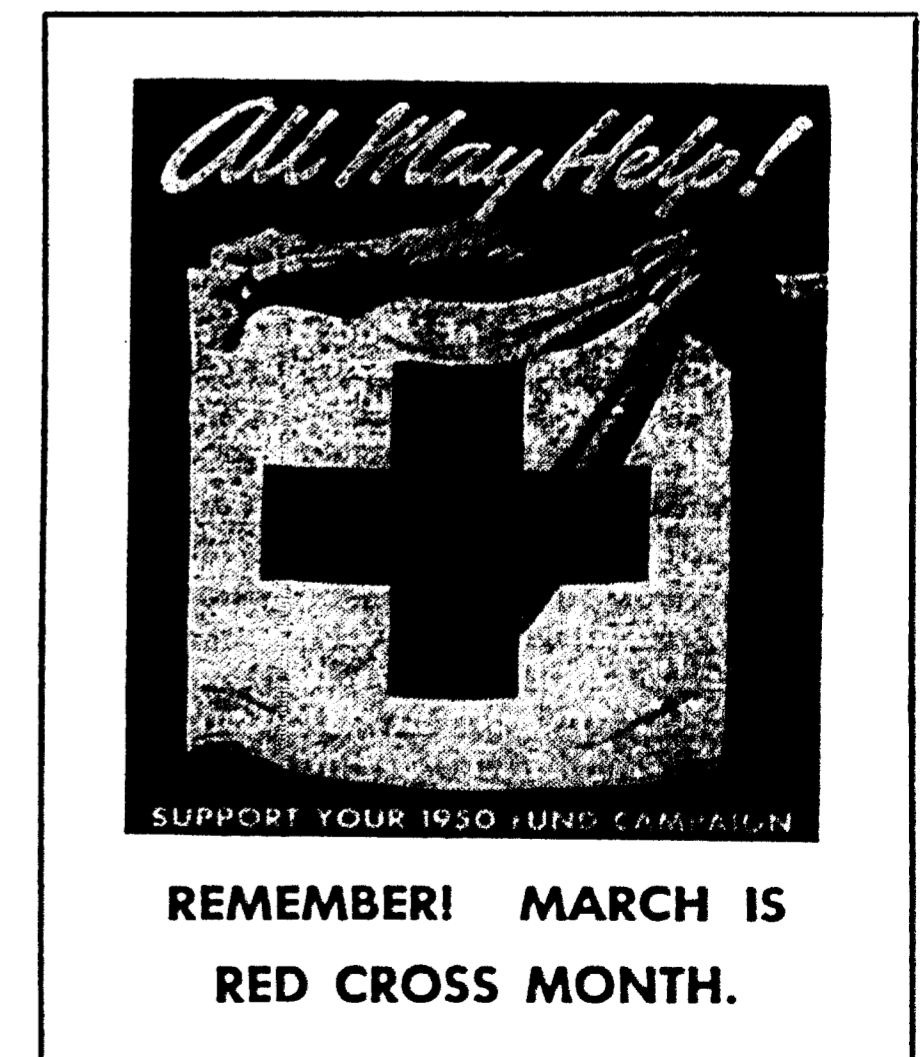
may keep him unless his first owner claims him."

Weeks went by. No one came to claim the dear little dog. He had become the pet of the whole family, but the little boy was his real master. The little boy gave him the name "Blackie." He soon learned his name, and always came happily when his name was called.

Usually Blackie was very quiet at night, but one night Billy awoke suddenly for Blackie was pulling at his bedclothes and barking his loudest. Billy patted his head and tried to quiet him at first, when suddenly he smelled smoke. By that time all the family were awake and found that the house was on fire. Soon they were able to put out the fire. The little dog had called his little master just in time to save the house and probably their lives as well.

"Blackie is a real Cub Scout, isn't he Daddy? I hope I can really know he is my very own dog all his life," cried Billy. And all the family agreed with him.

His daddy said, "I'm sure he is your very own dog and a good Cub Scout."
Mizpah S. Greene.



CHURCH NEWS

EDINBURG, TEX. — Pastor Loofbourrow of Edinburg, Tex., spent the last three Sabbaths of November in New Auburn, Wis., visiting his family and attending to business. The first Sabbath of his absence he asked Mrs. Angeline Allen to deliver the sermon; Miss Mary Fisher had charge of the second service in which several took part; and Mrs. Mary Boehler's intermediate class filled in with a program the third Sabbath. We were glad to have Pastor Loofbourrow back with us on December 3.

On December 7, Pastor Loofbourrow came down with pneumonia and was unable to attend Church again until January 14, 1950.

Following Sabbath school, December 10, we had a song service. The minister of the Christian Church, Mr. Veale, delivered the December 17th sermon on "X-ing Christ Out of Christmas." An extemporaneous Christmas program on December 24 was an inspiration to all. Most of the congregation took part with Scripture reading, poems, stories, and Christmas songs. The whole program kept us reminded of our Lord and Saviour.

Hugh Miller of Bassett, Neb., was kind enough to speak to us December 31. January 7, 1950, being regular Communion Sabbath, was given over to testimonies and the Communion service with Mrs. Angeline P. Allen in charge.

Though not fully recuperated, Pastor Loofbourrow was with us again on January 14. We appreciate his good, heartfelt sermons and thank God for his return to health.

We are having song practice and prayer service on Wednesday evenings with good attendance.

With an active Sabbath school membership of 22 we had an average attendance of 17 in 1949. We have 19 resident Church members and had an average attendance of 19 for worship service for the year.

The Church and Sabbath school presented our pastor with a Christmas offering and the Benevolent Society gave him a copy of the Revised Standard Version of the New Testament. The Church gave a bed table and back rest to a needy invalid.

The yearly Church dinner and business meeting were held January 15 at the home of Mr. and Mrs. A. G. Fisher with 30 present. Those elected to office by ballot were: Moderator, Mrs. Angeline P. Allen; Church clerk, Mrs. Mary H. Boehler; treasurer, A. G. Fisher; chorister, Miss Mary Fisher; pianist, Mrs. A. G. Fisher.

The 1950 Sabbath school officers are: Superintendent, Mrs. Mary H. Boehler; assistant superintendent, Miss Mary Fisher; secretary-treasurer, Mrs. Elaine P. Boehler.

The executive committee has since appointed Mrs. Florence (J. R.) Boehler as cradle roll superintendent, Mrs. Melva (A. G.) Fisher as missionary committee chairman, and Mrs. Angeline P. Allen as temperance committee chairman. These committees are to report on alternate months to the Sabbath school.

We were glad to have with us at our annual meeting seven from the Church of God congregation. They were Mr. and Mrs. Hugh Miller of Bassett, Neb., and a Mr. and Mrs. Bartholomew from Battle Creek, Mich., who are spending the winter in the valley, and Mr. and Mrs. Herman Van der Schuur and niece, Miss Yvonne Kinslow, of Edinburg. — Mary H. Boehler, Church Clerk.

SECOND HOPKINTON, R. I. — The Second Hopkinton Church gave lovely baskets of fruit, which were greatly appreciated, to Deacon and Mrs. Walter D. Kenyon, Deacon and Mrs. John S. C. Kenyon, and Mr. and Mrs. Elbert Clark. Mr. Clark is the oldest living member of our Church.

Rev. Kenneth A. Stickney of New Market, N. J., has been called to the joint pastorate of the Rockville and Second Hopkinton Churches. He spoke in both of the Churches on the Sabbath of February 11, 1950.

A social gathering was held that evening for Pastor Stickney and his family at the parish house in Rockville. Many members and friends of the two Churches were there to greet them. A happy time was had by those present with Rev. Harold R. Crandall giving welcome to all in his usual friendly manner. Prayer was offered by D. A. Crandall, and some original verses of welcome and reminiscence were read by Mrs. Walter D. Kenyon. Miss

Rachel Saunders of New York City showed interesting scenes taken while on a tour of Europe last summer. With Mrs. Lucie Armstrong at the piano, hymns were sung by a group and Charles R. Kenyon and Robert James with a violin and trumpet added to the enjoyment. Delicious and various sandwiches, pickles, valentine cupcakes, and coffee were served in abundance.

Word was received soon after Pastor Stickney's return to New Jersey that he had accepted the call and would arrive in the near future to undertake the work in the Churches.

At the suggestion of Pastor Stickney, I am enclosing the poem which was written and read by Mrs. Walter D. Kenyon on the night of the social.

A Word of Welcome

By Mrs. Walter D. Kenyon

From the homes in little Rhody
With its rock-ribbed fields galore,
Once again we meet to welcome
A new pastor to our shore.

Glad we are he came to see us
With his wife and baby too,
And we hope a good impression
We shall make for them — don't you?

Yes, we welcome this young preacher
With our hearts; our hands outstretched
Reach to give a sincere greeting
As he comes with Bible text.

He will learn of many failures —
Failures we are prone to make,
But we hope he'll help to guide us
Toward the better paths to take.

And we promise, on our honor,
That we'll try to do our best,
If you choose to be our leader
After you have been our guest.

Some have passed the threescore aging;
Some have added ten years more,
But we've youth, with hopeful vision,
Helping even up the score.

Many times have these two Churches
Welcomed pastors to their heart,
Then, with sadness, once more gathered
To say "Farewell!" when they depart.

Memories of those other leaders
Who, with us, have walked life's ways,
As we sought to serve one Master,
Still live on to bless our days.

Now, we trust that this night's welcome
Is a really, truly one —
That you'll come to live among us
And share with us life's shade and sun.

So — to pastor, wife, and baby,
Greeting! and please tell us quick
That you'll be our honored leader,
For we hope you'll surely stick.

Shirley Kenyon,
Corresponding Secretary.

SALEMVILLE, PA. — The readers of the Sabbath Recorder already know that in June, 1949, Rev. and Mrs. Paul S. Burdick and family moved to Salemville.

Our pastor attended the Southeastern Association at Salem, W. Va., in July, and was a teacher at Camp Caesar, W. Va., where eight of our young people attended camp. Miss Marion Burdick was also an instructor.

Sunday evening, July 24, we had a "corn boil" on the lawn back of the parsonage. There were ninety members and friends who enjoyed this event. The corn was taken from the lot that some of the members planted and cultivated for the Lord's Acre. An offering was taken to be used for the Lord's Acre project. A vegetable garden was also planted for the pastor's family.

We had our annual meeting Sunday, July 17, with Church worship at 11 a.m., with the sermon by our pastor. At noon, dinner was served on the lawn. The afternoon meeting included reports from different auxiliaries of the Church and election of officers. In July, our young people were guests at a wiener roast of the young people of the Brick Church, held one Sabbath night; and one Sabbath night in August our young folks entertained them at a "corn boil."

In the early spring a junior choir was organized by Mrs. Mildred Robinette and Mrs. Mary Leber. Almost every Sabbath a number is rendered which adds to our worship service.

The Sabbath Recorder

A mixed octet and men's quartet were also formed.

We held our Sabbath school picnic one Sunday in August at the recreation center of the Church of the Brethren on the Luke Bowser farm.

The junior choir sponsored a musical festival which was well attended and made a profit of \$40 from sale of homemade ice cream, cake, and candy. Some of this money was used in buying new music for the choir.

Sabbath day October 1, we enjoyed Worldwide Communion Service in our Church and it was followed by baptism of three candidates. These three, with nine others previously added by letter, make a total of twelve added to our Church.

Our pastor has assisted in laying the cornerstone of the new Church of the Brethren at New Enterprise, Pa., and has filled the pulpit one Sunday in the Brethren Church at Waterside and New Enterprise.

The Ladies' Aid Society held a bazaar and bake sale on November 3 in the band hall, and a profit of \$103 was made. The women conduct their business meeting the first Wednesday night of each month and spend each Wednesday quilting at the home of Mrs. Minnie Wolfe.

During the week of November 25 - December 1, we were pleased to have Rev. Everett T. Harris, pastor of the Church at Alfred, N. Y., as our guest for a series of meetings. In spite of the fact that these meetings coincided with a part of the hunting season the attendance was good — about 50 to 60 coming out every evening. Pastor Harris' sermons were well thought out and convincing. We are looking for some definite good in our Church and community as a result of these meetings.

In getting ready for our new pastor and family we papered and painted the parsonage all through, installed a bathroom, and put new inlaid linoleum on the floor in the kitchen.

Improvements at the parsonage recently include a coal bin and a vegetable cellar in the basement. The back of our Church is showing a new coat of paint also.

Mrs. Albert Blough,
Corresponding Secretary.

VERONA, N. Y. — An all-day meeting was held on the Sabbath of February 11. Pastor Herbert L. Polan preached the morning sermon. Following our fellowship dinner the Pearl Seekers Class had charge of the service. They secured Principal Howard F. Knapp of Oneida High School as speaker. He gave a very interesting and helpful talk on the subject, "Our Influence on Others." During the Sabbath school a collection was taken to help pay the expenses of our young people who are planning to attend the New York State Christian Youth Conference in Binghamton, February 24-26. The Verona Youth Council, of which our young people are members, met at the Durhamville Baptist Church, February 13.

A variety shower was given Miss Katherine Sawdey of Rome and Allison Smith in our Church on the evening of January 28, sponsored by the Booster Class. A humorous program consisting of skits, readings, vocal trios, instrumental music, and a solo was given. The couple received many useful gifts. Their marriage was solemnized in Rome, February 4.

Our Ladies' Benevolent Society met with Mrs. Orlo Perry in Oneida for their January meeting. Mrs. Jean Vierow conducted the worship program.

Press Committee.

BIRTHS

Davis. — A daughter, Sally Irene, to Mr. and Mrs. S. Kenneth Davis, 129 Hillcrest Avenue, Plainfield, N. J., on February 4, 1950. They have one other daughter, Susan Jean. Her mother is the former Constance Jean Bailey.

Brewer. — A son, Gene Everett, to Mr. and Mrs. Rex C. Brewer, 3029 Denton Street, Riverside, Calif., on January 7, 1950. They have one other son, Gary. His mother is the former Dorothea E. Payne.

Marriages

Gauch - Bailey. — Mrs. Stella Van Horn Bailey, daughter of Mrs. Abbie Van Horn of Milton, Wis., and the late Dr. Herbert C. Van Horn, and Louis Gauch of Dunellen, N. J., were united in marriage February 15, 1950, in the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., with Rev. Charles H. Bond officiating. Mr. and Mrs. Gauch will make their home at 508 North Avenue, in Dunellen.

SECOND BUDGET SABBATH

March 25, 1950

Let Us Give Generously!