

The Sabbath Recorder

Have you joined the

"Budget Marchers"?

\$5 will do the trick.

(See feature article on page 126.)

together with other old documents, with all our collection of books pertaining to the history, practices, and beliefs of Seventh Day Baptists.

Her eye caught sight of our portraits of our old English worthies, as well as our more modern ones. She noted, too, our fine antique furniture: A huge 8-day clock (presented by the Mill Yard Church, of London), a butterfly walnut table (bequeathed by Mrs. Loisanna T. Stanton), a mahogany bookcase (from the library of Thomas B. Stillman, a prosperous manufacturer in New York City in the 1850's, and editor of the "Seventh Day Baptist Memorial"); and a maple chair from the home of Elder Thomas Hiscox (an early pastor of the Newport Church).

She also mentions the case full of Communion sets, which include the bright pewter set from the Natton (England) Church of 1640, and "an individual Communion cup made from a 50-caliber machine gun shell in the Pacific area during World War II." It was made and used by Rev. Leon M. Maltby while on duty as chaplain in the recent World War. She also included the handmade solid silver Communion cup presented to the Shiloh Church in 1751, by a member of the Newport Church.

Our collection of books and other objects of interest from Ephrata, including the crude handmade hourglass, used by Rev. Peter Miller, the personal friend of George Washington, all receive noteworthy attention.

Excepting a few pardonable mistakes — the natural result of hasty note taking — this is a superb job of feature writing, and worthy of republishing in its entirety in the Sabbath Recorder — with the necessary corrections — were there room.

COMING EVENTS

Annual Seventh Day Baptist Ministers' Conference — Brookfield and Leonardsville, N. Y., May 5-8, 1952. The conference probably will open Monday evening and close Thursday noon.

(Announcements will be published in this calendar as received. Boards and agencies are urged to send such announcements for publication. These should reach the Sabbath Recorder office at least two weeks prior to publication date. Increasingly let us remember these events and meetings in prayer.)

Marriages

Goodrich - Campbell. — Ronald Eugene Goodrich, son of Mr. and Mrs. Clifford Goodrich, North Loup, Neb., and Marjorie Belle Campbell, daughter of Mr. and Mrs. John Campbell, Milton, Wis., were united in marriage January 27, 1952, at the Milton Seventh Day Baptist Church. Rev. Elmo Fitz Randolph officiated. The couple are at home in North Loup, Neb.

Obituaries

Randolph. — Flora Albertine, daughter of Albert Fitz Randolph and Mary Thomas Davis, his wife, was born in Plainfield, N. J., August 7, 1862, and died at her home in Oakland, Calif., December 28, 1951.

She was a graduate of the Plainfield Public High School, and a noteworthy editor of "Our Sabbath Visitor," 1883-1885. She was graduated from Alfred University in 1888, and then pursued graduate work in Wellesley College for two years. Subsequently she went to California and opened a school for girls which soon attained rank as one of the best schools of its class — Dr. Edwin H. Lewis said it was "the best" — on the Pacific Coast. From this she retired about 1937, and established her home in near-by Oakland. Here she continued her legislative work in which she was engaged for nearly twenty years. In December, 1944, she was stricken with a heart ailment, with complications. She finally rallied somewhat, but remained a semi-invalid to the end of her life.
C. F. R.

Davis. — Maleta H., daughter of Orlando and Lucinda Davis, was born December 16, 1870, and passed away February 1, 1952, at her home near Jane Lew, W. Va.

Miss Maleta was a faithful member of the Lost Creek Seventh Day Baptist Church for 68 years. She taught in the Sabbath school and in the public schools of West Virginia most of her life.

Surviving her are one brother, S. Erlow Davis, and several nieces and nephews.

Farewell services were held in the Lost Creek Seventh Day Baptist Church with her pastor, Rev. Rex E. Zwiebel, officiating. Burial was made in the Brick Church Cemetery.

R. E. Z.

"The Greatest Story Ever Told"

Sunday, 5:30-6:00 p.m., EST, over the ABC network.

Sunday, March 23, 7:00-7:30 p.m., EST, telecast, "The Story of Lazarus," over the ABC-TV network.

Seventh Day Baptist General Conference

DENVER, COLO., AUGUST 19-24, 1952

The Sabbath Recorder

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Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society, Plainfield, N. J.

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CONFERENCE PRESIDENT'S CORNER

ACTION OF COMMISSION

I take this opportunity to state that not all action of Commission has been unanimous nor have some matters of business been passed without marked difference of opinion, but the Christian spirit has been such that every man has been worthily recognized as he has declared his point of view.

Personally, I think pronounced differences are wholesome and tend to make every definite action more balanced.

It is well to note here also that the minutes of Commission have recorded all votes of opposition that have been requested and there have been some requests.

I am happy that, though with pronounced difference of opinion, the members of Commission have always been able to greet each other as brothers, extend a warm handclasp, and again move into the next item of business. This gives evidence of Christian progress over the years and a fervent spirit in the accomplishment of our part of the kingdom task.

A quotation from the Helping Hand, in the lesson of February 23, is worth repeating, for every one of us, and should mellow the severity of our criticism and challenge our personal reflection: "Someone has said in reckoning our own worth we ought to deduct about 50 per cent for the faults we cannot see, but when estimating another it would be well to add 50 per cent for the virtues that are hidden."

May we never cease to be dynamic in the expression of our opinions on faith and practice but always wholly Christian, with patience, tolerance, sympathy, and a spirit of co-operation, in seeking the truth and helping to work out the will of the Master in our lives.

O. B. Bond,
Conference President.

"VITAL SERVICES"

What are "vital services" anyway?

To some folks "vital services" mean those rendered by agencies supported by the Community Chest campaign, those rendered by the American Cancer Society, the American Heart Association, the American National Red Cross, the National Council of the Churches of Christ in the U.S.A., the Salvation Army, the National Foundation for Infantile Paralysis, the National Tuberculosis Association, the Golden Rule Foundation, and many others. Certainly all of these are "vital services."

However, if the one "vital service" which is at the center of all Christian stewardship and philanthropy and is the source of inspiration for the widespread ministries of these "vital services" is neglected, such ministries eventually will grow weak and the price we will have paid for them will have been too great. By the one "vital service" we mean the local Church of Christ. We cannot neglect its support without paying a heavy penalty.

Is it any wonder that some ministers turn to so-called secular work to support their families when they find that they cannot keep body and soul together on their meager salaries? Few ministers will push the Churches they serve for salary considerations. And many Churches perhaps cannot pay more. Some could and do not. There yet prevails a bit of the attitude of a recent generation, that of getting a minister at a low figure in order that he might work up. This should naturally be expected in situations in which the minister is a beginner. But for a Church to pursue such a policy when calling a minister with half a life of experience in the Christian ministry is barely short of being reprehensible.

Is it any wonder that young people will regard the appearance of the Church buildings and grounds of lesser importance than that of their homes when so much time and energy and expense are devoted to the latter and so little to the former?

And what about the missionary, educational, and service outreach of the local Church of Christ through co-operative endeavor, especially through denominational channels?

An outstanding evidence of our attitude toward co-operative Christian enterprise, both to ourselves as Seventh Day Baptists and to others, takes concrete form in Denominational Budget figures. Here we read the story of prayer and purpose, sacrifice and service beyond the boundaries of the local Church of Christ.

This year of 1952 is being regarded by economic experts as a favorable year for giving to Church and philanthropic purposes. Elsewhere in this issue you will find an item by Dr. Robert M. Hopkins, president of the Golden Rule Foundation, entitled "Voluntary Support for Vital Services." You will notice that national philanthropic organizations are asking an increase of 20% from contributors during 1952.

Think what an increase of 20% in our local Church of Christ and Denominational Budget giving would mean in terms of increased and effective work for Christ and the Sabbath!

Truly the "vital services" need our continued and increased support. So does the one "vital service," the local and denominational Church of Christ. It need not be "either or." It can be "both and."

What will be our response?

LETTING OUR LIGHT SHINE

"So your light is to shine before men, that they may see the good you do and glorify your Father in heaven." Matthew 5: 16 (Moffatt).

Jesus, at this point in the Sermon on the Mount, has just taught that in the world of men the disciples are the element which keeps society wholesome. According to the Century Bible, He then states that "the disciples are the lamp which must illuminate the world." By the effect of their good works, the world of men (society) "will be compelled to pay attention to them and their teaching." Men do not light a lamp, "and put it under the bushel, but on the stand; and it shineth unto all that are in the house." "The imagery is drawn from humble life—the one-roomed house." The lamp, when ready, was not placed under the bushel. The bushel was the wooden measure (modius) in which the day's

FROM THE EDITOR'S MAILBOX

To the Editor:

"One Great Hour of Sharing" is well worth much space in the Sabbath Recorder, as is all the work of Church World Service. Sincere ecumenical activities all deserve "plugging."

The tasks before us are so great that, if we are tackling them as energetically as we should be, there will be time in our kingdom work for little else than a genuine, enlightened, unprejudiced, realistic, exhausting struggle toward peace with freedom, union of Christian forces, relief of the unfortunate in our world, and an every-moment application of democratic Christian principles. We must try harder to keep the essentials foremost.

Imagine yourself surrounded by people who are homeless, in danger any moment of obliteration, their starving children crying helplessly. You want desperately to help them, so you say: "God is Father only to those who accept Christ" — or "The Sabbath this week begins at 5:47 p.m. Friday" — or "Jesus was dogmatic" or "Jesus preformed magic on some loaves of bread." Of course you wouldn't say those things!

Well, you are surrounded by homeless, starving, helpless people. And time may be running out. Millions of people need food, clothing, medicine — physical necessities. They also need spiritual comfort and confidence to dispel as much of the haunting insecurity as is possible.

bread was measured and was about a peck in capacity. When ready, the lamp was placed high upon the lamp-stand so that its rays would lighten the whole room.

"Even so," says Jesus, "let your light shine before men, that they may see your good works, and glorify your Father which is in heaven" (The Century Bible).

As disciples of Jesus we must let our lights transform into good works. When the world of men sees the good works of Jesus' disciples, it will give God the Father the glory.

I certainly don't mean to imply that theological ideas are not important. They definitely are. A man's idea of God will determine whether he will take "an eye for an eye" or will go "the second mile" — whether he will be dictatorial in religion or will admit individual inspiration of God — whether he will "climb" at the expense of his friends or will be fair and loyal to them.

But in our differing emphases, we must not lose sight of the greatest of all concepts: "Thou shalt love the Lord thy God . . . (and) thy neighbour as thyself." In doing this, we will not slight the enduring ideals of Sabbath, democratic relationships, honesty, generosity, fidelity, etc., for they are all included.

"One Great Hour of Sharing" is an opportunity to re-emphasize the Great Commandment. There is no time for lesser concepts. In the words of Christopher Fry in his play, "Sleep of Prisoners," "Affairs are now soul-size."

Alfred, N. Y.,
March 4, 1952.

Sincerely,
Anne Rood.

To the Editor:

After reading Rev. Lester Osborn's "Dogmatism of Jesus," these thoughts occurred to me.

Rev. Mr. Osborn, in his attempt to prove that Jesus was dogmatic, quotes many of His statements: "I am the way, the truth, and the life," "No man cometh unto the Father, but by me," and others. Then he says, "Since our Lord was dogmatic, why should we not be?"

I would refuse (I think most people would) to listen to anyone who claimed that he was the way, the truth, and the life, or that he was the light of the world, or that anyone not believing in him would die unless that person had lived the perfect humble life of love that Jesus lived. Even Jesus whose message of love changed the world and will influence it forever, was humble — always putting Himself second to God. When an admirer called Him "Good Master," He immediately replied that God alone is good. Among those whom He marks out for blessedness in the Sermon on the Mount are the meek, the spiritually poor, the merciful, the

peacemakers, etc. Would the dogmatic fit into this group?

I am sure Jesus' life and message did not change the world because people were made to believe Him; it was and is because people want to believe Him.

The best teachers in chemistry, arithmetic, science, or anything do not say to their students, "Here are the facts, learn them"; they say, "Here are the facts, prove them, or find out the answers for yourselves and I will help you." Only in that way do the answers have any meaning for the students, and do the students go beyond the teachers, many times.

Jesus was an excellent teacher. He rarely gave direct answers such as yes or no. Instead He gave the questioners parables or problems from which they had to find the answers for themselves.

Jesus would not want us to sacrifice thinking for believing!

Rev. Mr. Osborn says, "We have the truth — not by search and discovery, but by revelation." I should think the only way revelation would come is through search and discovery.

I would feel sorry for a person who believes because he is told to believe. The most satisfactory Christian is the one who believes because he knows through study and experience that Christianity is the only answer to the problems of the world and because Jesus' message of love is so wonderful that he wants to believe it with his whole heart. This person never would be through searching and discovering the truths of Christianity.

Sincerely yours,
Nellie Bond Parry.

5 Cynwyd Road,
Bala Cynwyd, Pa.,
March 4, 1952.

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Sunday, 5:30-6:00 p.m., EST, over the ABC network.

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Seventh Day Baptist General Conference
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Moments of Meditation

FINDING THE CHRIST

By Robert E. Hurley

Superintendent, Seventh Day Baptist
Sabbath School, Riverside, Calif.

(As given Sabbath morning, January 5.)

The Church choir had just finished the beautiful song, "Lord, for Tomorrow and Its Needs," and the sound of the pipe organ was fading away in the distance. The words lingered in my mind as I penciled a title at the top of my "Thought for the Day." "Lord, for this I pray — let me help someone, just for today, in finding the Christ."

If you are a young man between the ages of eighteen and twenty-six, you may reach into your mailbox one of these days and find a letter which begins, "Greetings from the President of the United States." Your call to the Armed Forces! When you are confronted with this situation, it's rough to have to leave home and adjust yourself to the rigorous life of the army. But let us face the issue squarely. If all the young men in this Christian nation of ours had answered the call of God years ago to go out as missionaries, you would not be going as a soldier now. Life is a battle from the day your eyes become accustomed to the rays of the morning light until the evening when you close them in eternal sleep.

We have in this new year of 1952 a seemingly senseless battle going on in Korea; a cold war in East-West Berlin; a lukewarm war in Egypt and Iran; a hot battle of the voters of the United States; a battle of individuals with tax returns; a battle of decent law enforcement against evil; on this particular morning, a battle of our orange growers against the freezing elements.

Serious battles face the Churches of America today. Rural Churches are declining. Many have already closed their doors for lack of funds and personnel.

(Continued on next page)

"BUDGET MARCHERS CAMPAIGN"

Through the years our efforts to raise the Denominational Budget have been "uphill pulling." We have always known that the money is urgently necessary if our total denominational program is to succeed — yet all too often we have given "too little, too late." To be sure, in all our Churches there have been those wheel horses who have thrown the weight of their consecrated denominational interest and stewardship into the budget load and so have kept our work from bogging down completely. All honor to these unsung heroes of our cause! But our program as a people can never really prosper until we have learned to distribute the kingdom work (interest, money, talent, time, prayer) to the whole Seventh Day Baptist Team.

As a boy in West Virginia I once saw a thrilling demonstration of teamwork. On a stretch of steep hill road near Berea, rutted and sticky with red clay mud, a huge metal tank for use in the oil fields was being hauled on a heavy-duty wagon. There must have been twenty or more teams of powerful draft horses hitched to the load. Each teamster walked with his own horses, controlling their effort, and a single driver gave the signal to "pull" from high on the wagon. It was a marvelous display of power, requiring careful timing and concerted effort. No one team of horses showed evidence of straining unduly at the load, but each

Parent and child delinquency face us on every hand. Liquor, dope, vice, the broken home, all go to sum up the astonishing results of godless living. Even the humble task of baby-sitting has turned into a racket with stealing, lying, and even murder as reported in the newspapers recently.

In "Finding the Christ" we must first seek Him. We must seek with faith and determination. Our faith must be in the Almighty God who knows the end from the very beginning, whose plans and purposes will never fail, and who is always near and able to help us as we go along life's way. Our thought for the day, then, "Not just for today we pray, but always."

moved confidently into the harness with a steady pull when the signal to move came. So the wagon with its heavy tank rolled up the hill and over, not in one continuous pull but in measured stages of a few yards at a time. Men followed the wagon carrying big "chocks" of wood to place behind the wheels when the teams were resting.

When most of you read this there will still be two Sabbaths left in the month of March — the halfway point of our Denominational Budget year. Contributions to the Denominational Budget on those two Sabbaths will determine the success of our united effort to raise \$10,000 in March — thus putting us "over the top" in the achievement of 50% of the total \$43,825 at-midyear.

As Seventh Day Baptists, we are learning the thrill and the power of teamwork for the kingdom task in our time. Two thousand of us answering the "call" to "join the BUDGET MARCHERS by contributing \$5 this month" will bring success to our Denominational Budget efforts for the first half of this Conference year.

Have you joined the "BUDGET MARCHERS CAMPAIGN" yet? If you haven't, don't delay until it's too late. Make your contribution through your own Church this week and so "pull" on the team that will take us "over the top" together.

An investment of so little by so many can give us all a teamwork victory!

Elmo Fitz Randolph,
for the Commission of
General Conference.

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

By midyear or early autumn of 1952, there will be 4,000,000 men and women in the Armed Forces of the U.S.A.; an additional 8,500,000 persons will be involved in civilian defense work, says the National Council of Churches. "In less than a year there will be 12,500,000 people who have broken home ties and moved to new places of employment or military assignment. This will mean that the Churches, as they were less than a decade ago, will be called upon to find ways of carrying the Christian message and ministry to millions of Americans on the move."

"THE CHRISTIAN AND HIS DAILY WORK"

(Impressions from the North American Laymen's Conference, Buffalo, N. Y., February 21-24, 1952)

By Dr. Ben R. Crandall

It was a unique experience to serve as official delegates (Fred Palmer and myself) from the Seventh Day Baptist denomination at a conference of Christian lay leaders of 33 denominations, which was ably moderated by a chairman who is president of the Kentucky State C.I.O., and also is chairman of the Board of Trustees of the Christian Church. Sitting beside him on the rostrum was the president of the National Association of Manufacturers, who represented the National Y.M.C.A., while the vice-chairman, Professor of Latin in the University of Toronto, was from the Church of England. A spirit of complete harmony prevailed throughout as these men supported each other in the proceedings and illustrates the influence we all felt of the "Tie that Binds" — Christian Love, Understanding, and Service.

Getting down to the rock-bottom foundation upon which all true Christian service rests, the North American Lay Conference of the United States and Canada, called at the request of the World Council of Churches, promises to be historic in its approach to the whole Christian social order.

Emphasis was not upon building up Churches and denominations but upon the daily living and work of the individual Christian. Christian laymen here and in other lands are finding opportunity, responsibility, and power in a new sense of vocation in daily Christian living.

Each day of the convention was opened by a service of worship led by Dr. William Gallagher, general secretary of the Canadian Council of Churches, who gave us the spiritual outlook for the day.

Ninety-eight per cent of the 317 official delegates were laymen appointed by their denominations representing a wide range of occupations and professions as found in membership of our Churches. The emphasis was placed upon making our daily work a demonstration of our Christian witness.

Dr. Calhoun of Yale Divinity School gave the keynote in his address at the opening session. He defined a vocation as God's call or summons of each man and woman to the life of Christian faith and service. To help in this, all daily work should be a situation in which the presence of God may be experienced and His summons recognized. "Man's work is not something separate from his religion any more than his hands are separate from his mind and heart." "Devoted work is the very flesh and bone of living religion without which worship cannot live and grow." "Every man's daily work should be his Christian vocation."

The general session held Friday morning was given to the presentation of the general topic, "On the Job Decisions and the Conscience of the Christian Worker," bringing in agriculture, business and industry, labor, government service, and the professions, to discover how Christians should meet these requirements and relationships and what the Church can do to help both individuals and members of groups. Prominent laymen from California to Ohio presented short but effective addresses from these viewpoints.

Through the naturally widespread remarks from these varied vocations, there ran a common thread like the crimson strand in the ropes of the British Navy — the ever-present opportunity, responsibility, and obligation of the Christian layman. The following quotations emphasize this thought:

"More practicing Christians needed in politics, who give their first allegiance to Christ and His gospel."

"Public servants must put public duty above personal advantage."

"Freedom may be kept only by those who use it."

"The Golden Rule should be followed as faithfully by workers as by employers." (This by a labor leader.)

"The farmer works with God and should illustrate the Christian way of life."

"Can I pray for my job on my job?"

The appointment of industrial chaplains was recommended.

The general topic for Sabbath morning was "How the Churches Can Help Their

Members Understand and Practice Christian Vocation." Dr. Nelson, Professor of Christian Vocation, Yale University, declared, "The Protestant laymen are the Church . . . until laymen realize this there will be no real dynamic conversion." William G. Berry of Canada, said, "Laymen ought to be more concerned with the Christianity of the rank and file of workers, rather than with whether labor leaders, doctors, schoolteachers, or ministers can be Christian." J. I. Miller, industrialist of Indiana, insisted that the Church needs men of prayer and practice. "Example is more effective than talk — laymen who find dignity and satisfaction in work with sweat on their brows." The concluding speaker on the panel was Mrs. Ella T. Stewart, president, National Association of Colored Women. She recommended that the Bible be made the textbook of the home to give ethical guidance in solving community problems.

The most striking personality of the Layman's Conference was Dr. Reinold von Thadden from Germany, member of Central Committee of World Council of Churches and leader of Protestant laymen and also of the Christian Youth Movement. His sister was executed by the Nazis and he was permanently injured due to the beatings and punishment meted out to him.

At the luncheon attended by some 400 he gave an outline of the work accomplished by the Layman's Movement in Europe since this was organized at the Amsterdam Conference. Dr. von Thadden mentioned especially the fine spirit of co-operation and fellowship shown by the numerous and varied elements in American society as compared to Europe.

Possibly the spirit and purpose of the whole conference can best be summed up in this specific aim: "To create a working religion that will continue for six days after the Sabbath. Amen."

SYSTEMATIZED EVANGELISM

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"KNOWING MY BIBLE BETTER"
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Des Moines 17, Iowa

VOLUNTARY SUPPORT FOR VITAL SERVICES

A recent bulletin of the Golden Rule Foundation presents a unique survey of current philanthropy. Authentic reports from the principal national charities indicate that 46 well-known organizations raised from living donors in 1951, \$524,155,418; they are asking for \$633,188,074 in 1952 — an increase of 20% . . .

Contributions made through local Churches, including Protestant, Roman Catholic, and Jewish congregations, are estimated by the foundation to have been \$1,992,576,688 in 1951, an increase of 5.2% over the amount thus given in 1950. Since it is estimated that the American people give one half of their total contributions for benevolence through local Churches and synagogues, it would appear that the total amount contributed for philanthropy in 1951 was approximately \$4 billion.

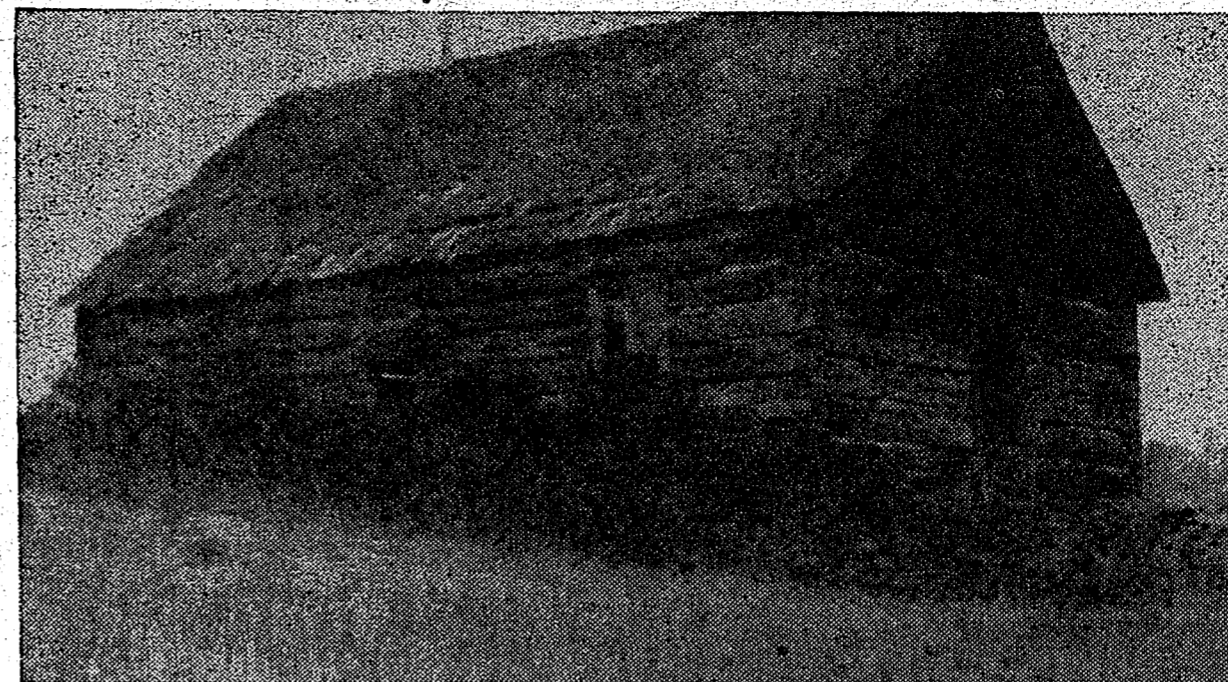
There is thus revealed a very vital phase of our American way of life. It is for the support of these religious, educational, and welfare services that the Federal Government offers deductions from taxes up to 15% for individuals and 5% for corporations and in many instances states also allow similar deductions. This bulletin of the foundation sets forth clearly the deductions that are available for gifts made in 1952.

For the first time this survey includes a compendium which presents the purposes for which these askings for benevolence are sought. It will challenge those who are concerned with the vital services that are thus rendered through voluntary support.

Robert M. Hopkins,
President.

Golden Rule Foundation,
60 East 42nd Street,
New York 17, N. Y.

(Note: The bulletin mentioned by Dr. Hopkins may be obtained from the Golden Rule Foundation at the address indicated above. The prices of copies, postpaid, are: 6 copies, \$1.00; 25 copies, \$3.50; 50 copies, \$6.50; 100 copies, \$12.00. Prices of larger quantities on request.)



Taney
Seventh Day
Baptist Church,
Bear Ridge,
Idaho

THE LITTLE LOG CHURCH ON BEAR RIDGE, IDAHO

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

In the early 1880's, a group of Seventh Day Baptist families settled on Bear Ridge, Idaho. The post office address was Taney, and in our records — Year Books, etc. — the Church is known as the Taney Church. It flourished for a time, but the settlers became discouraged because of scarcity of water and the Church appears to have disappeared in the early 1890's.

The Historical Society is in receipt of an interesting historical sketch of this Church and community by the daughter of its first settler, John Furrow. She was then Miss Nellie Furrow; now she is Mrs. Nellie Furrow Daland, wife of Dean John N. Daland, of Milton College. The historical sketch is accompanied by a photograph of the little log Church erected by this group. Here is her story:

"This little log Church was built about 1888 on Bear Ridge, about fifteen miles north of Kendrick, Idaho. At that time the country post office was Taney. It is thought by many to be the first Seventh Day Baptist meetinghouse built west of the Rocky Mountains.

"John Furrow and William Stewart were the first men to settle on this ridge, but very soon others of their faith ventured into the new region, and a lively young community was started, which thrived for several years until it became

evident that, with the limited power machinery this region afforded, the problem of obtaining water enough for developing their farms was insurmountable.

"After holding Church services in the little log district schoolhouse for some years, the settlers gathered. They felled the tall straight pines and hewed them into building logs. With draw knives they made cedar shakes for a roof. They prayed and sang and cracked jokes. The women brought baskets of gooseberry pie, chokeberry jam, fried chicken, etc., and in a short time a sweet new house of worship was theirs; fragrant with the odors of new pine and cedar.

"Some of the names in this new Church community are: Rev. O. D. Williams, who served as the first and only pastor, and his wife Jennie Saunders Williams; Jim and Libby Van Horn, Josephus and Angeline Babcock, Enoch and Fanny Davis, William and Mary Stewart, John and Olive Furrow, Martin and Martha Elliot, Steve Hills, and others with all their various families.

"After the Church organization was disbanded, this little edifice, as pictured, was used as a granary.

"Upon visiting the place in 1928, it still had upon its walls, 'Sabbath Recorders' pasted over the chinks and mortar in lieu of wallpaper. Dried Christmas evergreens still graced the altar in mute remembrance of that brave, congenial God-fearing group of people."

In a personal letter, Mrs. Daland says,
(Continued on next page)

A DAY'S WORK

By Rev. David S. Clarke

Pastor, Seventh Day Baptist Church,
New Auburn, Wis.

(Presented on the program of the Missionary Society at General Conference, Alfred, N. Y., Wednesday afternoon, August 15, 1951.)

(Continued from March 3)

I believe that Seventh Day Baptists have a distinctive place in helping — within the great universal "body of Christ" — to put flesh and blood on God's testament with man.

The Bible is taking on new meaning in Christian work, whether you speak of current Biblical literalist sects or whether you speak of the wide interest in bringing "historical criticism" down to earth where it brings history's values without destroying history's creative and redemptive God.

That very Bible is known as the "Old Testament" and "New Testament." Yet how many Protestants think much of the personal covenant relation with God in terms not only of faith but of faithful obedience to specific commands — "commands with promise"?

Though some Protestant Churches and practical theology professors are providing literature on specific human response to specific divine commands, generally

"I think it a tragedy that the little Taney group did not hold out a few years longer until water could be found, as the country is so rich in beauty, fertility, and kindness of climate.

"My father, John Furrow, and William Stewart (the latter may have been a few weeks later, I'm not positive about that) were the first white men to settle on Bear Ridge. I have recently verified the statement by contacting a lifelong friend of our family who has remained on Bear Ridge all these years, after arriving a short time after father settled his family there about 1882."

It is most fortunate that Mrs. Daland, with so vivid a memory, has written as she has of the early life of a little Church that is all but forgotten. Our hearty thanks are due her, for otherwise we probably should never have heard of "The Little Log Church on Bear Ridge."

there is a whole area of modern life to which Christian Churches are not ministering. Answering the need of sense of specific mission will help us in reorganization debate more than will answering the need for doctrinal purity or Conference functionalism, for our Conference was founded to meet the "call into the world."

We have a starting point in our distinctive Sabbath view. On that specific covenant command with God, Seventh Day Baptists have done a great deal of constructive thinking. And, we need further indoctrination of our modern generation with the research of A. H. and E. H. Lewis, A. J. C. Bond, A. E. Main, Thomas Brown, and Elder Conradi.

But we can make a distinctive contribution to the life of our towns, to life in Jamaica, New Zealand, Africa, Europe, and China by further offering constructive, prophetic, loving witness on applying "Honor thy father and mother," or "Thou shalt not bear false witness." What greater need is there today than a clearer idea of the meaning of "Thou shalt not steal" — the commandment which undergirds the entire system of capital and labor productivity, and the commandment on which either an irresponsible labor, or management, or government can be broken more readily than on the popular stumbling block of Communism?

A recent Reader's Digest article proposed, "Let the Church speak up for capitalism." I say, let Seventh Day Baptists, you capitalistic farmers, grocers, plumbers, carpenters, and teachers, speak up for the commandment which can either break or make capitalism.

The Rural Missions co-operative agencies have emphasized "the eleventh commandment," and this month a Methodist rural leader got news coverage for pushing the use of that eleventh commandment. That commandment is urged to get us to "make proper use of the land."

God forgive us Seventh Day Baptists if we have part in laying new burdens on those seeking God's kingdom and fail to move forward in "fulfilling the law and the prophets." The Ten Commandments themselves are sufficient basis —

only when lighted by Christ's presence — for proper land use and every other part of life.

One further reason why Seventh Day Baptists can be distinctive in this contribution: We hear a great deal about spiritual Christianity these days. The emphasis on spiritual leaders, spiritual teaching, spiritual membership, spiritual worship is almost too heavy. "Spiritual" is a word which can support fanaticism and indifference alike. Seventh Day Baptists can make a distinctive contribution to life by bringing the extremely spiritual relation of a covenant down to the specifics of Christian living. You and I can help put flesh and blood on the word "spirituality."

We are called to go beyond this spiritual emphasis. We need spirituality, but more do we need both words and deeds that permit God's love in His Ten Commandments to flow through us to help redeem His world. Is that "the work of a day or two"? (Goodspeed.)

It is not just a day's work, then, for us to be used of God in the 1940's educational consolidations among Seventh Day Baptist agencies; nor just a day's work to continue Secretary William L. Burdick's leadership in missionary expansion in the 1920's and 30's. We can't live on the work of the "Sabbath reform" day around 1900. Nor is it a day's work to consolidate the gains made by our postwar Seventh Day Baptist Conference presidents' work. And our Jamaica missionaries, for instance, would be the last to say that it's a day's work only in meeting opportunities there for service.

Because it is more than a day's work, it is imperative that we put in a good day's work at putting flesh and blood on the commandments basic to God's eternal kingdom. The redeemed in the last judgment were busy each day with helpful, redemptive deeds. They had made the most of each day the Lord gave them, and were ready for the Day of the Lord.

Because I am speaking for the Board of Managers of the Missionary Society, although no longer in the employ of the society, I must apply these principles first to the work they are seeking to do for you.

1. The Missionary Board — and other

boards as well — must have resources far more elastic if it is to carry out its work.

2. The board has shown a spirit of power in providing for its corresponding secretary wide possibilities for direct, executive action within the frame of its policies. The corresponding secretary, however — as is the case in our other boards — needs further latitude in meeting living costs.

3. The Missionary Board ought to be released of one half or three quarters of the so-called "missionary Churches" by one means or another. I believe that each association or local Church could provide — that is, pay or otherwise allow — living wages for the ministry.

4. And then there's another application of this principle of a distinctive Seventh Day Baptist contribution through putting flesh and blood on God's commandments. Local Churches, along with the boards, can be used of God, I believe, by uniting evangelism and education. The two are not separate, not opposed, nor even divergent. Evangelism depends on the content of an educational system; education depends on the attracting power of the evangel and evangelistic Christians or else it has no pupils with whom to work. And I believe that the work of the Board of Christian Education and Missionary Board ought to be used locally in a single package.

5. Basic to all these board and Conference suggestions on the task which I believe God has for us to do is "the life and loves" of individual Seventh Day Baptists. In Ezra's post-exilic problem, he and the people went systematically about the job of rectifying their errors. Chief of the remaining errors considered was intermarriage with foreign wives. Seventh Day Baptists need to courageously and yet patiently go about the task of bringing back to life — filling full of meaning — the Ten Commandments.

Individual Seventh Day Baptists, I dare say, judging by my own short experience, have a long way to go in making full use of God's "covenant with promise."

If our Communion experience symbolizes putting on Christ's body and blood, then we will be concerned about the un-

finished task of fulfilling the law and the prophets, filling full of meaning the law of God so that His love can flow through us. We will give ourselves, through faithful obedience, to bringing the promised blessings of God upon our towns.

Ought not every pastor spend five or ten weeks every two years in expounding the commandments which God provided for the foundation of ordered life among men? Then, when specific problems arise in our communities for which we want divine light, there would be shafts of living truth beaming out for us from the pastor's sermons.

And the glory of such emphasis in recapturing a sense of being uniquely used of God is that American Seventh Day Baptists could unite both hand and heart with Seventh Day Baptists all over the globe. There is a universal and unique need for putting flesh and blood on Christ's fulfillment of the Mosaic law. Jamaican Seventh Day Baptists could more effectively become partners with us if we earnestly sought the abundance of God's blessings for our towns through faithful obedience; for their towns also get His blessings by the same means. With Jamaicans, Dutch, Chinese, New Zealanders, Africans, Germans, British Guianese, and all — we'd find our lives in giving them to fulfilling God's kingdom here and now. We'd have a global strategy for ourselves, and, if humbly followed, God could use us mightily to bring an essential part of His kingdom to pass.

Fundamentalists and modernists — whatever they may be in name — could work side by side and with room enough for both to work hard if their task was helping bring Christian faith and Christian living up to both God's laws and God's spirit.

And that is not the work of a day! It's a big work, and I believe Seventh Day Baptists have God's contract to work with Him on it!

**MARCH IS
AMERICAN RED CROSS MONTH**
Have you contributed?

"PARAGRAPHS"

From the Women's Board

◆ Meetings of the Board of Directors of the Women's Society are held the second Monday of each month, usually at the homes of members. Anyone who can attend at any time would be most welcome.

◆ Word from the Florida field reports that Rev. Clifford Beebe now has the Women's Board house trailer at Carraway, where it will be used for the present. Rev. Mr. and Mrs. Beebe anticipate that it will facilitate their work in that area.

◆ Having obtained the "go-ahead" of the Planning Conference at its last meeting in Plainfield, the board is making definite plans for lending assistance to Churches needing it in conducting Daily Vacation Bible Schools, by providing teachers or supervisors. Pastors and Sabbath school workers are asked to be considering their needs. Volunteer workers will be needed. How will you be spending the summer vacation?

◆ The Denominational Church membership file project which the Women's Board was asked to compile is coming along nicely. We are now waiting to hear from about eight Churches before it can be finished completely. If your membership list has not been sent to the board, please mail it to Mrs. Gladys Hemminger, 11 Buckeye, Battle Creek, Mich., as soon as possible. We hope this will prove to be a very worth-while project and in the future we may be able to give the denomination some interesting statistics. The list has just been sent to the Budget Promotion Committee at Milton to use in mailing a forthcoming letter.

◆ Attention, high school graduates of 1952 and college students: You are planning to make your life count for the greatest good. Include in your schedule some of the Religious Education courses offered in our colleges. There is need for trained lay workers, men and women. Some scholarships are now available, and we hope more will be in the future, sponsored by the women of our associations. Ask about them, won't you?

◆ Plans for women's meetings at Conference next August are under way. Committees are working on the program, and on the display of books and other materials of interest to women. Your suggestions would be appreciated.

◆ Some of our associational secretaries have moved or have asked to be released for other reasons. A committee composed of Mrs. John Hudson, Mrs. Herbert Lippincott, and Mrs. John Cornish was appointed at the last meeting of the board. They were asked to secure new secretaries to fill the vacancies. The new appointments will be announced as soon as acceptances are received.

◆ As a board we are still studying to become more familiar with what the women of our denomination need and want us to do. . . . We appreciate every suggestion made in regard to any phase of present and future opportunities for service, and covet your prayers in all our planning. May all of us everywhere become more aware of what we may do singly and unitedly in our great task and dedicate our all to it.

M. M.

"BUILDING LASTING PEACE"

The Christian Citizenship Committee of the Women's Board would recommend for your consideration the leaflet, "Building Lasting Peace," giving specific ways in which we can all work for peace, and declaring the following five points in "the Christian Woman's Action Program for World Peace":

1. We believe that we should strengthen and use our spiritual resources.

Therefore: We shall pray that we may be used for peace.

2. We believe that "This Nation Under God" can be a Christian democracy.

Therefore: We will live democracy in our home town every day.

3. We believe that, next to the Churches, today's best instrument for peace is the United Nations.

Therefore: We will know it and support it.

4. We believe that we must identify ourselves with the needs, the sufferings, the longings of the people of the world.

Therefore: We will discipline ourselves to share our abundance of spiritual and material resources.

5. We believe we must understand the issues in the world struggle for peace.

Therefore: We will study and discuss with our family and neighbors the issues of the peace.

The study booklet, "Christian Foundations for Lasting Peace," published by the General Department of United Church Women, and prepared in the main by the women leaders of the Methodist Church, is based on the five points listed in the leaflet. Our committee feel that we cannot endorse every statement in this booklet, but we do feel that it is good for study and has some very practical suggestions for concrete everyday action. If you use it, study it carefully and prayerfully. It may be ordered for sixty cents from the National Council of the Churches of Christ in the U.S.A., 156 Fifth Avenue, New York 10, N. Y. The leaflet, "Building Lasting Peace," may be ordered from the same address at \$1 per 100.

Mrs. Leroy DeLand,

Chairman,

Christian Citizenship Committee.

Children's Page

Dear Mrs. Greene:

We still have some snow on the ground. I made a snow rabbit. Bobby and I each made a snow man. Our dog Zipper likes to dig in the snow with her nose.

We have a "movie" camera and we show pictures at night.

Last week Daddy and Mama took us to see Snow White and the Seven Dwarfs.

It will soon be spring and you and I will have a birthday.

With love,

Barbara Jean Kenyon.

Ashaway, R. I.

Dear Barbara:

I was pleased to receive your good letter. I am always lonesome when I have no children's letters to enjoy and answer.

We, too, have plenty of snow on the ground. Last week we were kept busy

shoveling the snow off the sidewalks, but now I am glad to say that the sidewalks are bare. There was a little snow on the walks this morning but it soon melted off. The other day a little five-year-old boy friend of mine managed to pull one of the largest icicles I ever saw off of one side of my back porch. He said, "Let's leave it on the railing and see how long it will be there." It is still there but has broken into three pieces and has grown quite a bit thinner.

Our next door neighbors are getting ready to move to a farm in Pennsylvania. The other day they found a raccoon out there and brought it to Andover. I didn't know about it until I went over to borrow their snow shovel. The raccoon was behind it and did he snap at me! This morning he scattered the clothespins all over the porch and the ground; he is so full of mischief. I don't believe I'd like that kind of a pet. Do you?

I can remember when I had to read the story of Snow White and the Seven Dwarfs over and over to my children. Every time they grew very much excited, but never tired of it.

Yes, you and I are soon to have another birthday. No doubt a year seems quite a long time to you, but when you get my age a year goes by almost too quickly. A good friend of mine has her birthday the same day as mine. We have celebrated it together for over twenty-six years. What do you think of that?

Your loving friend,
Mizpah S. Greene.

THE BUTTERFLY'S SECRET

A caterpillar on the garden wall,
Upon a very warm and sunny day,
Downdriven by the wind, did chance to fall
Upon the dusty path and grieving lay.

Upon a branch above a butterfly
Spread wide his graceful wings of palest gold,
And flitting gaily to the flowers nigh,
Drank scented nectar all that he could hold.

"Alas! alack!" the caterpillar said,
Why should the butterfly so favored be?
Why should I creep through dust and mire,
instead
Of flying here and there, I cannot see.

The little breezes, as they hurried by,
Did laugh so softly, for they're wise you know,
And said, "Just wait: perhaps some day you'll
fly,
You fuzzy caterpillar. Ho! ho! ho!"

The caterpillar sadly shook his head
And slowly climbed again the garden wall.
Among the vines did spin his cocoon bed,
To sleep away his troubles, one and all.

Safe hidden there he slept, nor did he dream
That soon a glad awakening would be,
Until his cocoon bed too small did seem.
It burst from end to end and he was free.

He now began to stretch and look around,
And then to open wide each sleepy eye;
For in surprise and great delight he found
That he had now become a butterfly.

A butterfly, most beautiful and rare,
In richest tints of orange, brown, and gold;
And in the rays of sun reflected there
Still other rainbow colors did unfold.

He tried his shining wings and found them
strong;
He spread them wide and tried to reach the
sky;
At last he was content the whole day long,
So grateful that he was a butterfly.

He did not seek to know the reason why;
It was enough for him that it was so;
And when the little breezes frolicked by,
He laughed, they seemed to say, "We told
you so!"
Mizpah S. Greene.

CHURCH NEWS

VERONA, N. Y. — The Sabbath morning service in observance of Youth Week was conducted by the young people of the Church. The Youth Week theme, "United! Committed! in Christ!" was used. The choral call to worship was given by Maurice Warner, and the call to worship and invocation were by Jean Stone. A hymn sing followed which was conducted by Twila Sholtz. Kenneth Davis offered the morning prayer. Dorothy Warner had charge at the time the offering was received. A responsive reading was conducted by Marie Waters; the

children's message was given by Joyce Sholtz; and Gerald Sholtz read the Scripture lesson.

Two talks were presented: "Committed to Christ" by Janice Sholtz, and "United in Christ" by Richard Warner, between which a trio consisting of Twila Sholtz, Maurice and Richard Warner sang, "Waiting on Jesus." The closing prayer was offered by Dorothy Warner. After the singing of "Living for Jesus" there followed a Communion service.

Mr. and Mrs. Orville Hyde and Mr. and Mrs. LaVerne Davis told of their two months' motor trip to California at the all-day meeting on Sabbath, February 16.

The Ladies' Aid Society held its January meeting at the home of Mrs. Leslie Jewett. The worship program was under the direction of Mrs. Jean Vierow. New members welcomed were Mrs. Ardale Skaggs, Mrs. Virginia Jewett, and Mrs. Florence Epperson.

Pastor Skaggs preached at the Wesleyan Methodist Church of Rome on Sunday morning and evening recently, in the absence of its pastor, Rev. Gerald Wright. He also goes to Syracuse the second Sabbath in the month as has been customary.

The Y.P.S. Club and Helpers' Class have voted to send alternately five dollars a month to Jamaica. — Correspondent.

WATERFORD, CONN. — The Waterford Church annual meeting was held on January 12, 1952, at 7:00 p.m., preceded by a covered dish supper. Morton Swinney was elected moderator, with Miss Helen Maxson, secretary, Mrs. Ruth Neff, treasurer, and Mrs. Mary Brooks, Bible school superintendent. A rising vote of thanks was given to Albert Brooks for so successfully repairing the parsonage furnace. Therefore, it was voted to transfer the parsonage heating fund to the general fund. Mr. and Mrs. Thomas Fitzgerald were appointed to lead the finance committee. A committee consisting of the newly elected officers and Pastor Carl Maxson were appointed to draw up and present a Church covenant. A Preaching Mission was planned for some time in March. Miss Emma Burdick, Mrs. Florence Fetrow, and Mrs. Emily Sisson were

appointed a committee to organize a community Young Adult Group.

The first meeting of this Young Adult Group was held in the parsonage, February 3. Get-acquainted games broke the ice followed by an old-fashioned sing. Refreshments were served by the committee while plans for future gatherings were discussed. It was decided to meet the first Sunday evening of each month, and that the refreshments be furnished by members other than the hostess of the evening. The next get-together will be an old-fashioned taffy pull to be held at the home of Mr. and Mrs. Harold Terry.

The Sabbath school has voted to continue paying \$5 per month on the parsonage electric light bill. The repair of the parsonage refrigerator has been made possible by contributions from individuals and from the Sabbath school.

The finance committee has started their program with a gift exchange throughout the entire community with an enthusiastic response. The gift in their basket is bought for whatever it is worth to the person they call on, and that person replaces it with another gift.

At the Ladies' Aid annual meeting, it was voted that Mrs. Morton Swinney be acting president and that Mrs. Herbert Maxson become honorary president. It was voted to continue to pay the basic monthly rate on the parsonage telephone bill. Many ideas were presented for consideration. Some of those accepted were: To discontinue refreshments at the bi-monthly meetings, and to have an occasional all-day meeting with a covered dish lunch; to have three meetings each month in order to give one afternoon a month to hospital work; to have a white elephant table at the meetings and thus possibly dispense with the silver collection; to have a parcel post party; to have greeting cards and thread for sale; to have our biannual bazaars in August and December. Mrs. Maxson offered the parsonage, with its three newly decorated rooms, for the regular meetings.

The Church members are enthusiastically anticipating the carrying out of the proposed annual programs. — Correspondent.

EDINBURG, TEX. — The Edinburg Church has been blessed with the presence of Pastor and Mrs. Ted Hibbard, Faith and Teddy, of Hammond, La., who were here February 15-23. While here Pastor Hibbard conducted thirteen services. He showed religious films in two Seventh Day Baptist and four other homes. Considerable interest was shown in the Sabbath and Protestantism.

Pastor Hibbard baptized seven citizens of Mexico who had been Catholics. Mrs. Hibbard is a wonderful help among Spanish-speaking people since she speaks Spanish well and has a way of winning people readily.

There was a good turnout of children for Church February 23 because of the "magic" Pastor Hibbard had promised them. Several children's sermons were appreciated by all 36 who were present. The children, composing more than half of the congregation, sang several choruses.

One the same Sabbath morning, Bert Boehler, age 14, received a third year bar for his Sabbath school attendance pin. His sister Rose Mary, age 6, and two adults also had perfect attendance for 1951. The average Sabbath school and Church attendance for 1951 was 12. Our Church resident membership is only 11 and nonresident membership was 16 at the end of 1951.

We are happy to report that our plans for a Church building are going forward. A dwelling house is in the process of being remodeled to serve as Church, Sabbath school rooms, and pastor's apartment. Clark Todd is doing the carpenter work.

We have with us as winter visitors Mr. and Mrs. Harry Bird of Dodge Center, Minn., and Mr. and Mrs. Clark Todd of Milton, Wis. We wish that more of our people from the North might decide to spend the winter months in our sunny southland.

Our 1951 Church officers were re-elected at our yearly meeting January 6 to serve in 1952. New Sabbath school officers are as follows: Superintendent, L. L. Van Horn; assistant superintendent, Robert (Bert) Boehler; secretary-treasurer, Mrs. Elaine P. Boehler; missionary committee chairman, L. L. Van Horn; temperance committee chairman, Angeline P. Allen. — (Mrs. L. L.) Mary H. Van Horn, Church Clerk.

BIRTHS

Davis. — A daughter, Leslie Jennifer, to Mr. and Mrs. Courtland V. Davis, Jr., of Bristolville, Ohio, March 2, 1952.

Obituaries

Lowther. — Norton Seymour, son of Stillman and Sarah Davis Lowther, was born August 21, 1885, at West Union, W. Va., and was the victim of a fatal automobile accident in Illinois on January 15, 1952.

Norton grew into young manhood in Salem, W. Va., where he received his grammar school education and attended Salem College Academy.

It was while he was attending Milton Academy in Wisconsin that he met Grace Rood, whom he married in Madison, Wis., on October 10, 1907. They made their home in Milton, Wis., except for short periods.

Norton was baptized in his youth by Dr. Gardiner, and was a member of the Milton Seventh Day Baptist Church. In his lifetime trade as a stonemason he had supervision of the stonework in the construction of the Milton Seventh Day Baptist Church.

Survivors include his wife, Grace; three daughters, Mrs. Robert Durkee, Biloxi, Miss.; Mrs. Edwin Clocker, St. Paul, Minn.; and Mrs. Chester Smitley, Milton, Wis.; four sisters, Mrs. Dwight Clark, Milton; Mrs. L. F. Sutton, Winchester, Va.; Mrs. O. A. Bond, Kent, Ohio; and Miss Mildred Lowther, Salem, W. Va.; six granddaughters, and six nephews.

Farewell services were conducted on January 20 in the Milton Seventh Day Baptist Church with his pastor, Rev. Elmo Fitz Randolph, officiating. Interment was in the Milton Cemetery. E. F. R.

Tomlinson. — Charles F., was born August 25, 1868, and passed away February 19, 1952, at his home in Absecon, N. J.

He is survived by his wife, Cora B. Tomlinson, and a son, Harry.

Farewell services were conducted by Rev. Robert Lippincott at the Seventh Day Baptist Church in Shiloh, N. J., February 22, 1952. Burial was in the Shiloh Cemetery. R. L.

Collins. — Sylvester, was born at Berea, W. Va., November 19, 1853, and died January 24, 1952, at the home of his daughter, Mrs. Holly Sutton, in Buckhannon, W. Va.

His ninety-eight years of life in and about Ritchie County made for him a host of friends. His wife, Cynthia Bee Collins, preceded him in death by many years. Of their seven children, three survive him: Mrs. Dale Dennison, Lancaster, Ohio; Mrs. Nell Kelley, Berea, W. Va.; and Mrs. Beulah Sutton, Buckhannon, W. Va.

Farewell services were conducted from the Seventh Day Baptist Church at Berea, W. Va., January 26, 1952, by Rev. John Fitz Randolph, assisted by Rev. T. N. Bennett of Buckhannon, W. Va. J. F. R.

The Sabbath Recorder

SEVENTH DAY BAPTIST MINISTERS' CONFERENCE

Brookfield and Leonardsville, N. Y.

MAY 5-8, 1952

♦
IMPORTANT PROGRAM!

Will your pastor be present?

(See announcement of speaker on next page.)