

We learn from the Jamaica Seventh Day Baptist Review that the General Conference of the Jamaica Seventh Day Baptist Churches was held in July at Wakefield. All officers were present and several delegates from various churches. Mrs. Luther W. Crichlow was present and heartily welcomed. The meetings were largely devotional and evangelistic in character. On the closing day, thirteen candidates were baptized.

A net gain in membership of 123 was reported, and an increase in money given.

A Young People's Board was organized to promote work among young people.

A minimum budget of £392 was adopted.

A partial list of the officers elected for the current year follows: President, Rev. N. H. Grant; recording secretary, Mrs. Clara C. Thompson; corresponding secretary, Rev. W. T. Fitzrandolph; treasurer, Mrs. Bertha Fitzrandolph; president of the Women's Board, Miss I. Rennalls; president of the Young People's Board, Mr. H. A. Grant.

We are greatly interested in the program of the work for the kingdom of God as represented by Seventh Day Baptists on the island of Jamaica.

### AUTUMN DAYS

Lois F. Powell

I love the autumn sights and sounds!  
It seems that then God's love abounds,  
When sleeping nature dawn has kissed  
And driven away the nightly mist,  
Which with its ever-changing views  
Bathed verdant hills with freshening dews.  
God's sunshine floods the earth with health.

Each radiant day displays His wealth.  
Shadowed by few of city's ills  
The soul grows strong, and blessing fills  
The days with bounty rich and sweet,  
In harvest's harmony complete.  
Where high green hillsides wait our will  
We pause to gaze o'er waters still.  
The quiet tells our heart of peace;  
From troubling thoughts brings sweet release,

Some comfort kind to those who mourn;  
Some burdens off sad hearts are borne;  
Some counsel comes to sad perplexed,  
Encouragement to spirits vexed,  
And closer Heaven seems to be —  
It does draw near, in verity!

## Marriages

**Sholtz - Junnila.** — On August 30, 1952, Katherine Louise, daughter of Mr. and Mrs. E. A. Junnila, 1534 Hyde Park Ave., Waukegan, Ill., and Paul Norman Sholtz, son of Mr. and Mrs. Raymond H. Sholtz, 2718 E. Locust St., Davenport, Iowa, were united in marriage in St. Mark's Lutheran Church, Waukegan, Ill., by Rev. Robert Hetico assisted by Dr. Alvar Rautalahti. The new home is 909 W. Main St., Urbana, Ill., where both Mr. and Mrs. Sholtz are enrolled in the graduate school of the University of Illinois.

## Obituaries

**Gregoire.** — David Andrew, son of J. A. and Clarissa Hurley Gregoire, passed away in the park at Milton, July 3, 1952, at the age of 40 from a heart attack.

David was born in Welton, Iowa, July 9, 1911, and moved to Wisconsin at the age of ten years. He was baptized by Rev. James L. Skaggs and joined the Milton Seventh Day Baptist Church.

On November 10, 1934, he and Beatrice Grant, Whitewater, Wis., were married. They have made their home at 352 College St., Milton, Wis. Four children, David, Donald, Delores Kay, and Douglas survive him as well as his mother, a brother, Glen, and a sister, Leona. His father passed away in 1933. David was employed at the Burdick Corporation, Milton.

Funeral services were held Sunday, July 6, 1952, from the Phelps Funeral Home and the Milton Seventh Day Baptist Church. Burial was in the Milton Cemetery. B. G. G.

### COMING EVENTS

Pacific Coast Association, Fall Meeting, October 11, 1952.

The Fall Meeting of the Central Association will be held October 18, 1952, at Verona, N. Y. Theme, Daily Discipleship. Text, Luke 9: 23. Rev. Earl Cruzan of Adams Center will preach on Sabbath morning.

Yearly Meeting of the New Jersey and Eastern New York Churches, October 17-18, Plainfield, N. J. Guests desiring overnight entertainment should notify Mrs. S. Kenneth Davis, Rt. 1, New Market, N. J.

Quarterly Meeting of the Southern Wisconsin and Chicago Churches, October 31 - November 1, Milton Junction, Wis.

Fall Meeting of the Northern Association, October 17-19, Battle Creek, Mich.

OCTOBER 13, 1952

# The Sabbath Recorder

*"The effectual fervent prayer  
of a righteous man  
availeth much."*

### PRAYER

"Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near. . . ."

— Selected.

# The Sabbath Recorder

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## CONFERENCE ON FAITH AND ORDER

We have noticed earlier that the Third World Conference on Faith and Order was to meet in Lund, Sweden, August 15-28. This conference dealt specifically with questions of theology. Three hundred delegates worshiped together in the Lund Cathedral daily — each day according to a different tradition.

Thirty-nine instances of union between churches, or negotiations toward union were noted.

Officials pointed out the fact that delegates from every continent, and from all great Christian confessions could meet to worship together and study together is tangible evidence that some degree of essential unity does exist within the Church. Representatives were present from Hungary, Czechoslovakia, and Eastern Germany, in spite of the "iron curtain."

The fact was confirmed that many differences are not altogether theological, but are strengthened and perpetuated by social, cultural, historical, and certain other factors.

It was discovered that theological terms need to be defined, as they have come to mean different things to different groups. It was also found, surprisingly, that many theological differences and agreements cut across denominational lines.

It developed that the greatest questions revolved about the very nature of the Church itself.

These findings will be reported to the World Council of Churches Assembly in Evanston, Ill., in 1954. — Condensed from an article in Ecumenical Press Service.

More things are wrought by prayer  
Than this world dreams of, Wherefore  
let thy voice  
Rise like a fountain for me night and day;  
For what are men better than sheep or  
goats,  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of  
prayer,  
Both for themselves and those that call  
them friends?  
For so the whole round earth is every way;  
Bound by gold chains about the feet of  
God.  
—Tennyson.

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### MEMORY TEXT

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Matt. 7: 11.

### A PRAYER

I look to Thee in every need,  
And never look in vain;  
I feel Thy strong and tender love,  
And all is well again;  
The thought of Thee is mightier far  
Than sin and pain and sorrow are.

Discouraged in the work of life,  
Disheartened by its load,  
Shamed by its failures or its fears,  
I sink beside the road;  
But let me only think of Thee,  
And then new heart springs up in me.

### BIBLE CHARACTERS

I

As we read the Scriptures carefully, we may well give attention to some of the more obscure and less well-known characters. Let us think for a moment of Abel whose death at the hands of his brother was so sad.

We know little of Abel. He was a shepherd and brought an offering of the first of his flock — an offering which was acceptable to God.

It was far different in the case of Cain whose offering was not received with favor but refused with the words, "If thou doest well, shalt thou not be accepted?" In contrast note the words concerning Abel: "By faith Abel offered unto God a more excellent sacrifice than Cain."

Again, let us think of Enoch. His story is told in four verses in the fifth chapter of Genesis. The concluding verse of these four is: "And Enoch walked with God: and he was not; for God took him." A brief biography, the meaning of which we can scarcely understand in these days when the rumble of heavy traffic, the blare of the automobile horn, the noise of radio, or the ringing of the telephone bell brings distraction into desired moments of quiet and meditation. Many of us

need to know the secret of Enoch's walk with God, and of Abel's faith by reason of which he brought an acceptable offering unto God, the Almighty.

### CONCERNING GIVING

Our attention was attracted recently to a report in the New Jersey Baptist Bulletin of an Every Member Canvass for pledges in 31 churches in a New Jersey district. The interesting thing about this report to us is that in these churches on an average, a little over one fourth as much money was pledged for missionary projects as for local church expenses. We wondered how Seventh Day Baptist giving would compare with this.

On checking, more or less at random, twenty of our churches we found the average proportion much the same, a little more than 25%. However, this came about because some churches gave 50% of the amount spent locally to denominational projects and so brought up the average of those — far too many — who gave much, much below the 25%. Our pastors must be paid, our churches and parsonages kept in repair, our local work maintained at a high level, but Jesus said, "Go ye into all the world." Let us whose giving has been below the average raise our goals for denominational giving in the Conference year of 1952-53.

### SOLDIERS CONDUCT SERVICE

There's at least one weekly religious service in the Army where the chaplain is usually just another member of the congregation. Enlisted men serving with an Army hospital in the Far East Command have inaugurated and conduct Sunday evening vesper services. The program of vesper services was begun by the soldiers on their own initiative.

Chaplain (Captain) Frederick W. Haberer, who is assigned to the unit, reports: "It is their service. I only speak when requested, but always attend and enjoy the fellowship in worship. Officers attend also, and Japanese civilians. It is a splendid work which these Christian servicemen have been doing on their own initiative over a period of many months." — Office Chief of Chaplains.

## LOST CREEK. SEVENTH DAY BAPTIST CHURCH

(The third of the series of articles on Our Churches and What They Are Doing.)



The annual meeting of the Lost Creek Seventh Day Baptist Church was held on the night after the Sabbath, September 13, 1952, in the social rooms of the church. The meeting was preceded by a fellowship supper.

Officers for the coming church year were elected as follows: Moderator, Carroll Bond; clerk, Robert Bond; assistant clerk, Leland Bond; treasurer, Mrs. S. Gene Kennedy; chorister, Ernest Bond; assistant chorister, Doyle Zwiebel; pianist, Mrs. Elaine Kennedy; assistant pianist, Mrs. Lettie Bond; head usher, James Williams; vocational chairman, S. Erlow Davis; member for the finance committee, S. Gene Kennedy; member for the Lord's Acre committee, Leland Bond.

From the pastor's report these items were noted: The pastor preached 87 times, gave 3 addresses, conducted 5 funerals and assisted at 3 others, and officiated at 2 weddings. Besides being active in the Harrison County Ministerial Association, he is vice-president of the Harrison County Council of Churches, and is the local scoutmaster. Pastor Zwiebel helped plan, and was a teacher in the Harrison County Leadership Training School held in Clarks-

burg in November; for two semesters he was an instructor in the Christian Education Department in Salem College. He served as director of the Vacation Church School and of the association's Camp Joy, and helped with the Pre-Conference Retreat. Additional duties included the broadcasting of devotional programs over Clarksburg radio stations, teaching of the Young Adult Sabbath School Class, and working with various societies of the church.

The report of the trustees, Paul Bond, chairman, was commended. Mr. Bond reported several repairs were made on the church building, new walks laid around the church, trees removed from the lawn, and drains extended. Plans for a complete landscaping of the church property have been made with the co-operation of Mr. Grey of West Virginia University. The tree removal and the laying of new walks are included in these plans. Mrs. Evaleen Bond is chairman of the landscaping committee.

The report of the Sabbath school showed an increase both in attendance and in giving, the result of new methods established through the tireless efforts of the superintendent, William Curry, and the primary superintendent, Mrs. Helen Bond. They co-operated fully with the Grant District Bible School Association, Ernest F. Bond, president; and also with Rev. Ronald Hargis of our Board of Christian Education. Total receipts for the year were \$352.97; disbursements were \$350.13. The average attendance for the year was 66.8 persons and the average offering \$6.76. There were 87 visitors. Miss Lotta M. Bond is the secretary-treasurer.

Mrs. Dawsalee Rymer, secretary of the Ladies' Aid, reported monthly meetings held with worship programs and mission study as regular features; boxes of clothing sent to the brethren in Jamaica and to the Seventh Day Baptists in Germany; the pastor's study finished with wallboard; the parsonage rewired and new lights installed as needed. \$25 was given to the Home Economics Department of Salem College; a coat and hat rack purchased for the vestibule of the church; \$300 paid on the church debt; \$75 paid toward the

expenses of a delegate to General Conference. It was voted to pay tuition for one year for a member of the church to attend Salem College. The church dining room has been painted and new curtains have been placed at the windows. Beyond regular activities, the annual oyster supper and bazaar were held and other suppers and dinners were served. Miss Ada Bond represented the society at the annual Women's Society meeting held in Battle Creek, Mich. The year has been one of inspiration and profit and accompanied with many blessings.

The report of the church treasurer indicated that the finance committee had gained the support of all the members, showing a definite increase in giving for church work. The pastor was paid \$500 more this year, and the Denominational Budget was increased by approximately \$500. Other items of expense included \$500 paid on the balance of the church debt; \$42 to the Christian Education Department of Salem College; association dues, \$24; church repairs, \$535.45.

The Youth Fellowship meets each Sabbath eve preceding choir rehearsal. The officers for the coming year are: President, Dortha Bond; vice-president, Ann Bond; secretary, Doyle Zwiebel; and treasurer, Tom Bond. Among the various social activities of the past year were several wiener roasts and lawn picnics. During the Christmas season the Fellowship joined with the Young Adults in caroling in the community. They have gathered scrap paper to help finance their biggest project, that of publishing the Sabbatarian Echoes. Also it was voted to purchase two floor mats for the church entrance. A gift was purchased as a farewell token for John Williams who volunteered for the Navy and is stationed at Bainbridge, Md. Particularly of interest was the visit of Rev. Ronald I. Hargis who spoke to the group while working with our church. It is the desire of this group that they may grow and become a more effective part of the church body. The support of the pastor and other church members is deeply appreciated.

The Young Adults have had an active year meeting on the second Sunday night of each month. Meetings were held at

various outdoor spots during the summer and in the church social rooms during the winter. An all-day excursion to Holly River State Park was the feature of the summer. Two lawn ice cream socials for the public netted \$90 which has been invested in chairs for the junior department of the Sabbath school. The officers for the coming year are: President, Leland Bond; vice-president, David Curry; secretary-treasurer, Mrs. Dawsalee Rymer; committee chairmen: program, Mrs. Elaine Kennedy; worship, Mrs. Helen Bond; ways and means, Mrs. Juanita Zwiebel.

In June a Junior Christian Endeavor was organized with Miss Lou Bond as sponsor. Interested church members cooperate in the planning and leading of the meetings. Officers are: President, Michael Zwiebel; vice-president, Billy Rymer; secretary, Eleanor Bond; treasurer, Marcia Zwiebel; librarian, Karen Bond.

The Tither's Storehouse Association has met every month but one. Interesting programs have been given in which the denominational work and ecumenical activities have been studied.

### Mission

On October 27, 1805, the Seventh Day Baptist Society of Lost Creek, Va., was formed into a church, being comprised of 10 members. Their agreement together reads: "The Church of Christ on Lost Creek in the observance of God's Holy Sanctified seventh day Sabbath first agreed to, we who desire to walk together in the fear of the Lord, do through the assistance of His Holy Spirit profess our deep and serious humiliation for our transgressions, and we do solemnly, in the presence of God and each other, in the sense of our unworthiness, give up ourselves to the Lord."

In much the same spirit, the Seventh Day Baptist Church of Lost Creek, W. Va., presents a program designed to bring praise to God, conduct a program in Bible education, make application of Christian teachings, and bring the spirit of Christ into community activities. It is its purpose to be a laboring part of the Seventh Day Baptist denomination, and to cooperate actively with interdenominational agencies.

Our witness is to God the Father, Creator, and Sustainer of all, and to Jesus Christ, His Revealer, and to the seventh day Sabbath.

Church members, 120; Recorder subscribers not given.

— Correspondent.

### UNITED NATIONS' DAY

To those who observe United Nations' Day on October 24, 1952, the following resolution adopted by the American Baptist Convention in May, 1952, should be of interest. It is quoted from Missions:

Whereas, Powerful voices both within Congress and among our citizenry, seek to discredit the United Nations, either as powerless to effect enduring peace, or as a subtle tool of totalitarian forces; therefore, be it

Resolved, That this Convention reaffirm its belief in the basic worth of the United Nations and pledge its continued support of its high purposes to the end that legal and technical difficulties shall not be permitted to weaken one of the best instruments for building world peace. Furthermore, be it

Resolved, That we recommend to our people and our churches that they urge their representatives in Congress to support our full financial obligation to the United Nations. Furthermore, be it

Resolved, That we view with concern the tendency of rearmament among the nations of the world, and urge upon the United Nations greater zeal in seeking out a more constructive road to world peace than that of attempting to control aggression by increasing military power.

### FRIENDSHIP AMONG CHILDREN AND YOUTH

The three million World Christmas gifts which American boys and girls have exchanged through Friendship Among Children and Youth (F.A.C.A.Y.) since 1945 as tokens of friendship with children in other lands have inspired hundreds of thousands of these boys and girls to correspond with one another.

The eighth annual "Share Your Gift" campaign for 1952 is now under way. Classrooms are turned into workshops. The youngsters carefully print their own

name and address on a tag and attach it to their gift parcel. The teachers help them to pack their small gifts into a big box and off they go to the warehouse of Friendship Among Children and Youth, 2331 12th Avenue, New York 27, N. Y. From there they will be shipped overseas and distributed without discrimination at World Christmas Festivals on December 18th.

Not everyone has the time to make up a parcel himself, but young and old who want to celebrate the holiday season by sharing its warmth and joy with a child in another country can order a "Share Your Friendship" parcel. A "Share Your Friendship" parcel consists of 12 new and useful items, such as a cap, a scarf, a pair of mittens, a pullover, three handkerchiefs, a towel, a washcloth, a comb, a toothbrush, soap, candy, and some toy. All this costs only \$3.75, because no shop makes any profit on this parcel. A pair of strong leather shoes may be obtained at the same price. — From an article, "Friendship Can Overcome All Barriers," by Mrs. Gerda Shairer, Executive Director of "Friendship Among Children and Youth Around the World, Inc."

### Federal Land Ownership

Mr. Roy R. Green, in a recent release from the National Association of Manufacturers calls attention to the great increase in the amount of federal land ownership. According to Mr. Green this now has reached the startling total of one fourth of all the land area of the United States.

In New Jersey alone, the federal government now owns 96,462 acres.

Agreeing that the national interest is often served by federal ownership of land such as military, atomic, national parks, and conservation programs, Mr. Green said that a planned policy to acquire more land as part of a larger project to control basic resources upon which entire states and areas depend is dangerous.

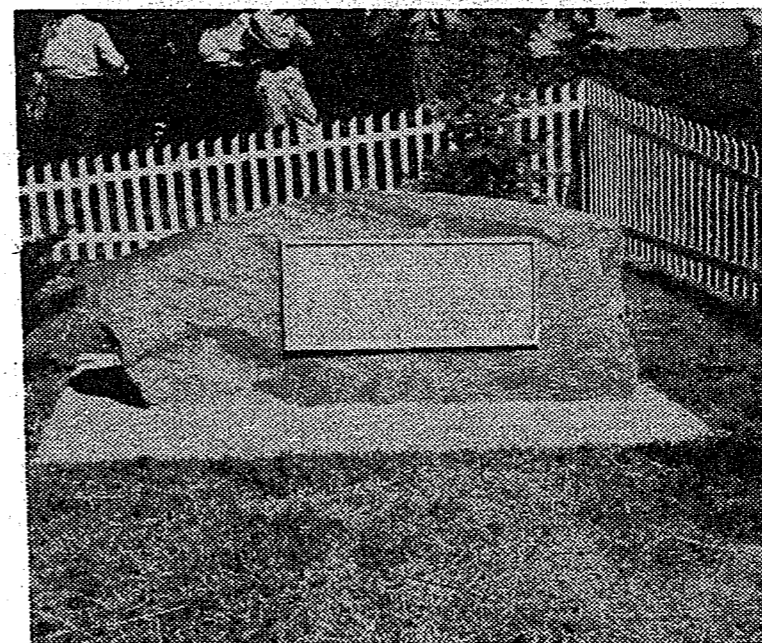
"Most of the land obtained in recent years has been at the expense of local taxpayers who must not only support the federal government financially but pay the difference in lost taxes within their communities," the economist said.

### NORTONVILLE CELEBRATES HOME-COMING

Sunday afternoon, June 29, 1952, the Seventh Day Baptist Church of Nortonville concluded two successful days commemorating the establishment of the church here in 1857. Rev. Francis D. Saunders, pastor of the North Loup Church, was the speaker at the Friday evening and Sabbath morning services.

The Friday evening vesper service was planned by Mrs. Charles Wheeler. The Sabbath morning service was planned by Edwin Johnson of Kansas City.

Sabbath afternoon nearly 100 persons braved the 102-degree temperature to attend the dedication of the roadside marker three miles northeast of town, commemorating the first Seventh Day Baptist services ever held in Kansas. The



Roadside Marker

inscription on the marker reads: "On Oct. 5, 1857, five Seventh Day Baptist families arrived here from Illinois. The following day they held a religious service which was the first Seventh Day Baptist service to be held in the State of Kansas."

The program opened with the group singing "Faith of Our Fathers" led by Hatfield Stephan. A quartet, composed of Hatfield, Earl, Allie, and Lee Stephan sang "Onward and Upward." The history of the church was read by Alfred Wells, great-grandson of the first pastor of the church, A. A. F. Randolph. The history had been prepared by Mrs. Myra Maris, second generation descendant of one of the first families. Paul Hummel, a Boulder, Colo., rancher, gave a talk on

the heritage of our past and the challenge to the future. Mr. Hummel is the son of the first Seventh Day Baptist child born in Kansas, who was also the second white child to be born in Atchison County. The meeting closed with the group singing "Shall We Gather at the River," after which Rev. Francis Saunders pronounced the benediction.

About 112 attended the dinner at the church Sunday noon.

The Sunday afternoon service was in charge of Miss Nannie Greeley, and opened with a song service led by Ansel Crouch who is the oldest living choir director of the church.

A paper entitled "A History of Our Pastors' Wives," prepared by Mrs. Jennie Hurley, was read by Edwin Johnson. Special numbers consisted of a duet by Rev. and Mrs. Francis Saunders, "Bless This House." A male quartet, Melvin and Marvin Stephan, Francis Saunders, and Edwin Johnson, sang "Onward and Upward." Greetings were read from former members now residing from California to New Jersey and from Michigan to Alabama and talks were given by guests who were former members.

Over eighty persons viewed the showing of antiques in three rooms at the parsonage. Among the articles shown were many that came with these pioneer settlers. Nothing in the exhibit was less than 50 years old and many well over 150 years. Included were guns from the Revolutionary and Civil Wars, books, albums, a diary, children's clothing, some of which looked quite up-to-date, hand-woven linens and bedspreads, silk shawls, pictures, pewter, goblets, the first Communion set of the church and many, many more items of interest.

The meeting closed with group singing and the reading of a telegram from pastor-elect, Duane L. Davis. — Mostly excerpts from a local paper submitted by Mrs. Laurence Niemann.

By a margin of practically 60,000 votes, the State of Mississippi has turned back the attempt of the nationally-organized whiskey trade to overthrow state prohibition. — Release.

## EXPERIENCE WITH GOD, THE WORTH OF THE SABBATH

Rev. Wayne R. Rood

(Conference sermon,  
presented Sabbath morning)

We have been reminded repeatedly during this Conference that these are troublous times! President Bond opened these sessions by referring to "turmoil" and "frustrations" of society. . . . Many years before there were airplanes, a critic concluded that the trouble with his age was that it had "no landing place for the soul." This vivid metaphor becomes poignant in a day when supersonic speed, atom bombs, and flying saucers are the order of the day. As a generation we seem to have become the victims of a creature of our own creation — the Machine Age, whose theme song is "Hurry, Hurry!" and whose motto is "Expedite!" After we have been "stepping on it" all day long we find it difficult to settle down when evening or the weekend comes, so to relieve the tension we "step out" in our leisure time, merely adding more noise and speed to our already over-excited lives. Lacking the inner resources for simple relaxation and enjoyment we seek artificial stimulation: liquor, coffee, an athletic contest, a thrilling movie, any of which will suffice if it "packs a wallop," or has a "kick" in it — slang expressions that could only have been invented in such a time as ours.

On Wednesday evening Pastor Van Horn spoke on the challenge of secularism.

"People believe in God, of course, and according to the last census 52% of the people of the United States belong to a church and presumably attend occasionally — but a vast number of other things seem more important. "Materialism," said Pastor Lawton on Thursday evening, "is the greatest threat to spiritual growth. The things that matter most in our materialistic world are the things that are immediately at hand or the things one does not have but desires to have at hand." Those things that occupy most of the average person's attention are the things that the billboards, the radio, the magazine advertisements, and the store windows all attempt to sell us, what the movies

and the radio attempt to divert us with, what the job demands of us, what has to be done next (and that quickly) in business or school or family or bridge club. Ours is an age of action, an age in which noise and speed have conceived and brought forth jazz and jive, the jitterbug, and the jet airplane. If we were called upon to design a coat of arms for the mid-twentieth century, nothing more appropriate could be found than a dive bomber and saxophone rampant above the philosopher asleep in his book dormant; nor could a saint be found more fitting to be our patron than St. Vitus himself.

There are many causes for this situation, but fundamental is the lack of inner moorings, "a landing place for the soul." And there are many things that need to be done for the reconstruction of contemporary society, but without a revitalizing of religion no widespread or lasting alteration of life can be expected. However, if we are to be searchingly honest, as Secretary Hargis urged in his address Thursday morning, we must acknowledge that much of what passes for religion in our day will not meet the needs of our time.

Faith Baldwin tells of a girl (like many others in the last ten years) whose fiancé was killed in the war. "I went to church every day and prayed," she said. "I prayed every night and every waking hour. But he was killed. I shall never pray again nor enter a church." The religion that we need is not an emotional luxury, forming a comfortable insulation from the demands for concern in a shattered and suffering world. Religion can be exactly what Karl Marx said it was — an opiate — and it is up to us to see that this tragedy does not come upon us.

There is another kind of inadequate religiosity that I hear about — independent of organization, of places or times of worship, and of all creeds and responsibilities. "I get closer to God on the golf course," says this pious citizen, "than I ever do in church." Now of course, since nothing is impossible with God, men might conceivably have a great experience of God's presence and their own moral need while getting out of the rough on the 17th hole, but such an experience is

not really likely to occur, and certainly self-indulgence has never contributed anything important to religious experience.

There is a further sort of irrelevant religion. It is the religion of the satisfied saints. They are glad when the call comes, "Let us go into the house of the Lord." Whatever is said or done brings peace to their hearts. "It is good for us to be here" is their feeling as the glory of the Lord is sleepily revealed to them. How people can criticize or complain is a mystery to them. They speak well of the church, and its program, and would have nothing about it changed. They are simple and sincere in their faith, conscientious in their general attitudes, but they are neither impassioned nor deeply concerned.

Irvin Cobb once quipped: "If you were to examine the bump of reverence on the head of modern man, you'd find it to be a dent." But this is not the kind of reverence that will save us. It is not the religion of Jesus of Nazareth. Indeed it is precisely with Jesus that we discover the kind of total challenge that might enlist the feverish activism of our generation, the sort of all-out demand that could dislocate our self-orientation and shake us free for consuming loyalties. With penetrating insight Jesus defined this sort of religion simply and with a profound grasp of what is implied by the nature of the Heavenly Father: **It is the pursuit of the will of God.**

And certainly, if our Christianity were to consist of a wholehearted search for an experience of God and an understanding of His will for our world, it would not much resemble the dispersion and irrelevance of much of what is called religion today. It would possess more of the sacrificial quality of Jesus and His friends tramping the dusty roads of Galilee. Clement of Alexandria in the second century described Christianity thus: "Holding festival then in our whole life, persuaded that God is altogether on every side present, we cultivate our fields praising; we sail the sea hymning; in all the rest of our conversation we conduct ourselves according to rule. . . ." Its relevance would be that inclusive. Its devotion would be that of Bernard of Clairvaux

and his twenty-nine companions in A.D. 1112 knocking at the door of the despairing Benedictine congregation at Citeaux ready to enter and sustain it and make of it a source of Christian leadership for the rest of the Middle Ages. Its courage would be that of Saint Francis of Assisi and his devoted handful of daring confreres rebuilding San Damiano and discovering in that venture of sharing the security of fellowship that replaces security of possessions. Its passion for service would resemble that of Gerard Groote and Thomas à Kempis and their Brethren of the Common Life in the fourteenth century, living together, supporting themselves by copying Biblical manuscripts, and offering hostel and religious instruction to the poor youth of Deventer and Holland, and laying foundations for the Protestant Reformation. Its practical relevance would be like that of Ignastius of Loyola, Francis Xavier, and their company, conspiring together in the sixteenth century to found the Society of Jesus and to go to the ends of the earth to open up new fields of conquest for the Church. Its intensity would be that of George Fox and his early companions in Lancashire proclaiming in flaming vigor the need in the seventeenth century, not for words or eventual salvation but for life here and now in a new experience of God. In the twentieth century it is the kind of devotion to the will of God that has moved Kagawa and his New Life Societies in Japan, Grenfell and his social-medical work in Labrador, Schweitzer and his medical mission to Central Africa. Its calm and peace would be like that we experienced at the early Communion service this morning.

This is what the presence of God does to men. These are evidences that men were laid hold on by a devotion that has made a way of life and a Gospel important amid all the diversions and perplexities of the world. The experience of such as these stands in judgment upon our own Christianity, and in the perspective of what the Christian Gospel meant to them it becomes easier for us to see, in the first place, that we have become too preoccupied with things, until gadgets and possessions seem to be the symbol of our

naive faith and our sad frustrations. We need to learn that these are not the ultimate realities of life, and that there is a dimension to human experience that brings eternity into our existence here and now. Only thus can we free ourselves from the tyranny of things to know the security of spirit.

Second, we can understand that we have become so preoccupied with ourselves and our own comforts and necessities that we have squeezed out not only concern for our fellow men but the awareness of God Himself. Religious living requires a firsthand discovery of God. This means much more than finding arguments by which to prove that God exists. It means worshiping God in humility of spirit and submitting, for a lifetime, in moral obedience to His demands.

Third, and with great Christianity as our guide it becomes clear that we have grown so self-satisfied and comfortable about our religious experience that we have forgotten the terrible dynamic that comes from an experience with God. It is a form of waking up out of a dull sleep in which our life has been spent in half-intentions, half-resolutions, half-creations, half-loyalties, and becoming actively aware of the real character of that which we are and which we are over against. It is an opening of drowsy lids. It is a shaking off of graveclothes. It is a dip into acid. John Tauler once observed in the fourteenth century: "We should ourselves learn and perceive who we are, and how and what life is, what God is and is doing in us, what he will have from us, and to what ends he will or will not use us. . . ."

#### I

It seems to me, then, that one of the first needs of human life today is to possess a sense of the eternal invading and securing the restlessness of our lives. In every area of our complex culture today there are two sets of elements, those that change continually and those that change little if at all. This is obvious, for example, in our homes. We have changed our habitations from tents to apartment houses, our clothes from loin cloths and flowing robes to sack suits and somewhat closer-fitting garments, our help from

slaves to free labor, our theories from polygamy to monogamy. Always human life is in transition: but nevertheless there are elements of love and mutual concern in family life which remain constant and shift but little with altering circumstances and changing centuries.

Exactly the same thing is true in religion. The garments of religion, its habitations and its intellectual formulations, its theological clothing, and now and always have been in flux. But at the heart of religion are the abiding experiences of the soul with itself, with its fellows, with its God. These bind the Christian centuries together in an unbroken continuum. In spite of all the differences that separate us, Paul and Augustine and Martin Luther become our spiritual brothers because we have all found God in Christ, and have lived overarched and undergirded by His presence, because we have all found forgiveness and conquest of sin, have found in prayer the resources for every day's common needs, can find in the gospel the power to pass through death with open eyes. God's love is constant whatever the changing scenery of human lives, and we must find somewhere the absolute confidence that God's unchangeable nature is somehow the undergirding reality of all that happens on this earth, and be able to declare with clarity and assurance that man will live happily and well when he lives in accordance with this divine nature, and that he will encounter only ruin and disaster when he ignores it or sets himself up in opposition to it. One of the basic needs of our day is this assurance that eternity is a part of our temporal existence and gives abiding meaning even in the midst of change and insecurity.

The Sabbath, it seems to me, is a perfect instrument for the cultivation of this awareness of eternity in our own existence. We are normally preoccupied with the problems of space; space is the area of man's activity and competence. We use space and things to adjust the raw materials of the world to our needs, we leap over vast expanses of space. Space is exposed to our will; we shape and change the things in space pretty much as we please.

But time is different; it remains impervious, it is beyond our reach, it is both near and far, intrinsic to all our experience and transcending all our experience. We can overcome distance, but we cannot recapture the past nor dig into the future. It is in this dimension rather than in the dimensions of space that man meets God most easily.

And, I believe, the meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things in space: on the Sabbath we try to become attuned to holiness in time. Six days a week we wrestle with the world, wringing profit from the earth; but on one day we lay down the profanity of clattering commerce, of being yoked to toil, on one day we go away from the speech of dissonant days, from the nervousness and fury of acquisitiveness, we say farewell to manual labor, and care especially for the seed of eternity planted in the soul. The Sabbath is a day on which we are called upon to share what is eternal in time, to know the quieting of the restlessness and insecurities of space by the security and changelessness of the eternal.

This, if I understand that somewhat difficult book, is A. H. Lewis' appeal in "Spiritual Sabbathism," to discover, as he says, "a religion which brings eternity into time, which gives a holy earnestness to practical effort, which brings respect for law without idolatry of law." It is, as Dean Bond has written, "a frequent and regular reminder of the love of God for his children." The Talmud preserves the ancient observation that the Sabbath is "somewhat like eternity." And if there is anything that our bustling, materialistic age needs, it is the certainty of the eternal within our existence.

(To be continued)

Those who expect to reap the blessings of freedom must, like men, undergo the fatigues of supporting it. — Thomas Paine.

#### SABBATH SCHOOL LESSON for October 25, 1952

Jesus' Test of Faith. Scripture: Matt. 7.

#### CRANDALL HIGH SCHOOL

Rev. Neal D. Mills, principal of Crandall High School in Kingston, Jamaica, reports that the school is entering upon the year's work with about the same number of students as attended last term. Some Seventh Day Baptist young people are desirous of entering school, but are having difficulty in finding a place to live in town. Mr. Mills says, "We really need a boarding department. The majority of our Seventh Day Baptist students now are from the country."

The vacation period has given opportunity to paint and improve the school building and cottage. During the vacation Mr. and Mrs. Mills spent a few days at Maudeville and visited the Adventist "West India Training College." They were at Waterford for a week and Mr. Mills preached at the Sabbath and Sunday evening services.

On September 11 Calabar Theological College and High School dedicated "unusual buildings" for Jamaica. This is a Baptist institution for training ministers and providing secondary training for about 200 boys. A description of the buildings and pictures clipped from a newspaper are interesting: "To ensure that every room had cross-ventilation the blocks generally have their long sides to the north and south and the short blank ends to the east and west where the low morning and afternoon sun is so difficult to control." This would seem to be especially fine for that country. The opening ceremony by His Excellency, the Governor, and Lady Foot was attended by Mr. and Mrs. Mills.

Scholarships for Crandall High School have helped Seventh Day Baptist students and are still needed; some are dependent upon this aid toward their schooling.

H. R. C.

#### TO BE SERVED OR TO SERVE?

We have in Matthew 20: 20-34 an interesting human story. Here is an account of political ambition, and of blind men seeking sight. It might be reasonable to infer that there had been discussion in the home between the sons of Zebedee and their mother on the matter of high position in the kingdom which they be-

lieved Jesus was about to establish. Jesus denied this request and gently, but nonetheless firmly rebuked the self-seeking of these two men. Neither they nor the other ten comprehended a kingdom of service, which He plainly told them was the nature of His kingdom.

How promptly and graciously Jesus granted the prayer for opened eyes. It might seem that these two blind men were self-seeking in their desire for sight. They were beggars, following the only occupation they knew for getting their living. It was commendable that they had a wish to be like others and be able to earn their own living. In giving them sight, Jesus turned them from being a liability into an asset. No longer would they be dependent, but rather would be self-respecting, dependable citizens and in a position themselves to render service to their community and their fellow men.

Too many in these days are seeking high position and forgetting the privilege of service. How many are praying for their eyes to be opened? We need to pray for our eyes to be opened that we may see the spiritual value of beauty all about us; that we may see the hand of God in the form and color of flowers. We need to see the confidence and joy in the faces of children. We need to see the kindness in the faces of our friends and even of strangers whom we meet on the street. We need to read the tragedy and distress written upon so many faces.

We need that our eyes may be opened, that with renewed vision we may see the need of the Gospel of Jesus Christ. It is important that we have discerning sight in the matter of the needs of people in all parts of the world for those things which are fruits of the gospel. Our mission is to do the will of our heavenly Father, ministering in His name to physical needs and preaching the gospel of hope to those who are blind because of sin and ignorance.

Lord, let our eyes be opened. (Matt. 20: 33.)  
H. R. C.

There is need in the church for more businessmen, builders, practical handlers of life's affairs. — Church Management.

### A Prayer

The following prayer is inscribed on a dedicatory plaque at the entrance of Hart-ranft Hall of Hartford Seminary Foundation where the co-secretary of the Missionary Society is enrolled in Kennedy School of Missions:

"O Thou who are the only living and true God, whom to know aright is life eternal, we would dedicate this hall for the service of the School of the prophets that there fail not for the leadership of the churches a God-fearing and intelligent ministry of holy life, of sound learning, and filled with the mind and power of Christ."  
E. T. H.

### TARRY AND GO

These are days of hurry and worry. The slogan seems to be "keep moving"; there is an air of incessant activity; do something and do it now. We have heard: "The King's business requireth haste." Our Lord's time on earth was limited and He knew it. He must be about His Father's business. But how often we see Him taking time out, tarrying, even when His disciples were sure that a situation demanded haste. He never was so rushed that He neglected tarrying for a season of communion with His Father to learn without any question the Father's will.

Not a laborer in the Lord's vineyard today can claim to be any more zealous in his desire to do the Father's work than was Jesus. Not one of us is more eager to see the work advance as rapidly as possible. In our zeal and haste, in our concern for the work, are we sure that we seek to know God's will and way; are we sure that we are not letting our own desires and our judgment blind us to the will and wisdom of God?

Jesus bade His disciples to "tarry ye in the city of Jerusalem until . . ." What would have happened to the cause had the disciples been impatient and said to one another, "This is a waste of time; let's go out and do something"? You know that they did not receive the power — courage, persistence, tact, patience — until they had surrendered to that time of tarrying.

### WOMEN AT CONFERENCE

Mrs. Ian H. Bond

The Conference program of the Women's Society opened with the introduction of Mrs. Robert T. Fetherston, president of the Women's Board, by Conference President O. B. Bond. She in turn presented Mrs. Marian Hargis, who led us in prayer, following the singing of "I Love Thy Kingdom, Lord."

The panel discussion was given in three parts:

I. "The Year Past and a Look Ahead" was presented by Mrs. Fetherston. She requested the prayers of the women of the denomination and asked for their continued confidence. She spoke of the report of the Women's Board and hoped that it would be read by all our women. All were invited to look over the display prepared by the Women's Board and bring in suggestions.

Proposals for a missionary project to be undertaken were requested. Rev. Ralph M. Soper, pastor of the Oakdale Church in Alabama, has been receiving partial support from the board for six months.

Some tuition has been paid for students taking courses in Christian Education at Salem College. Mrs. Fetherston stressed the importance of personal Christianity above all else.

II. "Financial Facts and Figures" — a paper prepared by Mrs. Lloyd Lukens was read by Mrs. Walter Wilkinson. See the Women's Board Report for these facts.

III. "Goals for the New Year" were presented by Mrs. Alton Wheeler. These goals are:

So often, in our enthusiasm and haste, we make our own decision and formulate our plan based upon our own judgment without giving due consideration to God's way and allowing Him a chance to make it known to us, and our labors come to nought. We talk much about long-range plans and then in haste mutilate them.

I am pleading just for this: Be zealous in God's work, but don't run ahead of Him on judgment based on our immediate desires and immature decisions. Give God a chance.  
H. R. C.

### 1. Unity in Spirit.

We were asked to use the daily prayer prepared by Rev. Marian Hargis. The selected Scripture to be memorized is Psalm 37: 1-9.

### 2. Unity in Endeavor.

(a) Continue the scholarships to be given by the associations.

(b) Promote a family fellowship during May.

### 3. Unity in Deed.

Communicate with your board members and send in news for the news letter.

### 4. Unity in Growth.

Strive to increase organized growth.

The speaker of the afternoon was Mrs. Henry Martin, president of the United Church Women of Colorado. Her subject was "Christian Citizen, 1952." (Mrs. Martin's address will appear at a later date.)

Closing the service of the afternoon was a presentation, "The Story of the Cross," arranged by Mrs. Paul Crandall of Riverside, Calif. Those taking part in this devotional period were: Reader, Mrs. Paul Crandall; soloist, Mrs. K. Duane Hurley; organist, Mrs. Robert T. Fetherston; Mary of Nazareth, Mrs. Leon Maltby; Mary of Bethany, Mrs. Loyal Hurley; Mary of Jerusalem, Mrs. Nedra Shepard; Mary of Magdela, Mrs. Elois Burdick.

This was a very impressive devotional service which many societies might like to use. It will probably be available through the Women's Board.

### MINUTES OF ANNUAL MEETING

(Condensed)

The annual meeting of the Women's Society was held in Battle Creek, Mich., September 14, 1952. The president, Mrs. Robert T. Fetherston, called the meeting to order and read Eccl. 9: 10. "Whatever thy hand findeth to do, do it with thy might."

Minutes of the last regular board meeting were read and copies of the annual report to Conference were distributed.

The Board of Directors as nominated by General Conference were elected.

The officers of the board were elected as follows: President, Mrs. Robert T. Fetherston; vice-president, Mrs. Herbert L. Polan; corresponding secretary, Mrs. Wal-

ter Wilkinson; recording secretary, Mrs. Alton L. Wheeler; treasurer, Mrs. Lloyd Lukens; editor, Mrs. A. Russell Maxson.

A proposed addition to the bylaws to be voted upon at the next Conference, the aims for the Women's Board for the current year, the News Letter, and other matters were discussed.

The meeting closed with prayer by Mrs. Walter Wilkinson.

## Children's Page

Dear Mrs. Greene:

I am six years old and in first grade. My teacher is Mrs. Elizabeth Taichney. I like school. I have four new baby kittens.

Daddy bought me a two-wheel bike. I have two girl friends. One of them is older than I am and she can ride my two-wheeler. She has one herself but she likes mine better than hers.

I like your stories. Mommy likes your stories, too. We especially liked the story about the fairies.

We may have a new school built in our township next year, and we are going to have a new bridge, too.

Jean E. Grosscup.

Dear Jean:

I was so happy to receive your good letter. I'm glad you like my stories; but you know, I like your letter and those of my other Recorder children better still. So I do hope you will write often.

I am glad to hear that you like school, for that means that you will try to do your best in your studies, and that will please your teacher and your parents.

One of the teachers in the Andover School has moved into the house next door to me. I am enjoying his wife and three fine children. Their little boy is six years old. His grandma brought him a two-wheel bike for his birthday and he could hardly wait to ride it. It didn't take him long to learn to ride it straight ahead but when he would try to turn around, down he would fall, bike and all. But he wouldn't give up and, after a good many falls, he managed to turn in fine shape and shouted to me, "Mrs. Greene, just see how fast I can ride!"

Hardly a day passes that I do not see him riding his beloved bike, and he lets his little friends ride it, too. I'm sure you are enjoying riding your bike.

Now don't forget to write to me again soon. I'm so glad to welcome you, my new Recorder girl.

Lovingly,  
Mizpah S. Greene.

Dear Recorder Children:

I do hope you will all begin to follow Jean's good example and that soon your letters will be coming in thick and fast. In the meantime I am going to send you some verses I wrote a long time ago, especially for boys and girls who think they are too small to be useful.

### The Foolish Young Frog

"Chigaree! Chigaree!" said a little young frog, As he sat in the mud at the edge of the bog. And he grumbled and grumbled with all his small might, Till you surely would think his a most sorry plight.

And old grandfather frog, from the midst of the pool, Where the shadows were deep and the water was cool, Said, "Now what is the matter, you lazy young frog, That you grumble and growl on the edge of the bog?"

"Chigaree! Dearie me! I am so very small I am sure I can hardly be useful at all. Though my voice I send out to its greatest extent, I can scarcely be heard," was the poor frog's lament.

"Chugarum! Chugarum!" said old grandfather frog, As he hopped with a splash to a green, mossy log. "What a foolish young frog you are to be sure To complain of a trouble that time will soon cure!

"Chugarum! Do you hear? Hop into the pool! Come and frolic and sing in the water so cool! Do not sit there and grumble the moments away! Do the best that you can every hour of the day!

"Though your voice may be small when you sing all alone;

If you sing with the rest, clear and full is the tone:

And before many days very strong 'twill become,

Till your faint Chigaree is at last Chugarum."

With his sweet "Chigaree" at its clearest and best,

The wee frog very quickly hopped in with the rest.

As he added his voice to the cheery refrain,

This he said, "Oh, how foolish I was to complain!"

Mizpah S. Greene.

### ITEMS OF INTEREST

At the opening Convocation of the Pacific School of Religion, Berkeley, Calif., Mr. Oscar Burdick was the organist and Dr. Wayne R. Rood gave the address on the theme "Christian Education and the Christain Hope."

Following the Convocation a reception was held for Dr. and Mrs. Rood.

On September 15, Milton College opened its doors to 176 students, with a few more expected to arrive during the next few days, according to figures released by the registrar, J. Leland Skaggs.

In response to many requests for a program of adult education, to serve the area surrounding Milton, a course in "Child Psychology" will be offered at Milton College, in the evenings during the first semester of this 1952-53 term.

Classes will be held each Wednesday evening during the first semester, from 8 to 10 p.m., and will be taught by Professor Edward J. Rood. — Milton-Milton Junction Courier.

### NEWS FROM THE CHURCHES

MILTON, WIS. — The Milton Church has been active all through a hot July, a cool August, and the lovely September days we have had.

Bryce Babcock, son of the late O. T. Babcock, long registrar of Milton College, was Pastor Randolph's student assistant for the summer. He helped very acceptably in Vacation Bible School and the two camps held at our church camp.

There were about 50 children enrolled in the two weeks' session of Vacation Bible School, superintended by Pastor Randolph. Other teachers were: Mrs. Russell Maxson, Mrs. Elmo Randolph, Mrs. Walter Sayre, and Miss May Burdick. Miss Betty Daland helped with the music.

Pastor Randolph directed the two camps. The first for young folks of high school age had 28 in attendance of whom 9 were from other churches in the North Central Association. The second camp for younger children was smaller. Cooks were Mrs. Dwight Clarke and Mrs. Arthur Drake assisted by some members of the Woman's Circle. Due to limited facilities at camp, dinners were prepared in the church dining room. The children were transported by bus to dinners, swimming, and Sabbath day church services. Camp counselors were Bryce Babcock, Helen Ruth Green, Georgia Green, and Mrs. Stephen Thorngate.

Men of the congregation have put in many hours working at the camp. On Sundays they are now laying the cement blocks for the lodge. A well was driven which provides an abundance of pure water. Otter Creek crosses our campground and we have visions of a fine swimming pool in the not-too-distant future.

During the pastor's absence at Commission and Conference, Bryce had charge of the vesper services and conducted the Sabbath morning services at one of which Pastor Charles H. Bond of Westerly preached, and at the other Rev. Herbert L. Polan of Battle Creek delivered the sermon.

We are glad to welcome students returning to Milton College which opened September 15.

Meals of sharing are continuing for the seventh year. The last offering was for our Jamaica Mission. There were 203 in attendance. The Christian Association of the college will serve the next meal October 18, and the offering will go to the World Students' Service Fund. Since it is the Milton College home-coming, home-comers are to be invited to attend church services and the dinner. During this period a total of \$4,519.72 has been sent for relief work for a number of different causes. — Mrs. C. S. Sayre, Correspondent.



# The Sabbath Recorder

## COMING EVENTS

The Fall Meeting of the Central Association will be held October 18, 1952, at Verona, N. Y. Theme, Daily Discipleship. Text, Luke 9: 23. Rev. Earl Cruzan of Adams Center will preach on Sabbath morning.

Yearly Meeting of the New Jersey and Eastern New York Churches, October 17-18, Plainfield, N. J. Guests desiring overnight entertainment should notify Mrs. S. Kenneth Davis, Rt. 1, New Market, N. J.

Quarterly Meeting of the Southern Wisconsin and Chicago Churches, October 31 - November 1, Milton Junction, Wis.

Fall Meeting of the Northern Association, October 17-19, Battle Creek, Mich.

Quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, Pawcatuck Church, Westerly R. I., October 26, 1952, at 2 p.m.

## BIRTHS

**Rudert.** — A son, Thomas Edward, to Mr. and Mrs. Donald G. Rudert (Norma Johnson) of Pittsburgh, Pa., June 11, 1952.

**Swing.** — A son, Carl Charles, to Mr. and Mrs. Charles D. Swing, Syracuse, N. Y., August 20, 1952.

**Brissey.** — A daughter, Cynthia Jeanne, to Mr. and Mrs. Richard D. Brissey of Mather Air Force Base, Sacramento, Calif., September 12, 1952.

**Hastings.** — A daughter, Carol Jeanne, to Mr. and Mrs. Dale Hastings, 11095 W. 38th, Wheatridge, Colo., July 3, 1952.

**Van Dyke.** — A daughter, Catherine Susan, to Mr. and Mrs. Jerome Van Dyke of 4118 S. Hooker, Denver, Colo., May 31, 1952.

## Conference Housing Committee Report

Letters were received from 69 correspondents in regard to housing. Delegates were placed as follows: 53 at hotels, 24 at Rockmont dormitory, 22 in tourist rooms, 33 in motels, and 34 in church homes. The above figures do not include a large number who secured their own accommodations. — Denver Church Bulletin.

**FOR SALE** — Lots and acreage for sale near Pomona Park, Fla. Ideal for seventh day Sabbath development. For complete information write Harold K. Pearson, Broker, 56 Wall St., Amsterdam, N. Y.

## Marriages

**Smith - Jeffrey.** — At the home of the bride, July 5, 1952, John Latta Smith, son of the late Moses Smith and Mrs. Smith of Denver, Colo., and Sarah Elizabeth Jeffrey, daughter of Mr. and Mrs. William Jeffrey, of Denver, were united in marriage. The ceremony was performed by Rev. Harold W. Case of Elbowoods, N. D. The couple are living in Vets' Village, Boulder, Colo.

**Eshom - Randell.** — Marvin Eshom of Denver, Colo., and Wilberta Randell were united in marriage on July 19, 1952. Their residence is 2675 Fenton, Denver, Colo.

**Simpson - Coon.** — Raymond Wilton Simpson, son of Mr. and Mrs. Ray L. Simpson of Chicago, Ill., and Worthington, Ohio, and Ruth Marie Coon, daughter of Rev. and Mrs. Ralph H. Coon of Salem, W. Va., were united in marriage on June 15, 1952, at the Salem Seventh Day Baptist Church. The ceremony was performed by the father of the bride assisted by Elder W. P. Lockwood, uncle of the groom, and Rev. Loyall F. Hurley, pastor of the Salem Seventh Day Baptist Church. The couple spent the summer in evangelistic work in Ephrata, Pa.

**Soper - Coon.** — Mynor George Soper, son of Rev. and Mrs. Ralph M. Soper of Paint Rock, Ala., and Marion Louise Coon, daughter of Rev. and Mrs. Ralph H. Coon of Salem, W. Va., were united in marriage on July 16, 1952, at the Salem Seventh Day Baptist Church. The ceremony was performed by the father of the bride assisted by the father of the groom. The couple will make their home in Salem where the groom will complete his studies at Salem College.

## Obituaries

**Simpson.** — Raymond Wilton, son of Mr. and Mrs. Ray L. Simpson of Chicago, Ill., and Worthington, Ohio, died of acute spinal and bulbar poliomyelitis September 22, 1952, at the West Reading Hospital in Reading, Pa.

He is survived by his wife, the former Ruth Marie Coon, daughter of Rev. and Mrs. Ralph H. Coon of Salem, W. Va. R. H. C.

## OUR SERVICEMEN

A/2C Wilfred E. Barber  
783rd A.C. & W. Sqdn.  
Charleston, W. Va.

Sgt. Herbert M. Ayars, RA13266967  
58th Ord. Arm. Maint. Det.  
South Park Military Installation  
Broughton, Pa.

SR John F. Williams, 4407759  
Co. 70, 23 Battalion  
2nd Reg., USNTC  
Bainbridge, Md.

*"The effectual fervent prayer  
of a righteous man  
availeth much."*



To look around is to be distressed.  
To look within is to be depressed.  
To look to Christ is to be blessed.

—Gospel Call.