

# DENOMINATIONAL BUDGET

Statement of Treasurer, September 30, 1952

	Receipts	
	September	12 months
Balance on hand Sept. 1	\$ 4.65	
Adams Center	54.00	374.24
Albion	62.45	328.36
Alfred, First	289.10	3,157.49
Alfred, Second	179.70	802.76
Andover		31.00
Associations and groups		1,263.24
Battle Creek		3,115.35
Berlin	22.00	474.55
Boulder	63.24	547.72
Brookfield, First	85.00	264.00
Brookfield, Second	59.14	284.53
Chicago	80.50	618.40
Daytona Beach	31.70	555.45
Denver	145.71	955.82
De Ruyter	91.00	738.00
Dinuba		32.00
Dodge Center	136.50	638.99
Edinburg	6.88	231.00
Farina	15.00	296.20
Fouke	178.96	334.08
Friendship	8.50	49.00
Gentry		15.00
Hammond		102.07
Hebron, First	16.45	241.22
Hopkinton, First		1,055.00
Hopkinton, Second		27.00
Independence	16.00	367.00

Please give special notice  
to the  
comparative figures  
in this report.

Indianapolis	17.65	48.44
Individuals	210.00	2,628.33
Irvington		280.00
Jackson Center	5.00	26.50
Little Genesee	104.18	637.13
Little Prairie	3.50	26.80
Los Angeles	166.38	422.88
Lost Creek	204.56	1,023.26
Marlboro	44.31	1,144.69
Middle Island	11.05	129.91
Milton	813.39	5,661.15
Milton Junction	50.00	1,463.79
New Auburn	43.00	160.23
New York City, First	84.30	375.33
North Loup	193.40	789.05
Nortonville	39.00	322.13
Pawcatuck	560.00	3,569.10
Philadelphia		94.00
Piscataway		254.50
Plainfield	346.37	5,034.33
Putnam County (Fla.)		25.00
Richburg	15.00	393.00
Ritchie	30.00	121.00
Riverside	721.04	3,324.47
Roanoke	2.00	43.00
Rochester		54.65
Rockville	3.91	164.80

Salem	180.50	1,342.36
Salemville	36.00	241.09
Shiloh	205.00	2,484.20
Stone Fort		28.00
Syracuse		100.00
Verona	255.10	1,024.00
Walworth	60.00	132.00
Washington	80.00	293.20
Waterford	30.85	256.02
Welton		10.00
White Cloud	98.55	511.17
Wilkes-Barre		52.95
Totals	\$6,160.52	\$51,591.93

Disbursements		
	Budget	Specials
Missionary Society	\$1,783.93	\$ 289.95
Tract Society	778.62	27.00
Board of		
Christian Education	1,052.22	140.00
Women's Society	23.97	29.00
Historical Society	142.81	2.40
Ministerial Retirement	392.43	409.78
S. D. B. Building	163.65	2.40
World Fellowship		
and Service	32.83	
General Conference	841.15	47.96
Bank of Milton,		
service charge	.42	
Totals	\$5,212.03	\$ 948.49

Comparative Figures		
Receipts in September:	1952	1951
Budget	\$5,207.38	\$2,341.92
Specials	948.49	569.87
Receipts in 12 months:		
Budget	41,519.49	30,555.26
Specials	10,072.44	6,554.77
Total	51,591.93	37,110.03
Annual Budget	43,825.00	37,000.00
Percentage of budget		
raised	94.7%	82.6%

L. M. Van Horn,  
Milton, Wis. Treasurer.

## 1953 SABBATHKEEPERS' CALENDARS

Sabbaths in RED  
ARTISTICALLY BEAUTIFUL  
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SABBATH-INVIGORATING  
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THE BIBLE SABBATH ASSOCIATION

POMONA PARK, FLORIDA

Undenominational — Non-Sectarian

OCTOBER 27, 1952

# The Sabbath Recorder

*"Happy is that people  
whose  
God is the Lord"*

Not gold, but only men can make

A nation great and strong,

Men who, for truth and honor's sake,

Stand fast, and suffer long.

Brave men, who work while others sleep,

Who dare while others shy.

They build a nation's pillars deep,

And lift them to the sky.

—Ralph Waldo Emerson.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

ABBIE B. VAN HORN, Editor

L. H. NORTH, Manager of the Publishing House

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Our Policy

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

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## Conference President's Corner

Dear Seventh Day Baptists everywhere:

This week I write to you from Battle Creek, Mich., the city where we will be assembling next August for the 1953 sessions of our General Conference. It has been an inspiration to attend the semi-annual meeting of the Northern Association convening with the Battle Creek Church this weekend. And it has been most rewarding to catch the spirit of enthusiastic anticipation that prevails in the Battle Creek Church as the people look forward to entertaining our General Conference.

How helpful it has been to confer at length with Pastor Alton Wheeler on many questions that come into the mind of a new Conference president in the early stages of planning a Conference program. His recent, and highly successful, experience as Conference president qualifies him admirably as the leader of the host church and counselor to the president of Conference. A meeting last night with the general committee of the host church, under the chairmanship of Mr. Arnold Davis, gives us full assurance that they combine understanding of the project with a high degree of devotion and a fine spirit of teamwork in accomplishing their goals. Here we have seen Seventh Day Baptist yokefellows stepping gladly into the work.

It is interesting to hear the speculation of the committee here that this is going to be a largely attended Conference. Your Conference president would not be "true to form" if he did not think and believe that Conference at Battle Creek in '53 is to be the largest in attendance and the most inspirational in program that Seventh Day Baptists have ever experienced to date. So it is, or ought to be, with every Conference president and every session of the General Conference.

Having caught the spirit of Battle Creek during this beautiful October weekend, I urge every one of you to begin making your plans to attend Conference here in August, 1953.

Elmo Fitz Randolph,  
Conference President.

Battle Creek, Mich.,  
October 19, 1952.

## THE SABBATH RECORDER

187

### MEMORY TEXT

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55: 7.

### Dear Lord, I Pray

Lord, grant me strength to do my best  
To lead a weary soul to rest;  
To ease the hurts, to light the way  
For man to find thee, Lord, I pray.

Lord, grant that none may ever find  
That to their needs I have been blind;  
That in the turmoil of their day  
I was not there, dear Lord, I pray.

Lord, grant that I may be a man  
And always do the best I can;  
That one day I may hear Thee say;  
"Well done, my son," dear Lord, I pray.  
—O. Majeske.

### WHOM DOES GOD WANT?

Whom does God want for President?  
— God only knows.

If the question were whom does my neighbor want for President, I might be able to name names. It is whom does God want. He does not operate through majority. It is a personal question, for God operates through persons.

It is the duty of every religionist to vote and to urge all others to vote. There is no majority party in the country. Both are minorities, for forty-nine per cent of the people did not vote.

It is the duty, therefore, of all religionists to urge all to vote, not according to any one particular choice, but according to and after a deep searching of the soul to remove the taint of special interests and after uttering again and again and yet again, "Thou, Lord, which knowest the hearts of all men, show us whether of these two thou hast chosen."

May the religionists of the land fill the office with a man who has a noble and prophetic spirit. — The Christian Leader.

For the citizen of the United States of America, November 4 rapidly approaches. What shall the Christian citizen do on

that day? The General Board of the National Council of the Churches of Christ in the U.S.A. urged that "intelligent and conscientious voting" is the moral duty of every American citizen. The question for every conscientious voter is "How can I be intelligent?" One could wish with all his heart that mud slinging, and name calling, and charges concerning expense accounts, and recriminations for past policies of the administration or candidates for office which may have been mistakes, could be forgotten. Statesmanlike addresses could be made on measures tending toward world peace, toward the resolving of differences between management and labor, toward the reduction of the national debt and sound economy in government, toward the establishment of standards of integrity in public office and on other subjects of equal importance.

The following are statements passed by the General Board of the National Council of Churches:

Each election year is a year of decision. How the American people vote on November 4th will determine to no small extent the over-all direction of our country in the years ahead. Decisions we as a people make affect profoundly, for good or for ill, not only citizens within our borders, but millions of persons throughout the world. . . . The responsible voter will base his decision on what he considers best for the total community, the well-being of all the people. He will not respond to sectional, racial, or class appeals. . . . An election is not a popularity contest. It is a struggle between alternative policies and programs which affect each one of us.

Whom does God want?

### MEMORY TEXT

In accordance with a recommendation passed by Conference, a memory text is published each week. The editor has wondered if any use is made of it, and is happy to see that one church bulletin quotes the text and urges the members of the congregation to memorize it.

Seventh Day Baptist General Conference  
BATTLE CREEK, MICH.,  
AUGUST 18-23, 1953.



## EDINBURG SEVENTH DAY BAPTIST CHURCH

(No picture is available)

### Sermonet

"Have ye received the Holy Ghost since ye believed?" — Acts 19: 2.

This question should be asked of each person professing Christianity. Let us look at the first seven verses of the 19th chapter of Acts.

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve."

When Paul came to Ephesus, he found some believers in Christ with whom he began talking about discipleship, as they told of their acceptance of the Promised One. The discussion was one in which all were interested, and Paul put a question before those twelve men, which should be asked of every person who professes to be a disciple of Christ. He asked, "Have ye received the Holy Ghost since ye believed?"

Let us try to get a picture of those men. They probably looked at one another, wondering what he meant. Then they answered, "We have not so much as heard whether there be any Holy Ghost." Now it was Paul's time to wonder. Why had their teachers failed to instruct them in the need of receiving the Holy Ghost? Still wondering, he asked, "Unto what then were you baptized?" And they said, "Unto John's baptism." Now John's baptism was for repentance for the remission

of sins. Matt. 3: 11; Mark 1: 4. He told the people that "there cometh one mightier than I after me. . . . He shall baptize you with the Holy Ghost." Mark 1: 7-8; Matthew 3: 11; Luke 3: 16; John 1: 33.

There are too many people today like those men. They haven't been taught that they should receive the Holy Ghost. A great many people that claim to be Christians do not know about being born again by the Spirit of God (being filled with the Holy Ghost). They are taught baptism by water, but they know nothing about the baptism that gives power over sin and the Devil.

There are many ministers in the pulpits throughout the land today who never teach the importance of being baptized with the Holy Ghost. Many people are satisfied with just water baptism. They do not make an effort to tarry for the power of the Holy Ghost to come upon them. Of such people we find the ones that grow cold in the service, or give up completely, or after they have grown cold in the service of God, they continue to profess to be spiritual, lest their lack of spirituality be discovered.

There are some instances where people that were baptized with water were also baptized with the Holy Ghost: for example the Holy Ghost descended upon Christ at His baptism. Some were filled with the Holy Ghost before they were baptized with water. Acts 10: 44-48. Some were baptized with water some time before they were baptized with the Holy Ghost. Two of the disciples of John the Baptist left him and followed Christ. One of them was Andrew, Simon Peter's brother. John 1: 40. John undoubtedly baptized his disciples. It is very probable that Andrew was baptized with water a long time before he received the Holy Ghost. This should prove that there are two separate baptisms; yet the two make a complete whole.

After we repent of our sins and receive Christ as our Saviour, and have been baptized with water, we should be baptized with the Holy Ghost. We are to obey Christ. He said, as recorded in Luke 24: 49, "And, behold, I send the promise of my father upon you: but tarry ye in the

city of Jerusalem, until ye be endued with power from on high."

The disciples of John were Baptists; yet some of them did not know that they should have power from on high. Many people today are like those twelve in Acts 19: 1-7.

If you have not received the Holy Ghost, do as the Saviour said, "Tarry . . . until ye be endued with power from on high." When you have received His power there will be some manifestation, and you will be aware of His presence without depending upon the witness of any other.

Make sure within yourself that you have received the "power from on high." Read again the verses in 1 Cor., 12: 7-10; they will verify the fact if you have received the Holy Ghost.

Two times on Sabbath and once on Sunday in August, we held services at the Old Folks' Home to help the Four-Square Gospel Church. The men and women seemed to enjoy the services very much. It seemed to lift their spirits. We thank God for the opportunity to bring them a little joy, and pray that others will take time to help them.

We are beginning a campaign on October 4 to continue through November 8 to increase the attendance of Sabbath school and church services. Most of all, we want to grow spiritually, ourselves. Pray that this will be a success. Following this attendance contest, we plan a revival with Brother Wayne Marona as speaker. We are praying that many people will be led to Christ and His Bible Sabbath.

We now have an outside light above the door, which gives light over the church's front lawn. We do not have a sign in front of the church as yet, but plan to get one soon, and, also, to place three signs on the highways to point the way to the building and invite people to our services. The one in the front of the building will have the church schedule and a cordial invitation to "Whosoever will may come."

The mission and purpose of our church in Edinburg is to point people of our community to God and to the Saviour, Jesus Christ, and to the Sabbath of God. This

community is predominantly Catholic, and it is hard for people to become interested in Protestant Christianity, especially in the Sabbath; or, even in attending church on the Sabbath.

How many of the nonresident members receive the Sabbath Recorder is not known but nearly all the resident members have it. Membership, 26. — James M. Mitchell.

## A BOARD IS A BOARD — FOR ALL THAT

Rev. Hurley S. Warren

When boards function, work is accomplished. This is true in industry, business, and the professions. It is so in education, government, and religion. When boards fail to function, the interests for which they are largely responsible suffer to the extent of that failure, and serious damage is done by halfhearted effort.

The effectiveness of a board depends upon the wholehearted co-operation of board members. Wholehearted co-operation depends upon an informed membership, a willingness of members to share their opinions and judgments on matters of corporate concern, and a commitment to the realization of objectives consonant with their ability as members to accomplish such objectives and the willing, intelligent co-operation of fellow members throughout the parent organization.

The program and plans of the Seventh Day Baptist denomination are largely sponsored by boards and committees whose members are serving on a volunteer basis. In planning the work of these agencies it is highly important that each and every member take most seriously his responsibility. When matters are presented for consideration on the floor of the board, every member present should arrive at the place of being willing to vote "yea" or "nay" when the specific question is put to a vote. If there is not sufficient information at hand, it is any member's privilege to request that information. If the points under consideration are not clear, any member should feel free to ask that they be made clear. When a board member votes "yea" or "nay," he is put-

ting himself on record as to where he stands on a given question.

Sometimes, on church boards and committees, members have not reached a decision regarding the matter under consideration, and either vote halfheartedly for the proposal, or not at all. The result is a light vote on a question that deserves a fuller support, or further consideration before being put to a vote, or modification to meet more nearly the judgment of the members. Any matter that is worthy of being presented before a board or committee is worthy of the best consideration possible.

In our denominational boards and committees, actions taken should be practically unanimous. Questions of far-reaching importance should not rest upon a divided vote decision. Due consideration always should be given to the dissenting opinion when the dissent is legitimate. No person or small group of persons on a board or committee should ever become so influential that he or it determines the policies and the plans of the larger group. Otherwise, why have a board? Why have a committee?

A board is a board, for all that, and should so function.

The governing factors in decisions of Seventh Day Baptist boards and committees are and always should be: Are we doing this in the spirit and purpose of God? Are we proposing that according to the guidance of His Holy Spirit? Are we seeking the mind of Jesus Christ, our Saviour, in all matters, with the aim of honoring Him?

If so, we need have no misgiving as to the effectiveness of our work. If we are His unreservedly, completely, then all we think and say and do will be His, now and always. Amen.

## THE REVISED STANDARD VERSION

Never before in Protestant history have so many people gathered together in local interchurch services at one time and for a single purpose as on Tuesday night, September 30. The occasion was the publication of the new Revised Standard Version of the Bible with a million copies going on sale, and the holding through-

out United States, Canada, and at military camps abroad, a total of 3,418 community services of thanksgiving and dedication upon the completion of the new Bible version.

On the basis of incomplete telegram reports to the national Bible Observance office, it is conservatively estimated that a total of 1,500,00 persons from nearly 50,000 churches attended the services. Attendance ranged from 20 at Central Bridge, N. Y., to 16,000 at a mass service at Forbes Field in Pittsburgh, Pa., sponsored by the local council of churches in conjunction with the Billy Graham crusade. At the national observance the night before, in the mammoth National Guard Armory in Washington, D. C., 8,000 people, including U. S. officials, leaders of 45 Protestant and Orthodox communions, and members of the international diplomatic corps, attended the ceremonies. — National Council News.

From various sources it has been learned that the following churches participated in such union services: Westerly, Brookfield, Plainfield, Salem, Riverside, Alfred, Denver, Milton, and Milton Junction. Some of these services were held in Seventh Day Baptist churches and among the Seventh Day Baptists honored as recipients of gift Bibles in the community were Professor William D. Burdick, and Mrs. L. Milton Van Horn of Milton, and E. Howard Clarke of Westerly. Doubtless many other of our churches of whom we have no knowledge had part in such observances.

## Historical Society

Among the gifts recently received by the Historical Society, the following may be noted:

"A Baptist Bibliography, Section B-Biloxi," edited by Edward C. Starr, and published by the American Baptist Historical Society. It should be observed that publications of Seventh Day Baptists are included in this bibliography.

A photostatic copy, in eight sections, full size, of Dr. William M. Jones' "Chart of the Week." It is expected that these sections will be suitably framed for public display.

C. F. R.

## EXPERIENCE WITH GOD, THE WORTH OF THE SABBATH

Rev. Wayne R. Rood

(Continued from last issue)

### III

And now we come to the crucial point in demonstrating to the world at large that religion has many real answers to the needs of our society. All of this theorizing about eternity entering time and the need of orienting one's goal toward the will of God in worship, is convincing to those of us who acknowledge the Christian Gospel, but it will not persuade the doubtful. In our scientific age, religion, too, must meet the pragmatic test: experience with God must produce practical results, and not until we cease talking about our experience with God and begin to demonstrate the difference it can make to the living and thinking of real individual human beings will the world at large be impressed. Experience with God, worship, must be made actually to count.

How surely formal devotion, whether public or private, is as slight and transitory and relatively unimportant a part of true religion as the marriage ceremony is of a long and rich wedded life. To worship a living God is to be drawn toward life in its fullness and hard-boiled reality. Religion is too often thought of as an escape from life, a momentary rest from life's responsibilities. This is a part of worship: it is an alternation from life, but it is not an isolation from it. All life should be carried on in the spirit and on the level of worship, in recognition of man's dependence on God.

The experience of God in worship, then, should be redefined. It is not rest, but rather abandoning oneself to the will of God in such fashion that one discovers himself mixed into the travailing stuff of a world that must be changed. To know God is to enter without caution into the throes of creation itself. Indeed, when our spirits dry up and worship does not seem possible, the reason usually turns out to be that there are things in creation for which we are responsible that have not been put right. All life is brought to

worship, clarified, and intensified by it, linked upon the process of creation.

I have heard of a student in Czechoslovakia who stayed up all night in a discussion of the state of society and how it must be purified, until at last the sun came up. "What did you do then?" he was asked. "Nothing," he replied. "We went home and went to bed." Religion is invalid when it slips out from under the shoulder straps of the creative process. And when the Sabbath is disengaged from the agonizing process of creation and redemption, it becomes a mere exercise. The easy religion of ritual, you remember, was not enough for Jesus of Nazareth. Our experience of God is incomplete until it somehow draws up with it some corner of the yearning, longing creation.

Now the Sabbath itself was a creative act, according to the poignant story in the 2nd chapter of Genesis — and to observe the Sabbath today should be to continue participation in that act of creation. It was an ancient rabbi who first pointed out that the Bible does not say that on the sixth day God finished His work of creation. In that case, then, He finished creation on the seventh day. It seems to me that the ancient rabbi reasoned rightly, when he wrote that if God made something on the Sabbath day, to observe the Sabbath in its original spirit is not to withdraw from the activities of the world. Mere rest without spirit is the source of depravity. To observe the Sabbath in line with this ancient tradition is not merely to observe the strictness of a divine command, but to enter into the creative fellowship of God Himself.

Andre Trocme was for eighteen years the pastor of a Protestant French church in La Chambeau. His ministry there was an incredible succession of achievements. He built a public school, much of it with his own hands, and then a college, and then a seminary. He built a church and hostel for displaced families. During the war he was active in the underground resistance, assisting thousands of political refugees to escape the Nazi occupation, frequently at risk of his life, conducting fleeing Jews over a hundred miles across the borders of France. When he decided to leave La Chambeau for another pas-



torate the whole village held a party for Trocme, and at the close of the festivities the mayor of the village made a farewell address. He spoke of the previous pastors the people had enjoyed. They were good men, the mayor said, and they preached inspiring sermons on Sunday mornings, and after church the people went home to a pleasant Sunday dinner. All the people in the village looked forward to Sunday as a happy day. "But you know," he concluded, "since Trocme came here we haven't had a comfortable Sunday."

Our tradition, too, furnishes illustrations of this insight into the creative nature of the Sabbath at its best. "Professions of love are empty apart from expressions of love," says Dean Bond in his little book on the Sabbath. "Whoever shares the life of union with the Absolute," wrote President Clark of Salem College in 1907, "cannot but experience therein a reconstruction of all human and earthly relations." "The true idea of Sabbath keeping," wrote A. H. Lewis 75 years ago, "is eminently religious, and has to do with those first principles which grow out of the relation between God and man." Said Joseph Stennett in November, 1708, "To keep the commands of God is to make it our business constantly to do his will in all the instances of it which may be presented to us."

Thus it appears to me that the Sabbath is a dimension of time in which the human is at home with the Divine, a dimension in which man aspires to approach the likeness of the Divine and enter into the creative and redemptive process. Experience with God stands at the heart of our needs, at the center of Christianity, at the base of the Sabbath itself. It is not only the only true worth of the Sabbath — but the touchstone of all experience. It is an experience that refines all our values and reorients all our loyalties. It compels frequent and searching self-examination. It takes us out of the grooves of habit. It helps us to stand on the shores of time and note the quality of life — especially our own — as it passes by. It gives us higher views of our own responsibilities. It sifts out true values and shows what is of eternal worth. It gives us a calm and fearless facing of life as a whole.

It involves us in the creative thrust and sacrificial agony of God Himself, and identifies us with the salvation that is in Christ. It will make us seven-day Christians not merely seventh day Christians.

I know of no words more pertinent to this subject and to this General Conference than those of Samuel Stennett, preached in 1764: Speaking of experience with God, he says, "This and this only will give life and vigor to your profession, inspire your hearts with a noble resolution amidst the attacks of infidelity and temptation, render the path of duty in some degree at least easy and pleasant, and yield you substantial comfort in that tremendous hour."

### ON-RACE RELATIONS

The presidential candidates of the two major parties have released statements which follow.

General Eisenhower:

"Our nation is bound together by certain principles and of these none is more essential to our future than respect for the rights of others. Without tolerance, without understanding of each other or without a spirit of brotherhood, we would soon cease to exist as a great nation.

"In political affairs, as in the times of crisis which our nation has faced and must face in the future, let every American pledge that no taint of religious or racial animosity shall trouble our national unity or distort our earnest efforts to chart a course with justice for all."

Governor Stevenson:

"We must remove fear and prejudice. We must destroy the myths that gnaw at our vitals. We can ill afford to exhibit to the world either incompetence or injustice in dealing with the relations of racial or religious groups.

"As ever, it is in public enlightenment and understanding that we must place our trust. An informed public opinion is the only way in which our way of life can flourish. If the relevant facts and information are supplied, the people can be trusted to create a climate of reason and order in which we can go forward to the solution of our difficulties." — RNS in United Presbyterian.

### JAMAICA SEVENTH DAY BAPTISTS INCREASE

The quarterly report of work in Jamaica, sent by Rev. Wardner T. Fitzrandolph, is encouraging. He reports a "very busy" quarter, attending the conference held at Wakefield in July and visiting twelve of the churches. He preached eighteen times, administered the ordinance of the Lord's Supper four times, and officiated at six weddings. During conference thirteen candidates from three churches were baptized. Twenty-seven were baptized at other places in the three-month period. He mentioned that thirteen others were awaiting baptism on October 12. It will be remembered by some that the annual report stated a 20% increase of membership in the Jamaica Seventh Day Baptist Churches in the year ending June 30. It would seem that there is already a good start toward equaling or exceeding that good record this year.

A church building, in a beautiful location at Orange Bay, was dedicated recently. The rebuilding of the Bath Church is progressing slowly. Mr. Fitzrandolph states that funds are running low and work that might be done in a few weeks if \$300 were on hand, "may drag over many months." He says that it will be a most impressive church building when finished.

Our brethren in Jamaica are to be commended for their devotion to the cause of Christ and their liberality in support of the work. Mr. Fitzrandolph says, "Have attended missionary meetings at Jackson Town and Higgin Town at which £15 were raised for missions. Sunday, October 5, is missionary meeting in Wakefield."

H. R. C.

### BRITISH GUIANA

Brother Benjamin O. Berry wrote from Vergenoegen, British Guiana, under date of September 25, 1952:

"I had a baptism here in August when three souls were buried with the Lord, all Sabbath converts. They were two sisters and one young man. I have a few more visitors coming to Sabbath services, which

thing is indicative of their becoming members by baptism.

"On October 4 we are going to dedicate our meeting hall (Auckland Memorial). We had planned a joint service and the Holy Communion. All of our churches in British Guiana have been invited to attend, so it is hoped it will be a "red letter day," if our lives are spared. You will hear more of this in my next report. Please greet the church for us and ask them to pray for the progress of our work here."

H. R. C.

### INTERNATIONAL MISSIONARY COUNCIL

(Excerpts from a report of the International Missionary Council meeting at Willingen, Germany, July 5-17, 1952, as given in the September issue of The National Council Outlook, by Rev. David McKeith, Jr., a delegate from Congregational Christian Churches of U. S. A.)

Willingen should be renamed "Peaceful Valley." Looking up to the wooded hills surrounding all the valley, one cannot help but repeat the 121st Psalm. Too, the villagers give the impression of being at peace with themselves, the world, and God.

This little village in Germany, 80 miles from Cologne, was ideal for the 1952 conference of 200 missionary leaders from 175 churches in 50 countries, called together to consider the missionary obligation of the Church in a world that knows no peace.

The United States delegation, with 35 persons, headed by the seven official delegates of the Division of Foreign Missions of the National Council, was the largest attending the conference, July 5-17.

It was only five years ago that the International Missionary Council had summoned these leaders to meet at Whitby, Ont., Canada, to consider "The Witness of a Revolutionary Church." Their hope that another conference would not be necessary for many years had been dashed by the growing realization that the missionary movement must face drastically changed world situations.

Under the able chairmanship of Dr. John A. Mackay, president of Princeton Theological Seminary, the churchmen discussed many burning issues of our time

which plague the task of the Christian Church throughout the world.

Willingen was not a resolving conference. In the words of Prelate Karl Hartenstein, German missionary leader, the conference "uttered no great messages and issued no great programs. It was a conference between two eras, in profound consciousness of the transition in which we stand. The old age of missions is finally over; a new age has dawned which in many respects we neither know nor understand. Only one thing was clear. We must put ourselves at God's service all over again."

The conference, in a message to the churches, called for church unity to combat the pressure from anti-Christian forces. The message termed Communism "a judgment of God upon Christians who have failed to take seriously the need for social righteousness and economic justice." It urged an assiduous study by the churches to find a Christian approach to counteract Communism and called upon Christians in all countries to seek political reforms helpful in stemming Communism.

Splitting into manifold confessional groups, the message warned, is hindering the spread of the gospel. Such a lack of unity, it added, reduces the credibility of the Christian message.

The world today is equally unchristian everywhere, the message declared, adding that Europe and North America are as much missionary areas as Africa and Asia. It urged an exchange between Western missionaries and those from Asia and Africa.

It was declared that unlike previous conferences the delegates face "a world in which other faiths of revolutionary power confront us in the full tide of victory — faiths which have won swift and sweeping triumphs and which present to the Christian missionary movement a challenge more searching than any it has faced since the rise of Islam. Our word in this dark hour is not one of retreat but advance. Christ summons all Christians to come forth from the securities which are no more secure and from boundaries of accepted duty too narrow for the Lord of all the earth and to go forth with fresh

assurance to the task of bringing all things into captivity to Him."

While the meeting may be regarded as possessing an interim quality, unmistakably it sounded the deep notes of the calling of the Church to mission and unity. This was an inevitable movement like the surging tide of the sea. Willigen was swept forward by this tide.

The Church is one Church the world around. It must face, in these revolutionary times, its mission to all people on earth and to all areas of the people's life — social, political, and religious. Willigen was interim. The gates it opened lead to the future. E. T. H.

### Christmas or CHRISTmas

Our homes are already being visited by friends and neighbors soliciting orders for Christmas and holiday greeting cards. Do you examine the samples with the thought of the true meaning of Christmas? What percentage of the attractive cards have religious sentiment or suggestion?

The great event of nearly 2,000 years ago loses its significance to the great numbers who make the anniversary exclusively one of feasting, frolic, and fun. It is a season of gladness, a suggestion of peace in the heart which should be to all mankind. It is a reminder of a Father whose love is all-inclusive, of the miracle of life and the greatest of all gifts — a Saviour for all.

In your greetings, in your acts, will you not let the Spirit of the Christ be in evidence? In services and programs of church and church school let us not forget Him whose birth in Bethlehem we should remember. This greatest of world events has inspired much of the world's greatest music. Let us, according to our abilities, sing the oratories and hymns of this holy season. In recitations and other items of our programs, let us have a liberal portion of the beautiful in our literature. In other words, let us keep the CHRISTmas. H. R. C.

Make a friend of money and therefore keep money from becoming your enemy. — Church Management.

★ ★ ★ ★ ★ ★ ★ ★

### Worship Thought for November

#### THE CROWNED YEAR

Psalm 65: 9-13

#### Our Daily Loaf

In every loaf of bread is found  
A miracle of seed and ground:  
The warmth of sun, cool silvery rain,  
And pale gold stalks of ripened grain.

Let God be thanked when'er is spread  
A table with a loaf of bread,  
For in each loaf these wonders hide  
And hungry men are satisfied.

— Ida Tyson Wagner.

★ ★ ★ ★ ★ ★ ★ ★

The Scriptures cited seem to fit naturally into a theme for November devotions, the time set apart for Thanksgiving. Using the 11th verse, "Thou crownest the year with thy goodness" as the central theme, the previous verses speak of the preparation of the ridges and furrows and the blessing of the springing thereof. The text implies that men may have a part in the preparation and by so doing may receive a share of the blessings and also the benefits.

Thus human beings may feel they are co-workers together with God and can look upon their work and see that it is good. While thinking of the physical blessings, spiritual blessings should receive full attention. As God crowned the work of creation by making man and woman in His own image, so should men and women feel a respect and devotion, by being workmen that needeth not to be ashamed.

The song, "America the Beautiful," sung reverently and devotedly seems to fit in with this theme:

"And crown thy good with sisterhood,  
From sea to shining sea."

Mrs. Hugh Whitford,  
Associational Secretary,  
North Loup, Neb.

### CHRISTIAN CITIZEN, 1952

Excerpts from address by Mrs. Henry Martin, President, United Church Women of Colorado, presented on Thursday afternoon at Conference.

It is a privilege to come before you today and address you upon this most challenging subject, one which each of us holds close to our hearts — our Christian citizenship and our responsibility as it has a bearing upon our coming election. Who is at the center of our universe — are you, or is Christ?

On the shores of the East River in New York City stands a monument, thirty-nine stories high, one that is dedicated to the people of the world and the arms of which are outstretched to envelop this earth, and yet a monument that stands here in America. There are people who have come from all over the world to sit down and work out together some of the problems and issues that face us this day. We say, yes, perhaps the United Nations has failed, it hasn't been helpful. But let us remember that it is only seven years old and we must remember that we in the Christian Church have been fighting, talking, praying, and teaching against sin for years and years and yet we have not abolished sin. We here in America have worked through our system of education to abolish ignorance and yet it still prevails in a Christian educated America.

In this year of 1952 as we approach an election we hear people say, both men and women, "I cannot be bothered about voting, it is so confusing, it is so corrupt, it is such rotten, dirty politics that I don't want any part of it." But we, as women, have been cleaning up dirt for a long time and it seems to me that we should get into politics and start doing some cleaning there. I think we cannot expect any more of our senators and our representatives than we expect of ourselves in our own lives at home. Have we bothered about voting and becoming familiar with the issues before us in our own community so that our influence is for the right? And the same would go with our influence throughout our state, our nation, and the world. It is so rapidly becoming one world, and friends, it is going to be that, whether we like it or not. Christ did not



make just America, but He made all of the world.

I feel very small and weak and ineffective, as I think of world forces and world problems. I say there is so little that I can do. But I can choose whether to use my little in the direction of solving the world's problems or in the direction of adding to them. I can decide whether to be part of the trouble or to be part of the answer. I choose the latter — which do you choose?

We in this day have made our God too small; we must lift Him high to the world because we know that all the peoples of the world have their eyes upon America. They are looking to us for the material things we have, for the prayers we can offer.

I was talking to a young student from India who is attending our university in Denver. He said, "Mrs. Martin, tell your women and your men to vote, to go to the polls and vote this election, all of India has its eyes upon you." I said, "Why, what difference is that going to make to you whether we vote or not." He said, "Many of the issues in the world today have a bearing upon the world as you people will decide them at the polls at your November election: Whether economic aid is going to be cut; what is going to happen to your foreign policy; what is going to happen to human relations; to the declaration of human rights; whether it will become a covenant. What are you going to do about the Genocide Convention, the mass annihilation of people?" As you know, our own government has not ratified the Genocide Convention. The eyes of the world are upon us. Our part in government has been brought visibly to us many times in the influence which you and I have. I was in Washington at a time when the Universal Military Training Bill had just been put back on the shelf. We felt, you and I, as we worked through our denominations to have this bill defeated that we played a very important part in our government. We did have influence on our senators and our representatives because it was your letters and mine, the telegrams and telephone calls that helped to put that

bill back on the shelf. We are told that perhaps it will stay there.

We have statistics that show that less than 47% of the American people went to the polls to vote in the last general election. We are the government — what effect are we going to have upon these world problems? Oh, yes, we say that Communism has enveloped the world today and is strangling us all, but I am wondering if that is not just a scapegoat for our own thoughts and our own misgivings. As we plan and think on our armament race as to who is going to have the best and the most destructive weapons, India isn't caring very much what is happening in the Pentagon, whether we build a better and bigger machine gun or not. India has a population of some 36 million people whose per capita income is less than \$60 a year. Those people are not much interested in the fight for arms. They are interested in a struggle for enough food for their stomachs, a shelter over their heads, and enough clothing to keep them warm.

It was during the United Church Women's Board meeting a year ago this last May that the grain for India bill was in committee in our Congress and our representative wired us saying, "You can use your influence at this point to bring that bill out and soon grain will be on its way to India." We like to think that in a very small way the women did have a great bearing in bringing that grain bill out of committee. It wasn't long before the grain was on its way.

I believe that one of the greatest things we are doing today through our State Department, our churches, the united church people, and through the United Nations is the exchange of persons. You cannot have a person of another race, color, or creed in your own home, living with you, without becoming more familiar with his background and consequently more sympathetic toward him.

At one time a Chilean girl, a Japanese girl, and a Portuguese girl were living in my home — that was international relations. One was Catholic, one didn't profess to much of any religion, and the other had been a Buddhist, but was becoming a Christian. We learned to love

and understand each other and to know something of each other's background. My young Chilean friend was at that time the head of all of the Chilean education in Chile. I remarked one time about our democracy and asked, "Anna, what do you think of our democracy?" She replied, "Oh, you have a wonderful democracy. For instance, in my country I couldn't sit at the table and eat with a man who was wearing overalls." And yet she pointed out some of the faults of our democracy which make us search our own hearts.

Anna is representing her country of Chile at the United Nations. I like to think that perhaps we had some influence in the way of Christianity and democracy on the life of Anna as she came into our home and lived as we lived.

Christians must wage the peace. For 2,000 years Christians have sought to establish peace upon this earth. Why then should there be this conflict this day so near the hill where Christ died on the cross? It is not enough to pray for peace and to pass resolutions and make recommendations — but we must wage the peace.

Mrs. Fetherston and I had the privilege of hearing Mrs. Edith Sampson this spring at Green Lake when she told of a trip that she had taken through Europe, Africa, Asia, and other parts of the world where she met people who were utterly amazed that a Negro had lived with such freedom in America, that a Negro such as she had had such a fine education, for the Communists had done such a good job throughout the world of telling people how badly we treat the Negro here in America. So she went throughout the world a living example of the good way we do treat our Negroes. But after she came back to her own America, after she had been dined and wined by the kings and queens throughout the earth, she came back to our nation's capital to be refused admittance to one of the hotels in Washington.

I would say that we cannot wage the peace by an armament race but we could bring the chaos under control by trying to conquer the diseases of ill-will, suspicion, and greed.

I would like to quote to you from an article written by Senator Jerry Voorhes: "With rare exception, we as Christians have chosen to withdraw our own influence and, what is worse, the influence of our Lord. We have defaulted; we dare not default any longer. Perhaps it is logical that it should be in our times that Christians should undertake for the first time in hundreds of years the full burden of our responsibility as citizens, for there is no other course open to us that offers hope of salvation." The challenge of the ages is before this generation of Christians.

May I close with this story: Some 2,000 years ago there lived two men. Each was given a basin of water, one took the basin of water and washed his hands of all responsibility; the other took the basin of water and cleansed the feet of His disciples. Which one will you follow?

## Children's Page

Dear Mrs. Greene:

I see some late Recorders without any letters from children, so I was tempted to write again. I find some trouble in making my pen do as I want it to, but I think you can make out what I tried to say.

Say, boys and girls,  
Please tell me true,  
Do you have a grandma  
That belongs to you?

I've known a grandma  
Quite long and well.  
A few things about her  
Please let me tell.

When she was so little,  
About the age of two,  
Got sick like children  
With polio do.

That sickness paralyzed  
One foot and one knee,  
But a happier child  
You would seldom see.

And now she has children,  
And they have still more.  
Her children and their children  
Make up a full score.

Each of those children  
Love their grandma so,  
Do you have a grandma  
You can love, too?

Yours for wishing you many more  
years of service.

Lyle E. Maxson.

3345 S. Dale Court,  
Englewood, Colo.

P. S. — After laying this aside it occurred to me you might like to know that this grandma is Thyrzia Emma, my wife.

Dear Mr. Maxson:

Thank you so much for your thoughtfulness in helping me to fill out the Children's Page. Yours is the only letter I have received for this week.

It is wonderful that your good wife is living a full, rounded life after the affliction of polio. Our oldest child, Stanley, had polio, and went to the heavenly land at the age of sixteen. He spent six years in a wheel chair.

Sincerely yours,  
Mizpah S. Greene.

Dear Recorder Children:

For the last two weeks I have been anxiously looking for at least three children's letters but not one have I received. Of course I know most of you are busy in school, but I do hope before another two weeks I shall receive many such letters. I know most boys and girls, and I mean especially Recorder children, like to be helpful, so I am expecting to hear from many of you soon.

I heard the other day about a little girl who was very helpful to a lady on a city streetcar. This lady had more bundles than one person could well carry. When she tried to get off the car near her home she would drop first one package and then another. So the little girl picked up the packages she dropped and helped her into her home, although she was so far from her own home that she had to take a later car to reach there. But she was happy to be helpful.

Sincerely yours,  
Mizpah S. Greene.

#### SABBATH SCHOOL LESSON

for November 8, 1952  
The Compassion of Jesus.  
Scripture: Matt. 9.

#### NEWS FROM THE CHURCHES

NILE, N. Y. — The Community Vacation Bible School was held June 30 - July 11. The enrollment was 87, and of this number 46 were present every day. Seven denominations were represented. Some of the pupils do not attend any church. The classes for study were held in the Evangelical United Brethren Church, with the picnic and closing program at the Seventh Day Baptist Church.

Pastor Paul Osborn and family spent two weeks in July at the home of his parents, Rev. and Mrs. Lester Osborn, at Ashaway, R. I.

A "Singspiration" was held at the Evangelical United Brethren Church Sunday, August 31. The meeting was well attended by members of both churches. Following the musical program a lunch was served in the church parlors in honor of the third wedding anniversary of Pastor and Mrs. Paul Osborn.

On Wednesday, September 17, our Ladies' Aid Society met in the church parlors for dinner and the annual business meeting. Reports were given by the president and the treasurer. The following officers were elected: President, Mrs. William Davidson, secretary, Mrs. Willard Cass, and treasurer, Mrs. Roy Davidson.

Our church was well represented at the special meetings held in July on the County Fairgrounds at Angelica. These meetings were sponsored by the "Fishers of Men," a group of Allegany County men who are trying to bring the gospel to the unsaved. — Mrs. William Davidson, Correspondent.

ALBION, WIS. — Since our last report we have changed pastors. We were very sorry to have the Van Horns leave but know the Dodge Center people are happy to have them there.

Mr. Kenneth Smith, with his wife Dorothy and their baby Linda, came here as pastor the first of June and immediately became a very necessary part of our community. Everyone loves them and all marvel at the amount of work Mr. Smith is able to accomplish. He is away at school the first three or four days of every week but he still makes many calls and does other pastoral work.

We have started having community services in the church every Sunday night. At these meetings Mr. Smith reads the Scripture, there is special music, and then a religious movie after which the benediction is pronounced. In our community we have many who do not belong to our church and they are interested in coming to these meetings and seem to enjoy them.

Our pastor and his wife, Mr. and Mrs. Fred Walters and Adele, and Kay Saunders attended Conference this year and gave interesting reports at a meeting in the church basement one Sabbath eve.

Our Vacation Bible School this year was very well attended.

Just before Rev. Kenneth Van Horn left us we received seven or eight new members into the church by baptism and three or four by letter. We have received one by baptism since Mr. Smith has been here.

One of our ladies' societies recently redecorated the interior of the parsonage while the other society installed an oil burner.—Mrs. C. J. Green, Correspondent.

OAKDALE, ALA. — The presence of a pastor has enabled this church to become much better organized. Sabbath meetings are held regularly with increased attendance. The church is promoting a consciousness of spiritual need on Glendale Farm and in Cedar Point Community by holding community and farm prayer services in the homes on Wednesday and Saturday nights. We are praying that a real revival will come to change lives and save the lost.

The Sabbath afternoon Story Hour on the farm reported in the Women's Board News Letter and at the Southwestern Association last year, is continuing and has developed into a community Story Hour, being held at present at the Cedar Point Community Building by Mary Alice Butler as an extension of the Junior Class of the 1952 Bible school.

Pastor Soper holds services twice a month at Athens. The Friday night young people's meetings in Brown Community (Athens) have continued under the leadership of Mrs. Sutton. A two-week Bible school and revival was conducted in July by Pastor Soper, both being well attended by people of Cedar Point Community.

We hope to begin building a sanctuary soon somewhere near the parsonage at Paint Rock, Ala. We are looking forward to entertaining the association and arranging a camp location for 1953. — Southwestern News Letter.

#### ITEMS OF INTEREST

##### Freak Storm Hits Alfred

Residents awoke Tuesday morning, October 7, to find 4.4 inches (official) of snow blanketing everything, making an unusual effect over the bright colored leaves still on the trees. The weight of snow on the leaves and branches broke several large limbs. Dr. Paul C. Saunders, our weather observer, says this is the most snow to come this early.

Dr. and Mrs. George Thorngate have returned from Saigon, Indo-China, where they spent two years. They will be in Alfred for a few weeks, visiting her parents, Rev. and Mrs. George B. Shaw, and sisters, Miss Miriam Shaw and Mrs. H. O. Burdick. — Alfred Sun.

ALFRED STATION, N. Y. — Rev. Emmett T. Bottoms was a guest of Rev. and Mrs. Albert N. Rogers, Wednesday through Sunday. He spoke to the Youth Group Friday evening and at the Worldwide Communion service, Sabbath day. — Alfred Sun.

SALEM, W. VA. — Members of the Salem Seventh Day Baptist Church had their annual home-coming at the church on Sabbath and Sunday, October 11 and 12.

Mr. O. B. Bond, former president of the Seventh Day Baptist General Conference, was the speaker on Sunday, and President Duane Hurley of Salem College, was in charge of the Sabbath services. A business meeting was held at the church on Sunday afternoon.

Dinner was served in the church basement on both days by the women of the church. The food had been brought in baskets and covered dishes by the families attending. — Salem Herald.

The first meeting of the Milton College Student Christian Association for the 1952-53 term was held Tuesday night, September 23. The meeting, held in the social



room in Main Hall, was presided over by Bryce Babcock. Sponsors are Professor Edward J. Rood and Mrs. L. Milton Van Horn.

Governor Kohlor's Educational Advisory Committee has given its official recognition to Milton College, in its list of institutions whose courses and curricula are approved for the training of veterans under the Korean GI Bill, according to an announcement received at the college office recently. — Milton - Milton Junction Courier.

## Obituaries

**Searcy.** — Lena Peterson, daughter of Mr. and Mrs. C. W. Peterson of Tichnor, Ark., was born on Little Prairie in May, 1899, and passed from this life July 19, 1952, at Peoria, Ill.

She was united in marriage to William N. Searcy of Nady, who survives, together with two sons, Derewood of St. Charles, Ark., and Robert H. of Peoria, Ill.; a number of grandchildren, and other relatives.

As a convert to the Sabbath, she united with the Little Prairie Seventh Day Baptist Church in October, 1931, and has since remained a faithful member, during most of the time serving as clerk of the church and as teacher of the adult Sabbath school class. In this work she was especially gifted. She was an earnest, happy Christian and a good and kind neighbor, who will be greatly missed.

Farewell services in charge of her pastor, J. H. McKay, were held at the Camp Shed Church on Little Prairie, July 23. C. A. B.

**Kagarise.** — Byron Lee, infant son of Mr. and Mrs. John Kagarise of New Enterprise, Pa., passed away at the hospital at Roaring Spring, on Sabbath day, October 4, 1952. He was born October 3, 1952. P. S. B.

**Bennett.** — James Brayley, youngest son of George and Susan Osmond Bennett, was born August 19, 1870, in Lima, Wis., and died March 4, 1952, in Janesville, Wis.

Mr. Bennett attended Milton Academy. He was married to Dollie Brown of Milton on August 20, 1890. To them were born nine children: Zela and Ardis of Milton; Mrs. Harry G. Talbot, Eugene, Ore.; Leslie, Salem, Ark.; Harold, Denver, Colo.; Mizpah, Janesville, Wis.; Mrs. Charles Sutton, Springfield, Ill.; Mrs. Walter Neils, Milton; Mrs. Harold C. Burdick, Kansas City, Mo. Mrs. Bennett preceded him in death October 20, 1945. He is survived by his 9 children, 14 grandchildren, and 6 great-grandchildren.

Mr. Bennett was a member of the Milton Seventh Day Baptist Church and an active one as long as his health permitted. For many years he participated in the musical activities of Milton, and the fine music of the church was an inspiration to him all the days of his life. Farewell services were conducted on March 7, 1952,

in the Milton Seventh Day Baptist Church, Rev. Elmo Fitz Randolph, officiating. Interment was in the Milton Cemetery. E. F. R.

**Bennett.** — Zela Mary, daughter of James Brayley and Dollie Brown Bennett, was born in Lima, Wis., July 21, 1891, and died in Edgerton Memorial Hospital, May 5, 1952.

Miss Bennett was the oldest of nine children. She was graduated from Milton Academy in 1914, attended Milton College, and taught in the rural schools of Rock County, Wis., for a number of years. She was a member of the Milton Seventh Day Baptist Church and of its Women's Society.

Surviving her are six sisters and two brothers. Memorial services were held in the Milton Seventh Day Baptist Church with her pastor, Rev. Elmo Fitz Randolph, officiating. Interment was in Milton Cemetery. E. F. R.

**Stewart.** — Howard C., was born March 11, 1876, in Camden, N. J., and died July 18, 1952, at Edgerton Memorial Hospital, Edgerton, Wis.

In 1880 Mr. Stewart and his parents moved to West Halleck, Ill. Prior to entering Milton College, he taught in the rural schools in Illinois. After he was graduated in 1904, he taught in other Illinois schools and was principal of High Schools in Plover, Iowa, and Clearwater and Lakeville, Minn. Leaving the teaching profession in 1930, he took a position with the Fold Du Lac School Supply Co., and continued this work until his retirement in 1950, when he moved from Spencer, Wis., to Milton, Wis. He was married on August 7, 1907, to Gertrude Campbell of New Auburn, Minn. His wife, a son, Hugh, of Racine, Wis., and a daughter, Lucille, of Peking, China, survive him. Also surviving are a brother, Wilbur, of Columbus, Ohio, and a sister, Mrs. Hazel Lawton, of Albion, Wis.

He was a member of the West Halleck Seventh Day Baptist Church and later transferred his membership to the Milton Seventh Day Baptist Church. Services were held in the Milton Seventh Day Baptist Church, and interment was in Milton Cemetery with Rev. Elmo Fitz Randolph officiating. E. F. R.

## 1953 SABBATHKEEPERS' CALENDARS

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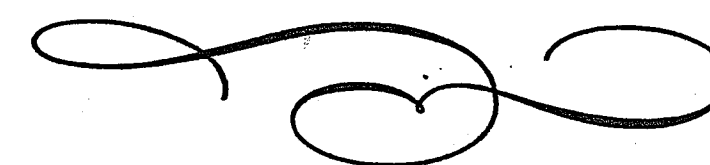
THE BIBLE SABBATH ASSOCIATION  
POMONA PARK, FLORIDA

Undenominational — Non-Sectarian

NOVEMBER 3, 1952

# The Sabbath Recorder

*"Happy is that people  
whose  
God is the Lord"*



The beginning of anxiety is the  
end of faith, and the beginning  
of true faith is the end of anxiety.

— George Mueller.