

# The Sabbath Recorder

## DENOMINATIONAL BUDGET

Statement of Treasurer, March 31, 1953

Receipts		March	6 months
Balance on hand Mar. 1	\$	22.13	
Adams Center			168.55
Albion		66.01	136.02
Alfred, First		232.90	1,275.69
Alfred, Second		174.25	434.90
Andover			10.00
Associations and groups			45.00
Battle Creek		15.00	1,739.56
Berlin		110.42	404.52
Boulder		72.93	246.14
Brookfield, First			100.00
Brookfield, Second			163.55
Chicago		62.00	381.81
Daytona Beach		56.50	281.95
Denver			272.53
De Ruyter		40.00	60.00
Dodge Center		75.00	125.00
Edinburg			15.94
Farina		15.00	186.60
Fouke		20.77	61.10
Friendship			5.00
Hebron, First		12.20	82.82
Hopkinton, First			517.80
Hopkinton, Second			20.00
Independence		63.00	272.00
Indianapolis			47.15
Individuals		10.00	165.00
Irvington		200.00	200.00
Little Genesee		106.25	246.47
Little Prairie			18.20
Los Angeles		107.50	299.00
Lost Creek		126.35	359.02
Marlboro		390.31	1,126.33
Middle Island		16.90	65.35
Milton		518.80	2,087.69
Milton Junction		149.82	784.14
New Auburn			88.85
New York			82.30
North Loup		147.05	320.52
Nortonville			140.00
Pawcatuck			1,314.14
Philadelphia		10.00	92.50
Piscataway			82.50
Plainfield		207.50	1,752.51
Richburg		18.00	148.56
Ritchie			30.00

Riverside		536.04
Roanoke	10.00	36.00
Rockville	34.89	55.59
Salem	156.80	378.80
Salemville		45.00
Schenectady	40.00	40.00
Shiloh	191.99	1,269.46
Syracuse	50.00	100.00
Verona		423.78
Walworth	30.00	30.00
Washington	1.00	81.00
Waterford	14.91	103.92
Welton		10.00
White Cloud		216.97
<b>Totals</b>	<b>\$3,576.18</b>	<b>\$19,783.27</b>

### Disbursements

	Budget	Specials
Missionary Society	\$ 822.13	\$ 189.81
Tract Society	321.88	5.00
Board of Christian Education	445.90	125.00
Women's Society	59.02	10.00
Historical Society	98.80	
Ministerial Retirement	295.36	357.72
S. D. B. Building	82.68	
World Fellowship and Service	15.60	222.97
General Conference	458.64	
Bank of Milton, service charge	.68	
Balance on hand	65.00	
<b>Totals</b>	<b>\$2,665.68</b>	<b>\$ 910.50</b>

### Comparative Figures

	1953	1952
Receipts in March:		
Budget	\$2,643.55	\$6,692.24
Specials	910.50	1,427.64
Receipts in 6 months:		
Budget	16,370.51	21,079.43
Specials	3,412.76	5,745.89
Annual Budget	46,635.00	43,825.00
Percentage of budget raised to date	35.1%	48.1%

L. M. Van Horn,  
Treasurer.

Milton, Wis.

## Accessions

### First Alfred

Baptism:  
Audry Jean Pierce  
Linda Pauline Spaine  
Dale Stanley Butts  
Theodore Jack Glover  
Ernest D. Button

Letter:  
Donald E. Richards  
Edna Ruth Richards

### Riverside, Calif.

Testimony:  
Rev. and Mrs. T. Denton Lee  
Mr. and Mrs. Donald Nophsker  
Letter:  
Joy Berry Ross (Mrs. S. J.)

## Marriages

Randolph - McClain. — Rex Maine Randolph, son of Ashby and Ruth Randolph of Bristol, W. Va., and Phyllis Lorene McClain, daughter of Mr. and Mrs. Alonzo McClain also of Bristol, were united in marriage at the Lost Creek Seventh Day Baptist parsonage on March 27, 1953, by Rev. Rex E. Zwiebel, pastor of the groom.

## Births

Streich. — A son, Keith Edward, to Mr. and Mrs. Morris Streich of Mineral Point, Wis., March 12, 1953.

## Myself

One day I looked at myself,  
At the self that Christ can see;  
I saw the person I am today  
And the one I ought to be.

I saw how little I really pray,  
How little I really do;  
I saw the influence of my life —  
How little of it was true!

I saw the bundle of faults and fears  
I ought to lay on the shelf;  
I had given a little bit to God,  
But I hadn't given myself.

I came from seeing myself,  
With the mind made up to be  
The sort of a person that Christ can use  
With a heart He may always see.

— Author unknown.

"Let us draw near with a true heart in full assurance of faith."  
Hebrews 10: 22.

# The Sabbath Recorder

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Member of the Associated Church Press

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EVERETT T. HARRIS, D.D. .... Missions  
MRS. A. RUSSEL MAXSON ..... Woman's Work  
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HARLEY SUTTON, Emeritus  
(MRS.) MIZPAH S. GREENE ..... Children's Page

### Our Policy

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

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### AFTER EASTER OBSERVATIONS

The Easter season has come and gone. As we turn our thoughts to the future and begin to plan the next big days in our church life it may not be amiss to cast one backward glance. Indeed we shall be looking back at Easter for several weeks yet in these pages. Reports of baptisms and accessions are not all in. We trust that those figures will represent net gains in many churches, which will picture a healthy growth in our next Year Book.

There is another after-Easter observation which is inescapable and can hardly be stored up for next year. It is this: Those who doubt the supernatural all through the year seem to drop or smother their doubts on Easter and blossom forth with rather clear declarations of the fact of the resurrection of Jesus. Coming to the task of editing the Sabbath Recorder just prior to Easter we have had occasion to read more papers, magazine articles, and sermons than ever before. The editor's desk is deluged with publications, many of which would be classed as representing the liberal wing of Christianity. Yet without exception they have emphasized the Resurrection as a historical event and the foundation of the Christian faith. We probably should rejoice that "doubting Thomases" are in small percentages and are not very vocal at this season of the year.

The Universalist-Unitarian denomination is boastfully liberal. Officially they doubt many things. It will be recalled that the Unitarians have never been able to gain entrance into the National Council of Churches because they could not subscribe satisfactorily to the doctrinal affirmation that Christ is Lord. However, the leading article in the April issue of The Universalist Leader strongly affirms the Resurrection as a fact of history and our basis of hope. The first sentence reads thus: "Easter is the rounding out of the Gospels, the seal set on the story of the coming of Jesus among men." Unfortunately not every article breathes the same faith. Turning a few pages we find someone else writing on "The Defense and Promotion of the Unorthodox." That is not an Easter article.

We are constrained to observe that if the secular press, if the liberal press, and the theologians come back once a year



### MEMORY TEXT

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. Genesis 2: 3.



### HE KNEW WHAT HE WANTED

Lindbergh was one young man who "knew where he was going" when he lifted his little plane into the air to head for Paris in 1927. So says the editor of The Westerly Sun commenting on the articles currently running in The Saturday Evening Post. Now even as then there are many young men who do not know where they are going. The seeming impossibilities of today lie not in the conquering of oceans and airways; the conquering of the human will and bringing it in subjection to Christ presents as many difficulties now as ever before. It takes young men of vision and adventure to thrust their single-engine craft into that wild blue yonder of winning souls for the Lord. Young man, are your eyes up, do you know where you are going? Do not waste your gas if you want to reach Paris. There is always room in the realm of the Spirit for new conquests. Nature is pretty well harnessed, but human nature presents the challenge of the future. There is always room for Christian workers.

"Live your life so that whenever you lose, you are ahead." — Will Rogers.

to a belief in the risen Christ, why should any of us harbor doubts of the supernatural as recorded in God's Word during any of the intervening months? Doubts are like darts to be warded off as best we can; they are not garments for clothing ourselves — especially not Easter clothes.



### A. BURDET CROFOOT APPOINTED EXECUTIVE SECRETARY

The Conference president has sent a telegram stating that the Commission has appointed Mr. Crofoot as executive secretary of the denomination. For a year and a half they have been seeking, now they have found the man. See next week's Recorder for a picture and more details.

### Mills Family in Accident

Mrs. Elma Johnson has had word from her brother, Rev. Neal Mills, in Jamaica that the family was in an auto accident. Mrs. Mills was hospitalized a few days and all sustained injuries. — White Cloud Bulletin.

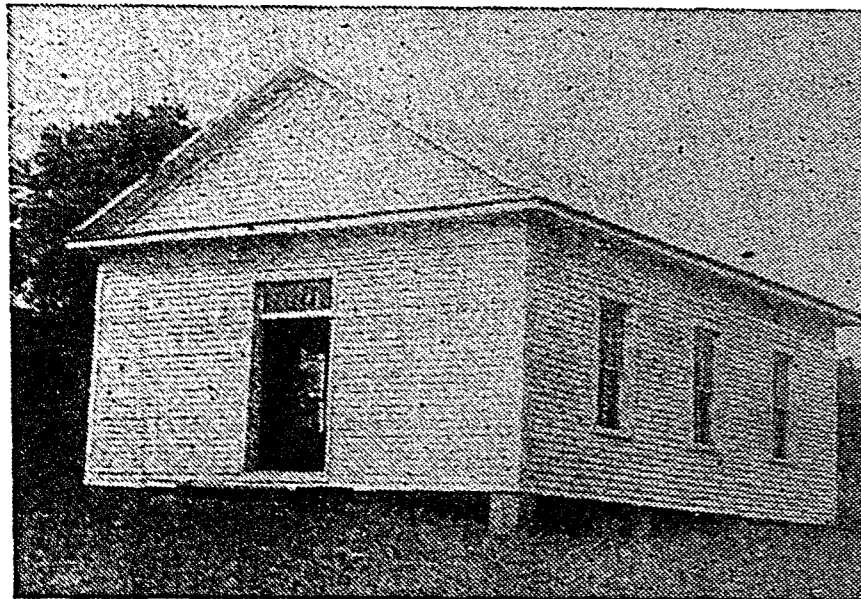
### The United Church of Japan

The 140-page report of the Central Committee of the World Council of Churches just published gives some figures on church membership in Japan and the difficulties of the United Church (Kyodan). According to 1950 figures there are 342,225 Christians, of whom 185,964 are Protestants. It is said that 164,185 are in the Kyodan which includes 15 denominations. New converts are not keeping pace with the population increase. The percentage of Christians is still about one half of one per cent. It appears that although the United Church still claims 70% of the Protestant Christians this 1941 union is facing considerable dissatisfaction. It is stated on page 129 that some of the denominations have withdrawn (Anglican and Lutheran) and that some are threatening to do so. In a report of this kind one would not expect to find the basic reasons, which can be assumed to be broader than denominationalism. Mr. Kosaki spoke in the following vein as reported on page 17:

"As a result of the welcome extended to missionaries, over eighty different missions were now represented in Japan, and this constituted a very thorny problem. These small groups worked against the Kyodan and the National Council of Churches." Perhaps that is a significant statement. Eighty new missions preaching the Gospel with amazing success, if we can believe the reports that come from other sources, create "a very thorny problem" for those pushing the United Church!



## THE ROANOKE, W. VA., CHURCH



Sermonet: "That Men Might Dwell Together in Peace."

In our religious conceptions are many trains of thought concerning the question of our relationship with God and with each other.

We all realize that our relationships are not perfect with either God or man, and that what we believe to be truth, basically, conditions our relationships.

God desires right relationships; the Christian desires right relationships. What God does about this is perfect. The manner in which we respond is imperfect, and our understanding of God's way is imperfect. Yet Christians are profoundly impressed by the life and teachings of Jesus Christ, as recorded by man, that in our imperfection we can come into a satisfying relationship not only with God but with our neighbor as well. This we must believe.

Somewhere in the distance is perfect relationship, but here and now, as men purpose in their hearts by the help of our Father God to have it, is a satisfactory, worth-while, reasonable, Christlike relationship that can be ours.

Of all the truths we believe this must come first.

If we agree that in the distance, be it near or far, perfect relationship lies, then there remains for us to work for and with the attitudes that we believe are those of the perfect world. Brethren, the ideal of Christian love can be made both the goal and the dynamic of our lives. If unfettered, Christlike love is the essence

of the future life, then let us utilize it in the construction and reconstruction of our lives, our churches, and our communities.

The Roanoke Seventh Day Baptist Church is located about 21 miles south of the Lost Creek Seventh Day Baptist Church.

On December 2, 1871, a preliminary council was called together at the home of Reuben Hevener to discuss the possibility of organizing a church in Sabbatarian Valley. After considerable discussion and prayer all agreed that the time had come "when steps should be taken to organize a Seventh Day Baptist Church in this valley."

Consequently, after due consideration with the Lost Creek Church and with the Southeastern Association, the Roanoke Church was organized during the meeting of the association January 19, 1872, with the formal adopting of the Covenant and Articles of Faith on Sabbath day, January 20, 1872. On the night after the Sabbath a pastor was called, Elder S. C. Davis, and two deacons were chosen, S. D. Bond and Reuben Hevener. J. J. Hevener was requested to act as clerk.

It was voted that this church be designated by the name of the Seventh Day Baptist Church of Sabbatarian Valley. This name was rescinded by a resolution after the meeting, and the name, The Seventh Day Baptist Church on West Fork River, was chosen. By 1882 a post office had been established at Roanoke, and in a business meeting in November of that year the church voted to be known as the Roanoke Seventh Day Baptist Church.

Among those who have served the church as ministers are: Rev. Samuel D. Davis, Rev. Lewis F. Randolph, Marcus E. Martin, Rev. Mazzini G. Stillman, Rev. H. C. Van Horn, Rev. Eli F. Looffboro, Rev. Harley H. Sutton, Rev. Marion C. Van Horn, and Rev. Rex E. Zwiebel.

Never having had a full-time pastor, the Roanoke Church has nevertheless maintained a faithful witness for God, Jesus Christ, and the Sabbath. Sabbath school is held every Sabbath and worship services are held the first Sabbath in each month. Since August, 1949, there has

## SABBATH RALLY DAY, MAY 16

The next Sabbath after Mother's Day is Sabbath Rally Day if your church falls in line with the denomination-wide plans of the Tract Society. Letters have gone out to all the churches with suggestions for promoting private and public Sabbath-keeping. Ministers and other church leaders, it is hoped, will do all they can to make the day a success and a blessing. But any rally which is worthy of the name becomes effective only when enthusiastically supported by the people involved. You can help your church to realize that it is a rally day by doing all within your power to swell the attendance on May 16. If it is impossible for you to attend church, why not use the day to rally your thoughts around the blessings of God's Sabbath. Make a fresh study of the Sabbath in your Bible. Read and distribute some of our good tracts. Write an encouraging letter. Read the special Sabbath articles appearing in current numbers of the Sabbath Recorder. Gather some friends together in your home for a Bible study. We might also suggest that you make a contribution to the work of Sabbath promotion, sending it either to the denominational treasurer or to the American Sabbath Tract Society.

### Imputed Righteousness Perverted

In the days of John Wesley many people came to that great and holy man and claimed that they could violate any or all of the Ten Commandments without being guilty of sin so long as they maintained faith in Christ. They had a perverted view of the imputed righteousness of Christ. Wesley wrote of such men: "Surely, these are the first-born children of Satan."

been an addition of four members, three of whom are converts to the Sabbath. (The main occupations of our resident members are farming and nursery stock production.)

The aim of our church is to increase in faith and knowledge that the kingdom of God might be established more firmly in our community.

Rex E. Zwiebel.

## MINISTERS GATHER AT ALFRED FOR CONFERENCE

Our people should know what our ministers are doing as they gather in Alfred from Monday to Thursday, May 4-7. Indications are that a large percentage of the pastors will be present, some from long distances.

The program to be followed is built around the theme, "A Minister's Education," and was arranged by Earl Cruzan, Wendell Stephan, Rex Burdick, and Charles Bond. It is perhaps related somewhat to the work of a special committee of our General Conference but it will emphasize just as strongly the continuing education of our ministers during their service as pastors.

Victor Skaggs will open the conference with an address, "The Marks of a Minister," on Monday evening. The next morning Loyal F. Hurley will outline the problems to be considered. During the conference there will be four panel discussions as follows:

One will consider the situation facing us at the present time in the education of our ministers; one will present "What Seventh Day Baptists Expect of a Minister"; the other two will consider the following subjects: "In Service Training," "Study Habits," "If I Had My Training to Take Over Again"; and "Bible-Centered Preaching," "Radio Ministry," "The Minister's Library," "More Effective Pastoral Calling."

There will be morning prayer meetings at 9 o'clock and Bible studies at 11 o'clock presented by Clifford Hansen. Ronald Barrar is expected to speak on Tuesday evening. Other evening speakers are not yet announced. Some of the meals are provided by local groups, including a picnic at Camp Harley. The boards of the denomination will be given opportunity to present their work at stated times. From the program it appears that this should be a productive conference.

### SABBATH SCHOOL LESSON for May 9, 1953

Paul as a Christian Thinker

Basic Scripture: Acts 21: 15—28: 31

Emphasized portion: Acts 28: 23-31

**REMEMBER**

Charles H. Bond

Seldom a day goes by that we do not bewail the fact that our memories are so treacherous. Over and over again we complain that we forget. The truth of the matter is that there is nothing, however trivial or important, that we do not tend to forget. We forget each other's names and faces. We forget our responsibilities and our obligations. We forget the things we can see, and we are especially prone to forget the things we cannot see. We even forget the God who made us and who sustains us from day to day.

Because of our proneness to forget, God gave us the Sabbath and asked us to remember it. The all-wise Creator knew that if the Sabbath were truly kept from week to week we would remember Him and the high and holy purpose for which we exist. It is a sad commentary on mankind when we have to admit that man has forgotten the Sabbath and therefore his God.

This one thing is certain, before we can recollect or call to mind, something must have gone before to be remembered. The fourth is the only commandment in the ten that starts with "remember." Remember that in the very beginning "God blessed the seventh day, and sanctified it" (Gen. 2: 3). Recall the history of the children of Israel in the wilderness and how the manna gathered would not keep over any day except Sabbath. On the seventh day none fell (Ex. 16: 26). We need to remember that Jesus went into the temple on the Sabbath as was His custom (Luke 4: 16).

Let us recall that many keep the seventh day Sabbath in the year 1953 according to the Scripture. A prominent first day minister says: "We realize, of course, that our sabbath (Sunday) is not the same as that observed by the Jews. Theirs was the seventh day of the week, while ours is the first. The reason we observe the first day instead of the seventh is based on no positive command. One will search the Scriptures in vain for authority for changing from the seventh to the first." As for me the Sabbath is not to be argued, but it is given of God to be accepted and kept holy unto Him.

Sometimes we remember to forget. There are certain things in life that are annoying to us and we make our plans to try to forget them. We find those today who are annoyed by the Sabbath. Deep within there is a conviction that they are doing wrong not to observe it, yet so many places work at least until noon on the Sabbath. (Believe me, these people have my deepest sympathy.) But many for the lack of nerve and for want of the extra dollar remember to forget the Sabbath. Some try to forget while living under the roof of the church but there are the church bell and familiar faces to remind them. Others try to get lost in the big city and remember to forget. Then there comes the Sabbath Recorder or a friendly minister or perhaps they pick up the Bible and there it is. But even if we lose ourselves from men, how can we get lost from God?

Perhaps there are those who forget unwillingly. We live at such a fast pace that the things we would like to remember are crowded out. There are so many places to go and so many meetings to attend, it seems we cannot get them all in. The days are packed so full, it seems a waste of time if we take a day off for God. So we make the Sabbath a catch-up day — go to the bank, have a tooth filled, our eyes examined, clean the lawn, etc. (I always wondered what happened to the individuals who had to go to the bank on Sabbath morning after the doors were closed all day on Saturdays.) We meant to keep the Sabbath, but were so busy we forgot to remember. I wonder sometimes if God will forget to say, "Well done" on the judgment day.

It isn't just enough to "remember the Sabbath" in the sense of being able to prove from the Bible which day is God's Sabbath. If the Sabbath is to change a life into the likeness of Christ we must "keep it holy." We must remember to lay all work aside and to keep it. "God so loved the world that he gave his only Son." Do we have any love and respect for God, our family and friends, or are we interested primarily in ourselves? Our greatest awakening will come when we begin to realize that the most important things in life are not material but spir-

itual. The best thing we can give our children is a good name and not an abundance of things. It is more important to be able to live with ourselves and our God than to wish we had. The Sabbath day kept in the spirit of Christ will help us to do just that.

There are several things we need to remember as the Sabbath approaches.

1. The Sabbath starts at sundown. Man, not God, started figuring the day from midnight till midnight. The Bible tells us that there was the evening and morning of the first day, second, etc., (Gen. 1: 5). When the sun sinks behind the hill the Sabbath arrives. We do not need a watch or a siren to announce its entrance, but just a heart attuned to God. Many a Sunday minister has said, "Do you realize what a wonderful thing it is that your Sabbath starts at sundown? Your people don't come to church with their eyes half open after playing cards till midnight." A quiet Friday evening spent in private meditation or at a prayer service attunes one to the glorious day that has already arrived.

2. Keep the day for God. Then the Sabbath morning dawns with a new beauty and brightness. For me the air always seems sweeter, and the sun has a more restful glow. There are those who will say there is no difference, but the one who "remembers the Sabbath to keep it" knows differently. Then there comes Sabbath school, the morning worship service, dinner with the family and perhaps invited guests, youth fellowship, a call on shut-in friends, perhaps an hour with a good book, and a quiet ride in the country. As a youngster said to me recently: "The Sabbath is so full it is over before you know it." Yes, and how wonderful it seems to slow down, and to think with God. It is good to get acquainted with the family again and to make that call before it is too late.

You say that you want peace and a nation that is free from corruption. You want your children to be good, honest, and respectable in the sight of God and man. Then you must take time for Christ and His Church. The first step is to "Remember the sabbath day to keep it holy."

**SALEM AND SOUTH JERSEY**

Material gleaned from Salem's "Green and White," the Shiloh Church bulletin, and a verbal report by "Del" Swiger gives us information of an interesting Salem College Day in the community of Marlboro-Shiloh on March 28.

Twenty students and leaders including the president and the choir leader were present at the semiannual joint Communion service Sabbath morning in the Marlboro Church. The Salem students took charge of the Sabbath school hour with the following representative young people giving talks: Herbert Soper, Owen Probasco, Bettie Butler, and Marilyn Osborn.

A social time for college alumni and friends was held in the evening in the social rooms of the Shiloh Church under the direction of Charles and Anita Harris and Mrs. Rex Bowen. Enthusiasm is reported to have run high for the speedy establishing of a Salem Alumni chapter in the New Jersey area.

The weekend also featured the wedding of Owen Probasco, a ministerial student, and Ruth Ayars, both of Shiloh.

**RESOLUTION OF SYMPATHY**

Whereas God in His infinite wisdom has called home our beloved brother and friend, Mr. Will Tillis, a devoted father, a respected citizen, a Christian gentleman, a faithful member and deacon for many years in the Missionary Baptist Church, an earnest student of the Bible, diligently searching for ten years for its teaching regarding the Sabbath and inquiring into the belief and practice of the Seventh Day Baptist Church, who recently united with the First Seventh Day Baptist Church of God of Putnam County, Carraway, Fla., having been a faithful friend and trustee of the church from the time of its organization in 1942, and recognized as an honorary deacon when he united with it in full fellowship; therefore be it

Resolved, That we express our deepest sympathy to his family of nine surviving children and their loved ones, and that a copy of this resolution be sent to each of his children, a copy to the Sabbath Recorder, and a copy be spread on our church minutes.

Elizabeth F. Randolph.



## IMPRESSIONS GAINED IN SOUTHWEST

Looking back upon the recent visit to the Southwestern Association which covered about two months in time and approximately six thousand miles in distance, the secretary was impressed by many things. One such matter was the great distance separating Seventh Day Baptist churches and fellowship groups, making interchurch fellowship so difficult and expensive that it is very limited. Seventh Day Baptists traveling through these areas should make plans to visit one of our churches over the Sabbath. They may be certain of a warm and hospitable welcome.

Another matter that impressed the writer was the number of children in our churches of this area. It is always encouraging to find boys and girls attending Sabbath schools and the morning worship services in large numbers. This was true at Fouke, Edinburg, Hammond, and Paint Rock. It is reported to be true of Carraway. In these churches pastors and laymen are going out after the children. If the children of today are the churches of tomorrow, these churches are bound to grow in service to our Lord. The chief limitation upon this is the cost of transportation. If more funds for traveling expense were available the field could be extended.

The writer was impressed by the beautiful new house of worship just completed at Paint Rock. He was privileged to speak at the second service held in this new church building. Brother Edgar Wheeler had supplied the pulpit the previous week. The Paint Rock Church is now without a pastor, as is true also of about one fourth of all our active churches today. This is a matter of deep concern to anyone who truly loves our Lord and His people.

"Southern hospitality" is no catchword in the homes of our people; it was very real as visits were made in the homes of pastors and church leaders in this association. Recently a friend wrote, "I believe the Gospel is preached a little differently down there." The idea is occasionally expressed that a "northerner" is not acceptable in this area. After this visit it is a conviction that the basic spiritual needs of our people are the same

everywhere and the Gospel of Christ can fill those needs as He is faithfully preached by His servants in the ministry. The Southwestern Association is a promising, open, and receptive field, served by a few devoted, underpaid pastors. Our chief limitation lies in the matter of sufficient financial support. A program of outreach through a full-time evangelist under the direction of the Missionary Board is deeply needed and desired by our people. Student summer evangelistic quartet work is requested. Interchange of pastors in preaching missions is hoped for.

Some of our people are impressed by calls from Brazil, the Philippines, South Africa, and other areas for financial help. Brethren, what of these open doors at home! What of our own underpaid pastors! How shall we fill the other fifteen pastorless churches of our denomination? How about pouring more funds through the regular channels of the Denominational Budget and holding a check on these special appeals? If the Missionary Board could be supplied with the funds, a stronger home missions program could be encouraged. These are some of the reactions growing out of the recent weeks spent in the Southwestern Association.

E. T. H.

## A SUGGESTION FOR ORGANIZATION OF FELLOWSHIPS

The following statement was signed by members of the Little Rock Fellowship of Seventh Day Baptists:

We, the undersigned, agree to worship and work together as the Little Rock Fellowship of Seventh Day Baptists, it being understood that our present church membership will not be affected thereby.

Other believers in Christ are welcome to join this fellowship as associate members. All visitors are welcome.

We agree to meet on the third Sabbath of each month at three o'clock, until the group shall decide otherwise.

The officers of the fellowship shall be a president and a secretary-treasurer, elected annually, beginning the first meeting in July.

The president shall be empowered to appoint necessary committees as follows: a program committee and a chorister.

E. T. H.

## MISSIONARY BARRAR'S SCHEDULE ARRANGED

Our Nyasaland missionary arrived in New York April 21. From there he went to Westerly, R. I., to get acquainted with members of the Missionary Society and to speak in Ashaway April 25. He is scheduled to be with the Plainfield Church the weekend of May 2, and from there to the Ministers' Conference at Alfred. It is possible that he will go directly from Alfred to the Pacific Coast.

## INVESTMENT POLICIES — BENEFITS

Not long ago Treasurer Stillman was telling something of the benefits accruing from the Missionary Society's investment policies. The president asked that he furnish information that might be passed on to Sabbath Recorder readers for their encouragement and stimulation. Commendable gains have been made in the funds of the society in the past fifteen years. In fact the gains aggregate \$51,147.22, of which total \$22,963.79 represents profits and accumulating income arising from the society's investment policies.

The Permanent Fund alone, increased by gifts and bequests in the amount of \$25,598.09 and security profits in the amount of \$6,859.80, has risen from \$107,566.29 on July 1, 1938, to \$140,024.18 as of March 14, 1953. This is a percentage increase of gifts and bequests of 23.8%, of security profits of 6.4%, making a total of 30.2%.

It is interesting to note that all our various invested funds (Permanent, Associated Trusts, and Second Century) increased from profits realized on sale or exchange of securities by a total amount of \$17,600.09. Also, interest and dividends received on investments which were added to principal in the case of accumulating funds amounted to \$5,363.70, or a grand total of \$22,963.79. This constitutes an average annual increase of \$1,530.92.

The total amount raised for the Second Century Fund up to now is \$56,471.69, of which total \$11,144.72 has been made available for approved objects from this source and \$45,326.97 from gifts of our people.

Income received from the Permanent Fund for the year ending June 30, 1939, was \$4,252.12. For the year ending June 30, 1952, this income was \$6,595.92, an increase of \$2,343.80 — 55.1%. In the same period income from Associated Trust Funds increased from \$267.29 to \$749.42, more by \$482.13 — 180.4%. The total income from these two funds for the year ending June 30, 1939, was \$4,519.41 and at June 30, 1952, \$7,345.34, an increase of \$2,825.93 — 62.5%.

Another interesting fact tied in with our investment success is the reduction of our debt from \$16,343.62 on July 1, 1938, to \$311.86 on January 31, 1953.

The wise management of funds by our Investment Committee, Treasurer Karl G. Stillman, chairman, thus proves profitable in increasing the income of the society and making available more money for the work. The society and the denomination owe a debt of gratitude to Mr. Stillman and his committee for constantly rendering such fine service in the interest of missions.

H. R. C.

## CHANGE OF OFFICE SECRETARIES

Mrs. Horace W. Knowles (Emily Barber) who has been office secretary for the past two and one half years, has gone to Arizona where she with Mr. Knowles and daughter, Natalie, will make their home for a time. Mrs. Knowles has had keen interest in the work of the Missionary Society and of the denomination, and has been proficient in her position. It was with regret that we had to lose her services.

We are most fortunate in that Mrs. James G. Waite has been engaged as office secretary in Mrs. Knowles' place. Mrs. Waite is no stranger to the work since she was the secretary of the late Dr. William L. Burdick for a number of years.

H. R. C.

"If I had a mind to hinder the progress of the Gospel, and to establish the kingdom of darkness, I would go about telling people they might have the Spirit of God, and yet not feel it."—George Whitefield.

## Christian Family Week - May 3-10, 1953

### HOME

"Home is where the heart is," you have often heard it said;  
Home is where the songbirds sing their sweetest, overhead;  
Home is like the rainbow's end that beckons in the blue;  
Home is where your brightest dreams take root and all come true.

And yet it's more than just a place where people sleep and eat;  
A home that's real has something indefinable and sweet;  
It may be just a cottage or a castle with a dome,  
But if God dwells within its walls it really is a home!

—Author unknown.

(For complete worship program see Recorder of April 13, 1953.)

### "Joan and Beth Story"

Have you sent in your request for the life story of the missionary nurses, Joan Clement and Beth Severe?

The slides, with tape recordings or script, are ready for your use. You will not want to miss this opportunity to get acquainted with these fine young ladies.

You cannot fail to get an inspiration from the use of this material.

Please send your request now to Mrs. E. E. Thorngate, 51 Blanch, Battle Creek, Mich.

### WHAT WE WANT TO HEAR

How Can I Make Prayer More Effective? was the favorite sermon topic selected by laymen from thirty denominations who answered the questionnaire sent out by "Guideposts Magazine" in a recently conducted national sermon subject survey, the first of its kind. The two other leading topics requested were: How Can I Make the Greatest Contribution to Life and Ways to Increase Religious Faith.

The article goes on to say that the effective praying requests came largely from the regular churchgoers, and the subject of increasing religious faith was predominantly from those who attend church irregularly. — Universalist Leader.

### SEVENTY-FIVE YEARS

Protestant Christians of the Belgian Congo are celebrating the 75th anniversary of the arrival of the first Protestant missionaries in their country. Over 25,000 people participated in a recent ceremony led by the council. The celebration featured a parade of children from the Protestant schools of Leopoldville, which enroll more than 300,000 children. Mrs. Rosa Page Welch, whose ancestors had been carried away as slaves to America, and who is now on a good-will singing tour on behalf of American Protestants, sang at the celebration. High government and church officials participated, citing the history of the seventy-five years of Protestantism in the country, with its many martyrs. Protestantism today in the Belgian Congo numbers 1,200,000 Christians and 1,300 missionaries, as well as 800 native pastors who have all studied in the Belgian Congo. The Protestant Council of the Congo, founded in 1902, has a total of forty-three missionary societies. — W. W. Reid.

The best definition of "foreigner" that I have ever seen in this: "A 'foreigner' is a friend whom I have not yet met." — Hon. Chas. P. Romulo, Philippine Ambassador to the U. S.

## Children's Page

Dear Recorder Children:

Another two weeks have passed and still I have received not one single letter from Recorder children. Dear, dear! Oh, dear. Please, please write, girls and boys, and that very soon. Who will be the first?

Instead of letters here is a fairy story for you.

### Robin's Search

Once upon a time, in the deep, cool woods where birds and beasts are free and fearless, there dwelt a dear little brownie. He was called Robin, for he was never quite happy unless he wore a brown coat and a robin-red vest.

He was just the merriest little fellow imaginable, always laughing and frolicking, and he had the kindest little heart in the world. He was always helping those around him so that all the woods folk loved him.

Now as you know, brownie boys, when they are fully grown, are quite apt to leave their forest home and go out to seek a new home among human girls and boys, for they are very friendly little creatures. When it became Robin's turn to seek a home among human folks, he said to himself:

"Ho! Ho! my friends, I go to seek  
a home where boys and girls are kind.  
I will not stay a single week,  
Unless a peaceful home I find.

Where boys and girls love to obey;  
Are thankful, cheery, brave, and true,  
And help each other day by day,  
As all good children try to do."

So bidding his family and forest friends good-bye, Robin skipped away on his tiny swift-moving feet, singing a merry little tune as he flew along over hill and dale, as light as thistledown. Those who heard his cheery song said, "How happy the little breezes are today," for, being a brownie, of course he was invisible to human eyes.

At last he came in sight of a large white farmhouse, nestled among tall oak trees, which were gay with beautiful autumn colors. Two children were playing

happily about the door, and Robin cried gleefully:

"Ha! Ha! I really do believe  
That this is just the place for me,  
For surely here I now perceive  
Kind helpful children, full of glee."

Close up to the children he crept and listened to their play with a happy look on his little brown face. But after a while he drew down the corners of his mouth and his face grew very long indeed, for the children began to quarrel, to say unkind things, and even to strike each other. When their dear mother heard their shrill voices and called them in, they were even cross to her.

Then Robin said sorrowfully:  
"Oh, dear! Oh, dear! I must away,  
This surely is no home for me.  
Not for a good deal would I stay  
Where such cross children I must see."

Then away he skipped over hills and valleys, across broad fields and sparkling streams, along smooth, dusty roads until he came to a little village. Along a side street he skipped until he came to a school building. Robin clapped his hands gleefully and hurried up the steps, for he saw a host of little children trooping through the open door. He caught up with one cheery little fellow, went with him into the first grade room, and cuddled up beside him when he took his seat. Of course the little fellow did not know the brownie was there, but for some reason or other he felt very happy all at once and his face dimpled with a cheery smile.

Then Robin cried out:

"Ho! Ho! I've found the mate for me,  
And where you live I want to go.  
A fine playfellow you will be;  
Your home's the one I want, I know."

Neither the teacher nor the children heard what he said; they only wondered who was whispering.

When it came time for the little boy to go home to lunch, Robin skipped along beside him so merrily that the little fellow cried, "See how fast I can run. The little breezes almost make me fly."

Of course we know it was not the little breezes but the little brownie who was making him so fleet-footed.

Mizpah S. Greene.

(To be continued)



## READING EZEKIEL

The commendable work of O. A. Davis of 1046 W. Taylor St., Phoenix, Ariz., has been noted by previous editors of the Recorder. The Lord has laid it on his heart to promote Bible reading among our people by publishing a reading schedule with short introductory comments on the Books suggested. His Chapter-A-Day Meditations are mailed free of charge to any who are interested. During the last of April and May the reading is from Ezekiel. There follows a portion of his comments on that prophecy:

"Ezekiel, Daniel, and Revelation are part history and part apocalypse (revealed prophecy).

"Ezekiel, in 597 B.C., was carried to Babylon. Daniel had preceded him by 9 years, and had already become famous. Ezek. 15.

"Ezekiel and Jeremiah were both priests, but Ezekiel didn't officiate because of his captivity. Old Jeremiah continued preaching the doom of Jerusalem until its fall 11 years later. They both had the same message . . . certain punishment for the multiple sins of the people of Judah.

"The preaching of Ezekiel was unique, to say the least. Then, as today, there were many false prophets.

"But Ezekiel had his own God-given methods. He didn't say a word. (Ch. 4.) He set up a tile, scratched a city on it, stuck an iron plate in the ground, and lay on his left side in front of it for 390 days. Then he turned over, and lay on his right side another 40 days. It meant something to stand for the Lord in those days!

"God calls Ezekiel the 'son of man' a hundred times. 'The word of the Lord came . . . ' is repeated 49 times. But the key phrase — 'The glory of God' — is given 12 times in the first 11 chapters.

"Ezekiel didn't hesitate to follow the Lord's command. It is doubtful that he made many converts.

"Jesus said, 'Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.' (John 15: 8.) He has chosen us to be His disciples that we might witness and bear fruit for Him. Is your witness a glory to the Father?"

## NEWS FROM THE CHURCHES

ALFRED, N. Y. — An event happily anticipated by First Alfred Church people is the annual program by the intermediates in which they take entire charge of the Sabbath morning church service, giving reports on the New York State Youth Conference.

This year's conference was held in Rochester, and our delegates conducted the service on March 7, Eleanor Armstrong presiding.

Special music was presented by a triple trio consisting of Constance Williams, Patricia Spaine, Merylyn Campbell, Camille Crofoot, Maryann Bailey, Nancy Williams, Gladys Pierce, Meredith Drake, and Roberta Armstrong. Mrs. Juanita Pulos was director.

The following interesting reports were given by the delegates: "Keynote Speech," Miss R. Armstrong; "Communion and Church Services," Joseph Warren; "Christian Citizenship," Miss Williams; "Christian Faith," Miss Campbell; "Christian Fellowship," Miss Crofoot.

Alfred has always been proud of these teen-agers' programs, and the development of these young people means much to them and to the life of the church. Miss Miriam Shaw is chairman of young peoples' activities. Mrs. George E. Potter and Howard Jacox were also counselors for this occasion. The pastor sat with his family in the congregation.

An interesting evening class in Bible study has been conducted by Dr. Loyal Hurley for both Alfred and Alfred Station members and has been very inspiring to all who have attended. The S-D (Single-Double) Fellowship, formerly called the Young Adult Group, had a profitable evening at the parish house, March 15, with a dish-to-pass supper and with Dr. Bernstein as speaker. The Youth Group attended Easter sunrise service at 7 a.m. on Hartsville Hill, followed by breakfast served by the Second Alfred Church.

A beautiful baptismal service was held in the church the night before Easter with Pastor Hurley Warren officiating, assisted by Don Richards.

The day before Easter our beloved Frank Crumb was laid to rest in Alfred Cemetery after an impressive service in

the church. He served as deacon for many years, was editor and manager of the Alfred Sun for over 50 years, and a much loved friend of all for most of his 91 years. His widow, Mrs. Etta Crumb, lives in the home on Park Street. She is still an inspiration to all who know her.

We are looking forward to the coming of the ministers for their conference May 4-7. — Mrs. B. R. C., Correspondent.

The obituary of Frank Crumb, dean of New York State publishers, will appear in an early issue of the Recorder. — Ed.

RIVERSIDE, CALIF. — On January 19 Pastor Maltby made a ten-day trip up the coast contacting, encouraging, holding Bible study group meetings, discussing problems, and praying with the lone Sabbathkeepers and others. This is a very worth-while work for it means so much to those who are trying to keep the Sabbath, but are not where they can worship with others of like faith. These visits give a fine opportunity to make new contacts. It is done with a hope and prayer that some may be won to Christ and the Sabbath.

On January 31, in recognition of Christian Endeavor Day, our young people had full charge of the morning worship service. Theme: "Kindness," Eph. 4. 32. Music, prayers, and talks brought out the importance of kindness in Christian living, which was very inspiring.

Recently five new members have been added to our church. An impressive service of dedication to the Lord for babies and small children was held Sabbath, March 7. That evening the church social committee sponsored a farewell reception for Pastor Maltby.

Our Sabbath school orchestra opened the program with three lovely numbers, followed later by a trio, the choir, and choruses. Starting with the primary children, each department of the church gave a tribute to the pastor.

Sarah Becker spoke as a representative of the Los Angeles Church. A photo album containing pictures of church members and friends was presented to the pastor. We had an enjoyable evening together.

There was one cloud, however, the sad-

ness in our hearts at the thought of losing our pastor who had done so much to build up our church and camp. We shall miss his fine spiritual leadership and his helpfulness as a pastor and friend. Our prayers go with him as he assumes the editorship of our Sabbath Recorder. — Mrs. Nettie Stone, Correspondent.

CHICAGO, ILL. — The Chicago Church is keenly interested in tract distribution. The Evangelism Committee pioneered in this matter by suggesting in their planning session in January that March be designated as tract month. They set a goal of 1,000 tracts to be distributed during that month. Each Sabbath those who had distributed tracts indicated the number given out. When the final Sabbath came, some 986 tracts had been given out. This system of encouraging tract distribution will be continued. The goal set for April was 2,000.

The Chicago Church has recently finished a project of raising money to buy a projector. A Bell and Howell projector costing \$514 has been paid for by the people of the church. The first picture shown with this new equipment was the fine Gospel film, "The Great Discovery," starring Colleen Townsend, which was scheduled for April 4.

Our church entered actively into the church-attendance-month emphasis last November. Our average attendance was 38 during the month. We are now placing the emphasis on increased numbers in the midweek service, Sabbath school, and the regular morning worship. We are praying that the average will be 50 for the worship service.

The income for the first three months of 1953 for the Chicago Church totaled some \$1,327. Our giving ranks eleventh in denominational reports for the 1952-53 year.

Our Sabbath services are held in the Reformed Episcopal Church, 5213 West Potomac: Sabbath school at 10:30; worship at 11:30.

Pastor and Mrs. David J. Williams made a trip to Farina, Ill., on March 21 where Pastor Williams brought the Sabbath morning message. — Gleaned from the Chicago Call.

## THE PROBLEM OF THE CONSCIENTIOUS OBJECTOR

War is evil. This has been the pronouncement of almost every church council that has been called in recent years to consider the problem. Does God then expect us to do evil in order that good may come of it? Or because there are other evils which seem to us to be more evil than war?

The answer of the conscientious objector is that He who gave the command, "Thou shalt not kill," would not create a world in which mass murder becomes an ever-recurring necessity.

He thus takes a position of trust in God and adherence to the principles of Jesus as stated in Matthew 5: 38-48, believing that only in so doing is there safety for the world. In fact, the revelation of the awful destructiveness of the A-bomb and H-bomb have convinced some that only a pacifist society can survive in the days ahead.

It then becomes a problem for the conscientious objector to decide in what manner he may serve his country and his God without going contrary to the call of conscience.

It also becomes a problem for lawmakers to devise ways in which these young men may be used in work of national importance while still honoring the stand taken on account of conscience.

Our denomination likewise has a duty to see that these young men are informed about the various alternatives under the Selective Service Act. For that reason Conference appointed a committee to confer with those who hold this position, advising them of the various possibilities open to them under the law. The members of this committee are: Rev. Paul S. Burdick, New Enterprise, Pa.; Albyn Mackintosh, 4376 York Boulevard, Los Angeles, Calif.; and Rev. Hurley S. Warren, Alfred, N. Y.

An article from the pen of Mr. Warren in the Recorder of January 5, 1953, outlines the work of this committee and is again called to the attention of all who are interested.

Briefly stated, the facts of the selective service law are these: When the question-

naire comes to the draftee, there is an opportunity to state his position if he is a conscientious objector and to apply for special blanks upon which he will state the reason for his position. He is given a choice of "absolute objection" to any form of military service, or to serve in such noncombatant units as the medical corps.

The "absolute objector" may be assigned to some work of national importance under civilian control such as an attendant in a mental hospital or some form of relief work such as that carried on by the Quakers and other welfare organizations.

If you are a conscientious objector, you are urged to read the questionnaire carefully, take advantage of the provisions of the law for your protection, and keep copies of everything you write to your selective service board, always consulting with your pastor or someone else you can trust.

Several of our young men have found themselves wrongly assigned to army units and weapons training because they did not heed the above suggestions.

There is still another class of conscientious objectors — those who feel that it is wrong to make out and sign the questionnaire or to report for induction. These are the ones who have had to suffer the penalties of the law and have had to serve time in federal penitentiaries. They include some Moslems, Jehovah's Witnesses, and members of various denominations, including our own.

Paul S. Burdick.

Two American schools are inaugurating a program of "simple journalism." The School of Journalism of Syracuse University has joined with the Kennedy School of Missions (Hartford Seminary Foundation, Conn.) in training men and women to write leaflets and articles in simple language for people in a score of Communist-pressured countries. They hope to develop a corps of journalists to produce material that can be understood by millions in Asia and Africa, printed at low cost, and given wide distribution. Governments, religious agencies, and private philanthropies are interested. — W. W. Reid.

## PETER WOODEN

The following is taken from an article in an old scrapbook found in an attic in South Plainfield, N. J., the date of the paper from which the clipping is taken is not known.

### Oldest Inhabitant.

### Hail to Uncle Peter, Endeared to Every Heart.

He began life with the century, not half a mile from where he has lived ever since — a shining example of modest citizenship and sterling worth — always satisfied to stay at home and be happy with his household — an hour's railroad trip a novelty.

The little white cottage on Somerset Street has been home to Uncle Peter Wooden as far back as any other "oldest inhabitant" can remember, and Uncle Peter himself has been a local landmark the best part of a century.

The story of Uncle Peter's life is one of quiet prosperity. He was born May 24, 1800, within half a mile of his present residence. His father was Ezra Wooden, who took a wife from the Martin family of New Durham, Middlesex County, and settled on a farm at Somerset Street and Greenbrook Road, during the latter part of the eighteenth century.

Peter Wooden learned the blacksmith trade, and for 30 years had his shop at Chatham and Somerset Streets, opposite his residence, where the Crescent Hotel now stands. He also ran a farm. The land he acquired was more than 100 acres, and the site of the farm is now a most important portion of North Plainfield.

It was to this farm that Uncle Peter brought his bride of 1825, Rachel Randolph of South Plainfield. They had four children, but all died young, except George, who reached manhood and went to Illinois.

Uncle Peter's second wife, Margaret Cory, was a devoted member of the Plainfield First Baptist church, and a woman of sunny nature and big-hearted charity. She was but two years younger than Uncle Peter. She died in 1890, ripe in years of kindly deeds.

Uncle Peter's memory is bright, and he enjoys telling of the distant past. He is indeed a relic of old times, and is full of

reminiscences of events of those early days which were alive with men now dead and forgotten. He himself clearly recounts the chronicles of the Wooden family. His father, Ezra, he says, had eight children, six boys and two girls, whose names were Gideon, Peter, Ziba, Nathan, Richard, Jephtha, Sarah, and Elizabeth. Ezra Wooden was in the Revolutionary War. Gideon who was known as "Priest" Wooden was a Seventh-Day preacher, and was pastor of the old historical Piscataway church.

So much for the Wooden chronology. There have been generations continually springing up, and good old Uncle Peter has outlived many of the younger blood. He has lived a peaceful, modest, domestic life, of restful tranquility and simplicity. Always a busy worker, he still does all the odd chores about his home, and as a living relic of the old farm life, up to a few months ago kept a horse. Little by little he has parted with his land, thereby adding to the snug fortune which his industry and frugality have accumulated. He has never deviated from his rule of quiet living, and a recent railroad trip to White House, with Sister Dickinson, was a novel and quite exciting experience. Spectators were intensely interested in the picture of the two quaint characters going off on the holiday jaunt.

Uncle Peter has always been a faithful attendant at church, and is now a regular and devoted member of Dr. Lewis's Seventh-Day Baptist church on Central Avenue. Years ago he used to listen to his brother "Priest" Wooden preach in the Piscataway church near the Half-Moon Hotel below Quibbletown, now New Market.

[It is interesting to note that one of the items in the endowment fund of the Plainfield Church listed by the treasurer is the Peter Wooden bequest — \$2,000.]

The Ten Commandments are far more specific than the Atlantic Charter — and much better written. — Hudson News Letter.

"Always do right. This will gratify some people, and astonish the rest." — Mark Twain.



# The Sabbath Recorder

## Christ and His Mother



### MOTHER'S BOOK

We search the world for truth. We cull  
The good, the true, the beautiful,  
From graven stone and written scroll,  
And all old flower-fields of the soul;  
And, weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read.

— John Greenleaf Whittier.

### ITEMS OF INTEREST

The American Tract Society (N. Y.) has rolled up an impressive record in the publication of Christian literature. Sufficient tracts have been published to circle the globe with a highway of leaflets seven feet wide. During 1952 over ten million tracts were distributed, approximately 1½ million through the chaplains in the Armed Forces.

We could wish that the American Sabbath Tract Society could boast as many tracts. Our society does have a goodly number of Gospel as well as Sabbath tracts. If you cannot get as many as you would like of the former from the Plainfield society, remember that you cannot get any of the latter type from the New York society.

### OUR SERVICEMEN

A/2c Denison Barber, AF11254363  
3rd Tactical Support Sqdn.  
Sandia Base  
Albuquerque, N. M.

Grant W. Cocker, FA 553-28-79  
USS Kenneth Whiting AV-14  
c-o FPO, San Francisco, Calif.

### Births

Snyder. — A son, Charles Walter, to Mr. and Mrs. Steven Snyder, R. D. 2, Coudersport, Pa., March 26, 1953.

Daenzer. — A son, Timothy Craig, to Mr. and Mrs. Milton Daenzer of White Cloud, Mich., on April 2, 1953.

Wagner. — A son, Dana Louis, to Mr. and Mrs. Alex Wagner, Texarkana, Ark., April 3, 1953.

Burdick. — A son, Timothy Shaw, to Dr. and Mrs. Kenneth Burdick (Gene Jacox), Cleveland, Ohio, October 9, 1952.

Hudson. — A son, Christopher Shaw, to Mr. and Mrs. Robert Hudson (Carol Burdick), East Aurora, N. Y., February 18, 1953.

### Obituaries

Kennedy. — Gordon, son of Loman J. and Elizabeth Jane Swisher Kennedy, was born at Lost Creek, July 19, 1871, and died at his home October 4, 1952.

He is survived by his wife, Molly, and two brothers: William of West Milford, W. Va., and Stephen of Lost Creek, W. Va. He was a faithful member of the Lost Creek Seventh Day Baptist Church for 68 years. Services were conducted by his pastor, Rev. Rex E. Zwiebel, and burial was in the Brick Church Cemetery.  
R. E. Z.

Carpenter. — Edwin Grant, son of George Bradford and Mary Elizabeth (Covey) Carpenter, was born February 9, 1869, in Ashaway, R. I., and died March 15, 1953, in the Wakefield, R. I., Hospital.

For many years he was a member of the First Hopkinton Seventh Day Baptist Church at Ashaway. He attended the Ashaway public school and Alfred University. Mr. Carpenter was employed by the Ashaway Line and Twine Co., becoming its president in 1901. For thirty-two years he represented the Ford Gum Machine Co. of Lockport, N. Y.

He is survived by his wife, the former Elizabeth Ann Bassett, Wakefield, R. I., and two sisters: Frances Adelle Randolph (Mrs. Curtis F.) and Ruth Marion Carpenter, both of Alfred, N. Y.

Memorial services were held from the Avery Funeral Home in Wakefield, March 18, with burial in the First Hopkinton Cemetery. Rev. Ralph Lightbody, pastor of the Wakefield Baptist Church, officiated.  
R. M. C.

Tillis. — Will C., aged 81, passed away at the home of his daughter, Mrs. Edith Wilkinson, near Palatka, Fla., on Sabbath day, March 7, 1953.

He had lived for over forty years on a farm near Carraway. He had been a member, and was ordained as a deacon, in the Missionary Baptist Church; but about ten years ago he became convinced of the Sabbath, and was instrumental in the organization of the Seventh Day Baptist Church at Carraway, which he served as a trustee, although he did not unite with it in membership until December, 1952. At that time the church voted to recognize him as its deacon.

He is survived by four daughters: Mrs. Lela Price, Mrs. Edith Wilkinson, Mrs. Lula Sweat, of Palatka, and Mrs. Sarah Hall of Georgetown; five sons: Jimmie, Dan, Albert, and Edwin, of Palatka, and Colton, of Ocala; 35 grandchildren, and 11 great-grandchildren.

Funeral services, at the request of members of the family, were held at the Primitive Baptist Church at Barden, Fla., in charge of the Missionary Baptist minister.  
C. A. B.

Spring. — Iva Snyder, wife of John Spring, Allegany, N. Y., passed away March 6, 1953, at the home of her daughter, Mrs. Kathryn E. Nicosia, Cheektowaga, N. Y.

Mrs. Spring was born at Hebron, Pa., March 3, 1904, the daughter of Fred S. and Josephine Dengman Snyder. She was married to John Spring, Allegany, N. Y., June 11, 1925.

Surviving are her husband and nine children: Mrs. Kathryn E. Nicosia, Cheektowaga, N. Y.; Howard, Olean, N. Y.; Mrs. Merlyn Wetzell, Coudersport, Pa.; Joe, U. S. Navy; Judson, James, Jerry, Jay Dennis, and Suzanne at home; her parents, of Coudersport, Pa.; three sisters: Mrs. Eva Swift, Mrs. Grace Pepperman, and Elizabeth Tauscher of Coudersport.

Funeral services were held at the Lennon Funeral Home, March 9, at 1:30 o'clock and at the First Methodist Church at 2 p.m. with Rev. Mr. Darlin officiating. Interment was in the family plot in Allegany Cemetery.  
D. D. B.