

**DENOMINATIONAL BUDGET**

Statement of Treasurer, April 30, 1953

Receipts		April	7 months
Balance on hand Apr. 1	\$	65.00	
Adams Center			168.55
Albion			136.02
Alfred, First			1,275.69
Alfred, Second			434.90
Andover			10.00
Associations and groups			45.00
Battle Creek	895.94		2,635.50
Berlin	44.06		448.58
Boulder			246.14
Brookfield, First			100.00
Brookfield, Second			163.55
Chicago	62.00		443.81
Daytona Beach	27.30		309.25
Denver	121.56		394.09
De Ruyter			60.00
Dodge Center			125.00
Edinburg			15.94
Farina	15.00		201.60
Fouke			61.10
Friendship			5.00
Hammond	10.00		10.00
Hebron, First	21.22		104.04
Hopkinton, First	165.70		683.50
Hopkinton, Second			20.00
Independence	16.00		288.00
Indianapolis			47.15
Individuals	45.00		210.00
Irvington			200.00
Little Genesee	13.00		259.47
Little Prairie	3.50		21.70
Los Angeles			299.00
Lost Creek			359.02
Marlboro			1,126.33
Middle Island	11.00		76.35
Milton	377.24		2,464.93
Milton Junction	137.84		921.98
New Auburn	12.00		100.85
New York			82.30
North Loup			320.52
Nortonville	55.00		195.00
Pawcatuck	923.01		2,237.15
Philadelphia	15.00		107.50
Piscataway	21.00		103.50
Plainfield	317.29		2,069.80
Richburg			148.56
Ritchie			30.00
Riverside	621.23		1,157.27
Roanoke			36.00
Rockville			55.59
Salem			378.80
Salemville			45.00
Schenectady			40.00
Shiloh	160.00		1,429.46
Syracuse			100.00
Verona	41.00		464.78
Walworth			30.00
Washington			81.00
Waterford	13.26		117.18
Welton			10.00
White Cloud	21.70		238.67
<b>Totals</b>	<b>\$4,231.85</b>		<b>\$23,950.12</b>

**Disbursements**

	Budget	Specials
Missionary Society	\$1,043.46	\$ 248.03
Tract Society	408.54	20.00
Board of Christian Education	565.95	
Women's Society	74.91	30.00
Historical Society	125.40	
Ministerial Retirement	374.88	227.27
S. D. B. Building	104.94	
World Fellowship and Service	19.80	201.84
General Conference	582.12	12.84
S. D. B. Memorial Fund		105.00
American Bible Society		5.10
Balance on hand	81.77	
<b>Totals</b>	<b>\$3,381.77</b>	<b>\$ 850.08</b>

**Comparative Figures**

	1953	1952
Receipts in April		
Budget	\$3,316.77	\$2,969.94
Specials	850.08	1,058.07
Receipts in 7 months		
Budget	19,687.28	24,049.37
Specials	4,262.84	6,803.96
Annual Budget	46,635.00	43,825.00
Percentage of budget raised to date	42.2%	54.9%

L. M. Van Horn,

Milton, Wis.

Treasurer.

**Obituaries**

**Armsby.** — Eva Bentley, daughter of Caleb and Emma Whitford Bentley, was born September 3, 1867, and died January 7, 1953, at Berlin, N. Y.

She was baptized by Rev. B. F. Rogers in 1885. She joined the Berlin Seventh Day Baptist Church of which she was a member until her death.

She was the wife of the late John Armsby who died in 1918. She is survived by three daughters: Mrs. Carlton L. Greene, Mrs. Charles Knight, Mrs. Roy Wright; one son, Leland Armsby; a sister, Mrs. Janie Hull; and two brothers, Arlie C. and William U. Bentley, all of Berlin, N. Y. There are 6 grandchildren and 8 great-grandchildren.

Funeral services were held from the Charles F. White Funeral Home on January 10, 1953, conducted by Rev. A. E. Hanney. Her pastor, Rev. Paul L. Maxson, was unable to conduct the service due to illness. Interment was in Meadowlawn Cemetery, Petersburg, N. Y.

P. L. M.

Would you like to be true to God, and yet have soul liberty?

Gal. 5: 1; Phil. 4: 1, 8. Then join the **SEVENTH DAY BAPTIST CHURCH.**

(Sticker on the back of a letter from one of our most consistent distributors of Seventh Day Baptist tracts, Ralph Kime, St. Louis, Mo.)

MAY 25, 1953

# The Sabbath Recorder

## Patriotic Prayer

O God who touchest mankind by word and example the ways to true peace —

— Inspire the minds of all our leaders with the wisdom to bring about a peace according to Thy designs.

— Strengthen the wills of our fighting men and women lest in the pursuit of their vocations they succumb to the temptation to rejoice in the power of material might and gain over true righteousness.

— Enlighten the minds of those in positions of responsibility to the awareness of Thy Commandments which must be the basis for a true peace.

— Touch with Thy outstretched hand of forgiveness the souls of tyrants who would, by abandoning Thy teachings, lead us to disaster.

— With humility and sincerity, do we beg Thy blessings on all those throughout the world who strive to bring about a peace which can be gained by Thy leadership. Amen.

# The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS ..... Rev. Harold R. Crandall  
Everett T. Harris, D. D.  
WOMEN'S WORK ..... Mrs. A. Russel Maxson  
CHRISTIAN EDUCATION ..... Ben R. Crandall, D.Ped., Ph.D.  
CHILDREN'S PAGE ..... (Mrs.) Mizpah S. Greene

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PLAINFIELD, N. J., MAY 25, 1953

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## OUR COVER

The prayer used on our cover this week was sent out by the Chaplains Board for use by churches on Armed Forces Day, May 16.

## BIBLE STUDIES AT MINISTERS' CONFERENCE

Many if not all of the men attending the Ministers' Conference at Alfred, May 4-7, would agree that the most solid, the most worth-while blessing of that conference was the daily Bible study conducted by Clifford Hansen. Conforming to the general theme of "A Minister's Education" he presented in a gripping way the message of the pastoral Epistles, First and Second Timothy and Titus, in three lessons.

In a very refreshing manner he prefaced the study with an examination of the critical theories which deny the Pauline authorship of these Epistles. Then he showed from the same internal evidence why he could not accept the conclusions of the critics.

We regret that we cannot publish the complete outline of the lessons as we have it in our notes. The first lesson was concerned with "Paul's Concept of the Ideal Christian Pastor." He gave references to show that a pastor should be: (1) a soldier, obedient to authority, ready to endure hardships; (2) an athlete, practicing faithfully, knowing and following the rules of the game before being crowned victor; (3) a farmer with great skill especially in using the Word of God. The personal traits or qualities of a pastor are set forth in 2 Timothy. There are at least three: (1) power to influence people, (2) affection for all people, (3) self-discipline. Further Paul points out that the minister must seek self-improvement. He must have an aim in life, not be just filling in time. He is more than a supervisor; he is a winner of souls. He stands by other servants when they suffer and he trains others to carry on the work of the ministry.

The second lesson dealt with "Paul's Concept of the Minister's Faith and Message." The leader pointed out that 2 Timothy being Paul's last epistle gives us an insight into the maturity of his thinking. Paul appears to be lonesome and hurt because some have left him and have left the faith. Another dominant note is his faith and courage. A third emphasis is a concern for the work he is about to leave.

Mr. Hansen found four practical considerations from the last words of the apostle: (1) The basic thing in faith is

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## MEMORY TEXT

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5: 1.

faith in a person shown by such expressions as "I know whom I have believed." Text after text put the emphasis on Christ. (2) The love of His appearing is a central theme. (2 Tim. 4: 1.) Unlike many modern Bible teachers Paul spends little time speculating on the how of His appearing but much on the fact and the hope of it. Paul was more practical. Speculating on the how does not change lives, but faith in what God is going to do is a must. (3) Having such faith brings practical effects in the lives of believers as shown in many passages. (4) How a minister can tell whether a particular tenet is required. The principles are given in 1 Tim. 1: 3, 4 and 1 Tim. 6: 3. The tenet is to be judged by the fruit it produces.

The third lesson centered around "Paul's Concept of a Pastor's Relationship to Society" as found in 1 and 2 Tim. and Titus. There is much here to guide us. The first relationship is prayer. The minister may not be called upon to preach to or about civil rulers but he is called upon to pray for them. His prayers should not only embrace kings but all men in all three of the following ways: supplications, intercessions, thanksgivings. The objectives of such prayer are twofold: that the Christians may live without interference, and that all may come to the knowledge of the truth.

The second problem is what to do about deep-rooted social evils. The answer is suggested in 1 Tim. 6: 1, 2; Titus 2: 9, 10 where the question of slavery is touched upon. Paul did not denounce that social evil. The minister is not to sanction force in such matters. The writer of the pastoral epistle sought to turn the evil thing into a means of propagating the Gospel. We may be able to save society by the suffering which we endure patiently.

Bible verses will save you from spiritual reverses. — Cream Book.

## FAR HORIZONS

The Far East Broadcasting Company, springing out of the missionary vision of American GI's in Manila at the close of World War II has had phenomenal growth. Located in "Christian Radio City," Manila, it effectively covers all of the Far East with twenty hours daily of Gospel broadcasting in thirty-four languages. Maintained on an interdenominational faith basis they give away pre-tuned radio receivers to responsible persons throughout the islands. These are called portable missionaries and have proved highly effective in winning Filipinos.

There is now in progress around the "Lagoon of the Nations" in the edge of Manila the first Philippines International Fair. The Far East Broadcasting Company has seized a glorious opportunity by erecting a studio booth at the fair which demonstrates live broadcasts, shows religious films, and gives out literature to the thousands who daily pass through the studio. In a country that is, at least nominally, 90 per cent Catholic the Bible interest is keen. In a few weeks 4,000 cards were signed asking that Gospels of John be sent. Over 1,000 persons have enrolled in the Bible Correspondence Course provided by the radio station.

The home office at P.O. Box 1, Whittier, Calif., regularly receives the Sabbath Recorder by request.

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

### Battle Creek Calls

Where the Battle Creek flows to the Kalamazoo

Seventh Day Baptists are planning a welcome for you.

You'll find a warm greeting and clasp of the hand

From Seventh Day Baptists all over the land.

You can get here by train, bus, airplane, or car,

We hope you'll decide that it isn't too far;

So watch the Recorder — keep up with the facts,

And be one of the readers who thinks and then acts. — E. M.

## REPORT OF PACIFIC COAST ASSOCIATION

The Pacific Coast Association of Seventh Day Baptists centers around the churches in Los Angeles and Riverside but attempts to include all interested people in that rather vast territory lying between Canada and Mexico and joining the next association toward the East at a point somewhere west of the Rockies. The spring meeting was held as usual the second weekend of April with the Riverside Church.

The theme, "Be ye steadfast . . . always abounding in the work of the Lord," was carried out consistently from the first meeting Sabbath eve to the close of the business meeting Sunday afternoon. The first evening captioned, "Abounding in the Work of the Lord in Africa," featured the audio-visual production "The Joan and Beth Story" produced on the West Coast and now available to other churches. The stirring Christian film, "The Great Discovery," starring Colleen Townsend was the main feature on the evening after the Sabbath. In the beautiful setting of Westmont College this picture thrilled the audience with the conversion experience that could happen to such young people as Colleen Townsend in a Christian college.

The music was of that inspiring quality which would be expected with the consecrated talent of the Riverside and Los Angeles Churches under the leadership of such able directors as Lois Wells and Maleta Curtis. Passing over the splendid anthems and special numbers we note the pleasing quality of the singing of twenty-five young adults in the Sabbath afternoon program. It was a group gathered from those in attendance, briefly trained, and then singing to the praise of God and the joy of all.

The main feature of the Sabbath afternoon program was a sermon by Daniel Judy, a mature young man, a Sabbath-keeper who is finishing his junior year at Fuller Theological Seminary in Pasadena. He gave a good sermon on the love of God. One of his touching illustrations was the story of Peter Miller, that saintly Seventh Day Baptist who saved the life of his worst personal enemy by appealing to General George Washington to pardon

him. The General, camped at Valley Forge, with tears streaming down his face thanked Peter Miller "for this lesson in Christian charity" and commissioned the old man to carry the pardon to the place of execution twenty miles distant. The full manuscript account of this almost unbelievable account of Christian love may be read in Seventh Day Baptists in Europe and America, pages 1163-1167. We regret that space does not permit reproducing the story of the sermon in full. It is hoped that we may hear more from this seminary student who has spoken so acceptably at both Los Angeles and Riverside.

### Three Talks on Faith

Sunday morning at the Pacific Coast Association was different from former years. The business meeting was held in the afternoon, leaving the morning free for three stirring messages.

"Keeping My Faith Steadfast" was the subject assigned to Elder E. S. Ballenger, the 88-year-old veteran minister of both the Los Angeles and Riverside Churches and the publisher of "The Gathering Call." His main emphasis was that the only way we can keep our faith steadfast is by faithfully reading the Word of God. He gave figures and illustrations to show that even our churchgoers are grossly ignorant of the Word of God. He himself is presently reading the Bible through twice and has read it from cover to cover many times. He pointed out that Abraham Lincoln had read the Bible through three times before he was ten years old, and commented, "No wonder he had a good knowledge of English." George Mueller, the great devotional writer, read it 155 times. He pled for more consistent Bible reading and closed with the words, "Let God have His way and you will have a heart knowledge as well as a head knowledge."

The subject given to Albyn Mackintosh was, "How Faith Keeps Our Daily Walk." He stated that everyone has an inner desire to realize the fulfilment of a purpose in life. In recognizing that, we find our lives changed. Fear is all about us, and fear is a lack of inner stability. Various quotations from eminent writers were given to bring out his points. Mr. Mack-

## BONDS SAIL JUNE 5

Arrangements are being made for the sailing of Rev. and Mrs. O. B. Bond to Kingston, Jamaica, leaving New York City June 5 on the United Fruit Company's SS Cape Avinof. Let all the denomination remember them in prayer as they go to their new field of service. It is expected that Rev. and Mrs. Neal D. Mills will return to this country late in July or early in August. E. T. H.

intosh feels that many are forgetting that man has inherent rights above the State, which is a denial of God and leads to loss of faith. He went on to speak of the elemental things of faith and how important it is in daily life to have faith in Christ. Faith is the one talent given to us when we enter on the Christian walk. Faith alone, faith buried is worthless. It must be coupled with works and with speaking for Jesus. A stuttering girl promised that if God would heal her she would never utter another word except for Him. As long as she spoke for Him she was free from that stuttering.

Rev. Victor Johnson of San Diego, member of the Los Angeles Church, gave a very energetic message entitled, "Walking by Faith, not by Sight." He quickly reviewed examples of faith in the Bible noting that faith is an attribute of Deity, that Christ created by faith, that in His earthly life He overcame by faith all the temptations of Satan. Since we are created in the image of God it is not unreasonable for God to ask us to walk by faith. Mr. Johnson mentioned his own experience of walking by faith in drawing on the supernatural power of God to heal his almost total blindness. Medical discoveries, he said, are made by faith also. Again, faith gives spice to life. Salvation comes by faith alone and not by feeling. "If you are born again by feeling you aren't saved at all," he declared. "Faith is the only way to live a holy life," he affirmed. Once more from his own experience he illustrated a further point, that faith gives peace in the face of all the trials of life. In closing he exhorted his hearers to start enjoying heaven now by faith.

## A TRIBUTE TO A. CLYDE EHRET

Fern Barber Maxson

Pastor Ehret came to North Loup in July, 1940, and spent 10 years among us. He was more than pastor of the Seventh Day Baptist Church; he was a community man. He served on the village board and election board; was a member of the Lions Club, P.T.A., and was a member of the County Co-op Hospital Board. He was often called to perform weddings or conduct funerals aside from those of his own congregation, to speak at banquets, commencement exercises, and other school activities. He preached at various times in nearly every town within a 25-mile area or more.

During his 10 years of residence here Pastor Ehret made many friends and was loved and respected by all who knew him.

He loved the hills and valleys,  
The rivers and the plain,  
But he loved his Lord and Master  
And he sought His "Well done" to gain.  
He has passed the bend  
In the road ahead,  
Momentarily lost to our view.  
But we know that the Father  
Has beckoned him on  
To a glorious life anew. — F. B. M.

(This tribute was part of a memorial service conducted by Rev. Francis D. Saunders in the North Loup Church January 7, 1953, the day the former pastor would have been 72 years old.)

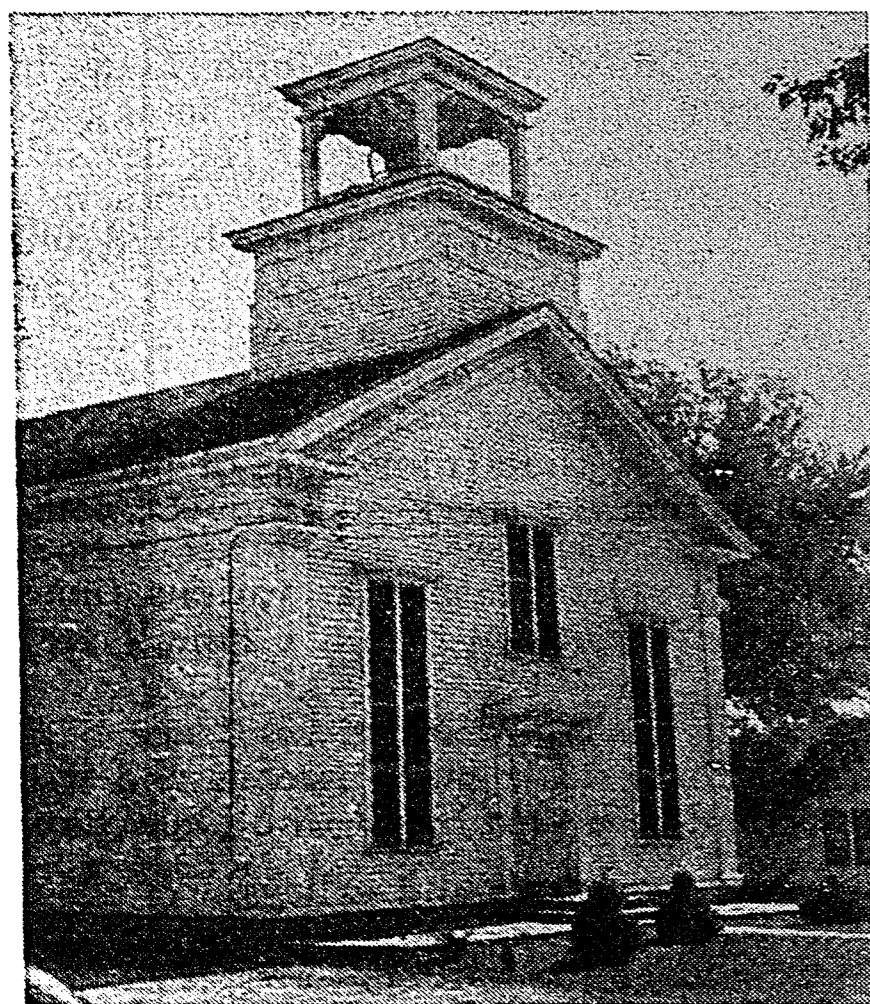
## Ministerial Students Please Note This

This is a notice by the Board of Trustees of the Seventh Day Baptist Memorial Fund that applications for financial assistance by young men of our denomination for aid in their preparation for the ministry must be in the hands of the Memorial Fund not later than July 1, 1953, at which time the applications are considered.

## SABBATH SCHOOL LESSON for June 6, 1953

Principles of Christian Stewardship  
Lesson Scripture: 2 Corinthians 9

## THE ALBION, WIS., CHURCH



### Sermonet: "Are You A Saint?"

People seem all too anxious to answer this question in the negative. In fact, most people volunteer the answer every once in a while — "Well, I'm no saint!" The subject of saints is a very delicate one with most Protestant Christians, probably because Catholicism has such a popular interest in them even in this generation. But I do not intend to discuss the saint from that point of view — that is, the saint who has been dead so long that only the good can be remembered about him. Let's talk about you. There is every reason to hope that there are many saints who are not aware of their status — may their tribe increase, but let us check up on ourselves.

First of all we must get rid of inadequate definitions of the word "saint." A saint is not likely to be what we picture. If the image of Saint Peter at the Vatican were really Simeon himself I fear that he would rather be back at his old job of fishing in the Sea of Galilee than overseeing halls of gold and marble. Peter was a man's man, but, eventually, a saint. Paul is another example which may correct our definition of a "saint." Read again

the account of rugged adventure found in the eleventh chapter of 2 Corinthians and be assured that saints are not cowardly souls.

What is a saint? Well, many answers have been given and they demand some inspection. Some religious groups claim a monopoly of these rare creatures and they would define a saint as one whose doctrines are correct in every detail — one who is orthodox. We should all be searching for truth. The only people who are not in the search are those who claim to have the truth right under their hats. Know-it-all people are difficult to live with anywhere, but in the field of religion such characteristics as arrogance, self-satisfaction, belligerence, and bitterness seem especially inappropriate. If that is the cost of orthodoxy it is a pearl of great price. A "heretic" like Albert Schweitzer is much easier to take. Remembering the loving spirit of Christ we hesitate to say that what a man says qualifies him for the office of saint; actions speak louder than words and "by their fruit ye shall know them."

Some would say that a saint is a respectable person, and so he is, but we must be cautious about respectability. The Church can never allow itself to degenerate into a society of "nice" people. Christians often found it necessary to surrender their lives for the Gospel in times of persecution. There are times when their children have to suffer unpopularity or the disapproval of the society in which they live. Mere respectability is not enough. A society with high ethical standards may not be a Christian society.

Let us define sainthood according to its components: relationship to God and relationship to fellow men. This is in full agreement with Jesus' summary of the commandments. Love for God and love for fellow man are inseparable in practice. A Christian's relationship to God is largely invisible like an iceberg which extends two thirds under the surface. Yet, there extends above that relationship a visible evidence of that which cannot be seen by human eyes. Saints do not need to wear special clothing or long faces to make their presence known. "By their fruits ye shall know them" and that is the acid test.

All of us who seek to follow our Master must be on the way toward sainthood. As Paul would put it, "To these that are called to be saints, grace and peace from our Lord Jesus Christ."

Kenneth E. Smith.

### Church Life at Albion

The Albion Seventh Day Baptist Church was established in 1843 and it is a historical landmark because of its Civil War associations and its relationship to the Albion Academy. It is not, however, living in the past. It is the only church in the community and as such, it is a center of fellowship and community life. There are about 65 resident members in the local community and the church has an average attendance of about 60. This indicates that there are many friends who call the church their own. Albion is a rural village, and the major occupation is farming. Many of the young people must leave home to pursue their occupations in other places. This results in a shifting population which was not the case when the community was young. The large nonresident church roll indicates a problem which is common to many other churches as well.

The Albion Church has an active high school group which meets weekly at the parsonage. A two-week Vacation School for the children of the community is a summer tradition which is very successful.

A young married couples group has recently organized which meets in one of the homes every other week. The group is painting the balcony Sabbath school room as a special project. There are six couples now active.

New front doors for the church have been approved and will be installed this spring. A committee is now at work to arrange for a new "acousti-tile" ceiling for the sanctuary as soon as possible.

The church now holds in joint ownership with the Milton Junction Church a S.V.E. slide and filmstrip projector and a Radiant screen which will add to our visual aid program in coming years. An interchurch advisory board has been set up between the two churches to co-ordinate the mutual activities.

Last June the parsonage was redecorated and in the fall the furnace was converted

## A BRICK COTTAGE FOR NYASALAND NURSES

At a special meeting Sabbath afternoon, May 16, the Plainfield, N. J., Church took action which will assure the financing of a dwelling place for Beth Severe and Joan Clement. The action was as follows:

It was voted that this Church request that the Missionary Society advance as needed twelve hundred dollars for the erection of a cottage for the use of Beth Severe and Joan Clement at our mission station in Nyasaland, with the understanding that the members of this church will endeavor to raise funds sufficient to repay this amount within one year while at the same time maintaining or increasing their present support of all other work of the Missionary Society and that of other participants in the Denominational Budget.

Within the group of about twenty-five members and friends present (including seven couples) there were pledges at the close of the meeting totaling over \$600. This is estimated to be half the amount needed. A committee was appointed to carry forward the project. This action may be presumed to be a direct result of the visit of Rev. Ronald Barrar and the showing of the Beth and Joan Story.

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Giving should be based on principle, regulated by system, beautified by self-sacrifice. — The Cream Book.

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to automatic heat, a blessing for the lady of the house when the pastor was away at school.

In January the Albion and Milton Junction Churches printed an annual report which is available to any who might be interested. Mail a post card to Pastor Smith, Albion, and you will receive a free copy.

The Albion Church was saddened this spring at the loss of a faithful deacon, Lester Kelley, who passed away April 9. Another deacon, Milton Babcock, was honored on Sabbath day, April 25, for over 50 years of service as a deacon. On February 21 the church ordained as deaconesses Mrs. Lawrence Marsden and Mrs. Claire Reierson.

K. E. S.

## RESPONSIBILITY OF THE PEOPLE

Karl G. Stillman

(Given April 25, 1953, in the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., at service consecrating Mr. and Mrs. Orville B. Bond as missionaries to Jamaica, B. W. I.)

A change in personnel at one of our mission stations such as now is about to take place on our Jamaica field, offers an excellent opportunity and in fact presents a challenge to Seventh Day Baptists as a whole to examine our responsibilities in the execution of the program of the Seventh Day Baptist Missionary Society. What is a responsibility? It has been said to be "like a string of which we can only see the middle. Both ends are out of sight." It is therefore unending.

It is true of course that not all of us can become missionaries on a foreign field even though we might feel called to such service. The base on which our program is being built is not yet strong enough to support such an expansion as would be entailed were any considerable number of us to offer ourselves as missionaries. Incidentally, this points up the high honor being bestowed on those who are being consecrated at this service and the deep responsibilities they are assuming being, as they are, a very important few among the comparatively many Seventh Day Baptists. But to get back to our responsibilities as a people, we, as professed Christians, are missionaries wherever we may be and have the responsibility of doing our utmost at all times to promote the cause of Seventh Day Baptists and the advancement of God's kingdom on earth.

Our continued prayers for the welfare and success of these representatives of ours are urgently required and we must remember also all our missionaries, whether at home or abroad, in these prayers, knowing full well the power of concerted prayer.

We must keep ourselves informed about all the missionary activities of our denomination. A well-grounded knowledge of missions must be based first on careful Bible study, from which can be learned the sacrifices necessary, the hardships to be expected, the discouragements, and, best of all, the rewards that are bound to

follow persistent efforts made. Using the Bible as our guide, we can understand much better just what problems are being faced by our own representatives, and thus we can hold up their hands in understanding sympathy. This we must do!

### Keeping Solvent

Another responsibility is the need to keep our denomination solvent and strong financially. Having informed ourselves of the theory and practice of missions in general and our own missions in particular, our interest cannot help being stimulated so that "where our heart is, there our treasure will be also" — to construe the statement in Matthew 6: 21. We must support our own church generously to the end that it may grow in numbers as well as spirit. Of course we must contribute to our over-all Denominational Budget but first things come first, with strong churches automatically developing a strong denominational program. It falls in line with the saying that if you safeguard principal in an investment policy, interest will take care of itself. A strong home base will make a strong and effective missionary effort.

It may be well to record here that had it not been for the Second Century Fund there would be no Crandall High School today and this brother and sister would not now be about to depart for the Jamaica field. It was the widespread interest throughout our denomination in a forward-looking program that encouraged the making of gifts substantial enough to cover the cost of educational work in Kingston. Approximately \$15,000 has been spent during the past few years for facilities and the expense of starting up the school program, all of which has been financed through loans and the Second Century Fund entirely separate and apart from the Denominational Budget appropriations to the original program. This is but one example of the power generated by quite general support of a project, and I am sure no one will question the fact that results obtained in Jamaica have been outstandingly good.

"Where there is no vision, the people perish." The Second Century Fund was such a vision, for without its stimulating

help, our missionary effort would have been seriously impaired. I wonder how many of our people realize that without the support of the fund there would be no work being undertaken in British Guiana today under supervision, that there would be no motor transportation provided for Jamaica, no Crandall High School, no sponsored work in Germany, no fund for hospital facilities for China when that country again becomes a free nation, and no support of new mission work at home. Here is evidence of a responsibility met, but like the string, there is no beginning and no end — instead a continuing demand.

To summarize our responsibilities as a people in our missionary work, we need a vision — a dream, prayers for its translation into a plan of action, a studied interest, and a continuing financial support consisting of a tithe or larger share of our income for an assured and ever-growing future work.

In the words of the poet:

"He whom a dream hath possessed  
knoweth no more doubting,  
For mist and the blowing of winds and  
the mouthing of words he scorns,  
Not the sinuous speech of schools he  
hears, but a knightly shouting,  
And never comes darkness down, yet he  
greeteth a million morns.

"He whom a dream hath possessed knoweth  
no more of roaming;  
All roads and the flowing of waves and  
the speediest flight he knows,  
But wherever his feet are set, his soul is  
forever homing,  
And going, he comes, and coming he  
heareth a call and goes."<sup>1</sup>

May we catch a vision, too, and snatch  
victory from defeat as we recognize our  
unapparent destiny which will work out  
according to God's plan knowing

"There is a Hand that bends our deeds  
To mightier issues than we planned;"<sup>2</sup>  
which persuades us individually to say,

"I do not know beneath what sky  
Nor on what seas shall be thy (our)  
fate;  
I only know it shall be high,  
I only know it shall be great."<sup>2</sup>

## NEWS FROM JAMAICA

(Excerpts from a letter written by Rev. Neal D. Mills, principal of Crandall High School, Kingston, Jamaica, B. W. I.)

School opened for the second term April 13. There are 60, not counting the night class which may be a little smaller this term.

Our financial statement looks pretty good this time. We paid the insurance for the year and added some furniture; but for the first time in history we have a balance of 100 pounds. Note that the gain came entirely from student fees, paid by them or by scholarships, and not by the help of gifts from America which we have usually had heretofore. The Scholarship Fund has increased nicely, too. We appreciate the interest of so many church groups and individuals. I wish all of them could see what their money is doing here. We hope and pray that abundant fruits will be seen in the lives of these boys and girls in the years to come.

AUCKLAND, N. Z. — The following advertisement has been inserted in the leading Auckland, N. Z., newspaper under "Personal":

"He that turneth away his ear from hearing the law, even his prayer shall be an abomination." (Prov. 28: 9.) "There is one law-giver who is able to save and to destroy." (James 4: 12.) The Law Equals God's Ten Commandments. The 4th: 'Remember the sabbath day (Saturday, 7th day), to keep it holy.' (Ex. 20: 8 ff.)"

The local church is at 284 Mt. Eden Road.

The Lord is evidently blessing this missionary endeavor of our New Zealand brethren, because they have to tackle quite a lot of correspondence with interested people. — Eternal Gospel Herald, Warimoo, N.S.W., Australia.

A good intention clothes itself with power. — Emerson.

<sup>1</sup> Quotation from "He Whom a Dream Hath Possessed" by Sheamus O'Sheel (1886- ). Masterpieces of Religious Verse, used by permission.

<sup>2</sup> Quotation from "Unmanifest Destiny" by Richard Hovey (1864-1900).

## A MEDITATION

It is a good thing to give thanks unto the Lord and sing praises unto thy name, O most highest;

To tell of thy loving-kindness early in the morning, and of thy truth in the night season. — Psalm 92: 1-2.

It seems to be of the nature of religion — of all religions — to turn in the morning, after the darkness and oblivion of the night, to the source of returning light. I remember one morning, in a little inn in Japan, looking down from my window into an inner garden. I saw an old man in a cotton kimono standing before a little Shinto shrine, a small replica, with its weathered wooden sides and crossbeams pointing upward on the roof, of the great shrines of the Sun Goddess at Ise. He bowed low, clapped his hands three times, stood for a few moments in silence, bowed again, and then went back into the house, his wooden clogs scraping lightly on the dirt path winding among the gray rocks and broad-leaved evergreens of the little green garden. I don't know which of the myriad Shinto deities was summoned to attention by the clapping of his hands, but the atmosphere of true worship was palpable in those few silent moments.

It is a natural sequence that the psalmist suggests to us in the 92nd Psalm. We are aware in the morning of God's loving-kindness, of his gift of the new day, fresh and unspoiled, of the opportunities that lie before us. At night, when we are older by twelve or fifteen hours of experience and wiser for our knowledge of failures and incompletely realized opportunities, then it is his truth that is uppermost in our minds. But whatever our disappointment and fatigue — or, it may be, our satisfaction and hope — if we have kept "him company all the day" then we can most completely give ourselves into his hands for the night and "in him sleep." — Elizabeth Gray Vining, in the Church Woman.

(Note: Mrs. Vining was the former tutor of the Crown Prince of Japan.)

## A CHALLENGE TO THE CHRISTIAN EDUCATOR

Bettie Butler

(Miss Butler is a student at Salem College. The Women's Board editor wishes to express our appreciation for this fine article.)

Competent Christian leaders are needed today. These leaders must have a strong Christian faith themselves in order to train young people to build characters that will stand the tests of life. Most people will agree that this faith is kept alive by personal fellowship with Christ, but often it is just assumed that every Christian maintains that fellowship. Emphasis on other things necessary in Christian education should never minimize the personal fellowship with Christ. Every person, whether leader or follower, should keep in personal touch with Him.

In this day of much activity, time alone with Christ may not be easy to find. Everyone is busy. We have many meetings and programs to attend, discussions to lead, and activities to direct. Even if the activities are Christian, they are not private conversations with Christ. Even though we work in the church, have fellowship with Christian friends, and participate in social uplift, we still must meet Christ alone. We cannot afford to be too busy with Christ's work, nor too concerned with His gifts, to really know Him.

If we were to put ourselves in the place of prisoners isolated in their own cells, we might see a greater meaning in having Christ as a personal friend. If all Christian activities and Christian friends were gone, just how near would we be to Christ? Another consecration service will not supply the need, nor one hundred per cent attendance at the next prayer meeting. We must give ourselves to God only and allow Him to use us as He sees fit.

How can anyone love a friend unless he is with him enough to really know him? If we Christians are not filled with a vital, living love for Christ that manifests itself in actions, and means more to us than anything else, maybe we have not spent enough time with Him to really know Him. In this modern day of desiring everything in the realm of the concrete it takes earnest communion with Christ to cause

Him to live in our lives. If Christ, when on earth, needed to get alone with God, how much more do we need that time of communion with Him! "Pray constantly," Paul tells us. So often we neglect to be constantly in touch with God. If we are to recognize His power at all times, we must be able to contact Him and maintain that connection.

When we have this direct connection with the Lord, His love will fill our lives and push unnecessary things aside. Only then will we overflow with love for Him and His work, and with love for others.

## MISSION ACCOMPLISHED

Jacob DeShazer, former Doolittle bombardier and now missionary to Japan, was flown by military transport to the United States to attend the eleventh annual reunion of the Doolittle raiders in San Diego, April 17-19. Military personnel, who planned the trip, also arranged for the missionary to give additional time to religious rallies after the gathering.

Eleven years ago, DeShazer left the city of Tokyo in flaming fire. In contrast, when he flew from the city recently it was bursting with a New Testament revival that continues to sweep across Japan. Reporting the results and blessings of what some missionaries term "the greatest revival movement they have ever seen," will be the theme of DeShazer's messages.

After that memorable raid by the Doolittle boys, DeShazer's plane was one that went down over "Red" China. He was captured by the Japanese and held prisoner for 40 months, much of that time in solitary confinement under a death sentence. While in prison, sick and half starved, Jesus Christ spoke to him, turned his intense hatred for his tormentors into love, and then asked him to return to preach the Gospel to them.

For three years DeShazer has been traveling throughout the islands preaching the Gospel as a missionary under the general missionary board of the Free Methodist Church. Thousands have made decisions for Christ as a result of the bombardier's testimony, until he has become one of the best-known Christian missionaries in that country.

## COMMUNIST CHINA AND THE BIBLE

"The Christian Church will survive the Communists in China," declared Dr. Ralph Mortensen, who directed the combined work in China of the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland.

Dr. and Mrs. Mortensen were among the last Americans allowed to leave Shanghai. They had been restrained within the city limits of Shanghai under strict surveillance for two years and a day, without explanation.

They said that the Communist anti-American propaganda was a failure, that while the people gave lip service to the Communists, they secretly remained unchanged.

The Communists were more averse to missionaries than to western businessmen, he said, for they feared their teachings would change the thoughts of the Chinese people.

The Bible Societies, he said, had prepared themselves with ample stocks of Bibles prior to the coming of the Communists.

These stocks, he reported, were at the time of his departure being distributed from Bible Society sub-agencies in Mukden, Tientsin, Peking, Tsinan, Sian, Lanchow, Chungking, Kunming, Hankow, Foochow, and Canton, as well as from the headquarters agency in Shanghai.

He estimated that enough Bibles were in China to take care of the needs of the people for the next three years at the present rate of distribution.

"Let us not forget that the seed of God's Word is still being planted by many of God's faithful workers in His kingdom in China and souls even now behind the Bamboo Curtain are being won for Christ," he stated.

In the De Ruyter (N. Y.) Gleaner one may read regularly news items under headings like these: Beaver Meadow, Red Schoolhouse, and Seventh Day Hollow. The last is a quaint reminder of the influence of Seventh Day Baptists in many little hamlets of our land in the pioneer days.

## Children's Page

Dear Mrs. Greene:

We are all going to Roll Call at Nile Church, Nile, N. Y. Grandma is going with us.

Yesterday our class was out playing baseball. My team won. The score was eight to six.

My best friend and I are almost twins. We were born about an hour apart. She and I went to the Ice Follies for a birthday treat. It was beautiful. I wish you could have gone, too.

I play an instrument called the tonette. I know a lot of songs.

Sincerely yours,  
Judith Wellman.

304 Roncroff Drive,  
North Tonawanda, N. Y.

Dear Judith:

I was very glad to receive your good letter. I wish more children were as faithful to do their share for our Recorder page.

I guess you and your best friend really are twins, for twins are nearly always an hour apart and often more. Sometimes they are even born several hours apart.

A number of people around here have been to the Ice Follies and think they are wonderful. I hope to have the pleasure of going there myself some day.

I had to pause here for some time as my daughter and family drove up from Wells-ville to bring me a beautiful plant for Mother's Day, a gift from them and from my son and his wife in Bridgeton, N. J. In fact it is a number of plants which I am to transfer to one of my porch boxes.

I hope you are having the nice, warm, sunny weather we have been blessed with the past two days, and which we are promised for tomorrow.

I don't believe I ever saw a musical instrument called a tonette. The only tonette I know about is the "Tonette" hair wave for children. Do you have that, too?

Sincerely your friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

My cat, Rainbow, has two little kittens. One kitten is black and one kitten is white.

Pastor Mitchell has two little girls I like to play with. I like to go to Sabbath school. I like to go to Christian Endeavor. I like to go to school.

I have a calf my daddy gave me. My brother has a calf, too.

Rose Mary Boehler.

Box 495, Edinburg, Tex.

Dear Rose Mary:

I was happy to receive your nice letter. We have a Rose Mary in Andover and also a Rose Marie. Both have the last name of Baker and sometimes people get their names mixed. Both are pretty names.

Is your cat many-colored that you call her Rainbow? Cats were my favorite pets when I was a little girl. I also had a pet calf. One day I was feeding him milk when he bunted over the pail and spilled the milk all over me.

I didn't quite finish the fairy story about Brownie last time so I'll add it to my letter to you. The song Brownie sang with a joyful heart was:

"A happy brownie boy am I,  
Hi, ho! Hi, ho! Ti, di! Ti, dum!  
What care I how the moments fly,  
Since to this happy home I've come.

"And here I'll stay and do my part  
To keep a cheery atmosphere,  
For where there is a merry heart,  
No disappointment need I fear."

Then round and round the room he danced until he was quite out of breath, while Grace said to herself, "I wonder why I am so very happy tonight." Then the little fellow curled up under the big easy chair by the fire and fell asleep, to dream of his old home in the deep, cool woods, and the lovely new home to which he had come, and where he hoped to remain the rest of his days.

Please write often.

Your true friend,  
Mizpah S. Greene.

"In an argument, the best weapon to hold is the tongue." — Don Alban.

## REMINDED

Rev. Leland E. Davis

Text: "And they refused to obey, neither were mindful of thy wonders that thou didst among them." Nehemiah 9: 7.

Forget? "Yes, I nearly forgot my wife's anniversary! And, to think, we have only been married two years. I nearly forgot our first anniversary," remarked a certain husband to his friend.

How easy it is for us to forget things. We become so busy and preoccupied with other things that we forget. Our weakness is to forget, so we need to be reminded. On my desk is a "Daily Reminder" which recalls to my mind each thing I should do.

1. **We forget God.** Israel did! They were not mindful of His creative wonders. They forgot to look up and see His handiwork, so they forgot Him. May we ever be reminded as we look up that "The heavens declare the glory of God and the firmament shews his handiwork." As we look up at the mountains may we remember our Creator God.

2. **We forget God's Sabbath.** Following His work of creation, God created the Sabbath, and set it aside as a "holy day" in remembrance of His Creation. Knowing what is in man, namely, a weakness to forget, God included the Sabbath in the Ten Commandments: "Remember the sabbath day, to keep it holy. Six days thou shalt labor and do all thy work; but the seventh day is the sabbath of the Lord thy God: . . ." Ex. 20: 8 ff. Lest we forget, we need to constantly remind ourselves of the "solemn rest."

3. **We forget God's house.** When we get out of the habit of going to church, we forget to go! Soon we find ourselves forsaking God's day and God Himself. The apostle reminds us: "Forsake not the assembling of yourselves together as the manner of some is . . . and so much the more as you see the day approaching."

4. **We forget God's Son** who is our Saviour. We who are weak forget that He is strong. We soon forget that He died for our sins, that we might have life and have it more abundantly. Our Saviour has given us a reminder of Himself: the Lord's Supper. Jesus said, "This

do in remembrance of me." As we partake of the broken bread, we are reminded of His body broken for us. As we drink of the cup we are reminded of His cup of suffering for us.

5. Finally, we are apt to forget that our Lord Christ is coming again. He instituted the Communion that we might not forget His coming as Saviour, nor His coming again as Lord. "For as often as ye eat this bread, and drink this cup, ye do shew (proclaim, preach) the Lord's death till he come." Now, we eat in His invisible, but then, in His visible presence.

Friend of mine, have you forgotten God, His Sabbath, His house, His Son, and His coming again? Use these reminders that you might not forget. Creation is praising God; are you? God rested, His Son rested and worshiped on the seventh day Sabbath; do you?

## ITEMS OF INTEREST

Seminary students now may apply at any time during their term of study for appointment in the United States Army Reserve as second lieutenants and for assignment as chaplains, the Department of the Army announced May 6.

The new program is another phase of the Army's efforts to insure an adequate future supply of chaplains.

Seminary students appointed under this program will be trained at The Chaplain School, Fort Slocum, N. Y., during summer vacation periods.

As a condition to receiving appointments as second lieutenants, the seminarians must agree to accept, upon their graduation and ordination, appointment as first lieutenants, if it is tendered, and to serve a minimum of two full years on active duty, if the Army requires their service.

A study of 1,978 ministerial students in 57 schools made by the Rural Church Department, Drew Seminary, Madison, N. J., shows that men are staying out of the ministry because no one is guiding them in. Their pastors influenced 34% of these men to become ministers. The boy's mother comes next in influence with 17.4%, then his father with 11.2%.

### NEWS FROM THE CHURCHES

ROCKVILLE, R. I. — Although we are without a pastor, we are very fortunate in having Rev. Harold R. Crandall as our supply pastor.

On the evening of March 28 we had a joint baptismal service with the Westerly Church when Pastor Crandall baptized three of our young people and Rev. Charles Bond administered the ordinance to four from his group.

The church is sponsoring monthly Community-Church Family Nights — consisting of a short program and a social time preceded by a supper. The object is to arouse community interest and friendliness. These have been well attended.

Of interest to many was the marriage on April 25 of one of our members, Richard G. Palmer, to Miss Dorothy Kenyon of Hopkinton.

The South County Hymn Sing was held in our church this month.—Correspondent.

BERLIN, N. Y. — The month of February was one of surprises in our little church. The first came on the first Sabbath, when the Delmar Ellis family brought to church a little seven-month-old girl they had just received from the Children's Home in Albany. We have been amazed at the change in her after a few weeks of loving care and attention.

The next Sabbath night, our Fellowship Supper was held at the parsonage and turned out to be a surprise party for Mr. and Mrs. Arlie Bentley in celebration of their thirty-fifth wedding anniversary. There were thirty-eight present. A beautiful wedding cake (made by their daughter-in-law) was cut by the "bride" and served with ice cream and coffee.

We have a great-grandmother, Mrs. Ida Greene, who has eight great-grandchildren, three boys and five girls. She has just recently returned after five weeks in the hospital with pleurisy and double pneumonia. We are proud of her.

Plans are under way for redecorating the church, improving the lighting, and making a flower garden where the old sheds were.

ASHAWAY, R. I. — A new intermediate group has been organized at Ashaway. They met at the parsonage Sabbath night

for a party, and on Wednesday afternoon, April 15, they met again to organize. Officers elected were: President, Mary Crandall; secretary, Jean Burdick; treasurer, Billy Crandall. The group will meet each Sabbath eve for an hour, preceding the weekly prayer meeting, for Bible study and once a month for a social. The intermediates call themselves the Gold Miners.

Sabbath morning, April 25, we had the distinction of being the first church visited by Rev. Ronald H. F. Barrar of the Nyasaland, Africa, Mission. He spoke at both Sabbath school and church. We were also privileged to have the new editor of the Recorder, Rev. Leon M. Maltby, with us, who gave the junior sermon.

Family Day was observed on Sabbath, May 2. Two babies were dedicated: Fred Eldred, son of Mr. and Mrs. Harold Collings, Jr.; and Iris Doreen, daughter of Mr. and Mrs. Raymond Kenyon, Jr.

Recognition was given to five families 100% present, also to the largest family present, two families having the same number of five. Other awards went to Mrs. Ernest Horr, oldest mother; Amos Kenyon, oldest father; Mrs. Raymond Kenyon, youngest mother; Raymond Kenyon, youngest father; and Freddie Collings, youngest in the congregation. Pamphlets were given to the families and red rosebuds were presented for the individual awards. The pastor's message, in keeping with the day, was "The Heart of the Home."

It was voted at a recent Sabbath school meeting to extend the bus project as long as sufficient funds continue to come in to support it. A number of new children in the community have been reached since the bus run was started. — Mrs. Raymond Kenyon, Correspondent.

The sixty-sixth annual commencement of Salem College will be held on Thursday, June 4, climaxing a period of intensive year-end activities. These include the junior-senior banquet, Waldo Hotel, Clarksburg, Thursday, May 14; senior class play, college auditorium, Thursday, May 21; baccalaureate sermon, Sunday, May 31; annual meeting, board of directors, June 1; alumni day, June 3.

EDINBURG, TEX. — At the yearly business meeting January 4, 1953, the Edinburg Seventh Day Baptist Church elected the following officers: moderator, Mrs. Angeline P. Allen; treasurer, Mrs. James M. Mitchell; clerk, Mrs. L. L. Van Horn; chorister, Mrs. Alfred De Leon, Sr.; trustee (for 3 years), Mr. J. Virgil Huey.

The church roll January 1, 1953, shows an increase of 6 resident and 2 nonresident members during 1952, bringing the roll up to 17 resident and 16 nonresident members.

The Sabbath school roll of January 1 is 36 besides a home department made up of church members and interested persons.

The average Sabbath school and church attendance for 1952 was 19 — the highest single attendance being 36 and the lowest, 11. The average attendance January through March, 1953, has been: Sabbath school, 29; church, 25; Thursday evening prayer meeting, 11. Christian Endeavor with primary and junior-intermediate classes is well attended Sabbath afternoons.

On February 7 Bert Boehler, age 15, received a bar for 4 years' perfect Sabbath school attendance. One adult had perfect attendance for nearly 3 years when the January influenza epidemic hit Edinburg.

We were very thankful and encouraged to have with us Brother Everett T. Harris March 20-22, during which time he brought us four good messages besides showing the beautiful pictures taken by the Bottomes on their missionary trip.

The Edinburg Church has also been blessed this year with winter visitors: Mr. and Mrs. Harry Bird of Dodge Center, Minn.; Mr. and Mrs. Hugh Miller of Bassett, Neb., their daughter and son-in-law, Mr. and Mrs. Charles Brush of Boulder. Mr. and Mrs. Roy Cox of North Loup were also with us for one Sabbath morning worship service. We are always glad to welcome other Sabbathkeepers and wish that more of you might visit our sunny Southland. — Clerk.

### Salem College Library

More than three hundred books have been given to the Salem College library during recent months by several donors. Among these books are fifty from the library of Rev. Clifford W. P. Hansen.

DENVER, COLO. — Our first Homecoming Sabbath was held March 28. At the Communion service, Friday night, there were 39 present, of which 31 were church members. On Sabbath morning, 46 members were present, and 35 visitors and children, making a total of 81. At the business meeting last Sunday night, the clerk was asked to write a letter to members not represented at either service, telling them they were missed. We hope to have a similar service again next year with better representation. This year's Homecoming was an inspiration, we felt, and the fellowship was fine. Once again we extend appreciation to the committee responsible for arrangements, headed by Paul and Lola Thorngate, and to all others who helped. — Denver Bulletin.

HEBRON CENTER, PA. — The new treasurer of our church and Sabbath school was incorrectly reported in the issue of May 4, page 215. It should read Mrs. Hilda Hanchett.

### Accessions

#### Rockville, R. I.

Baptism:  
Jean L. Armstrong  
Carlene Kenney  
Diana Kenney

#### Denver, Colo.

Baptism:  
Bruce Kitzman  
Jerry B. Knox  
Fay Wear (Mrs. Ralph)  
Testimony:  
Mrs. Daisy Jones

#### Fouke, Ark.

Baptism:  
Keith Griffith  
Juanita Mitchell  
Meleta Monroe  
Statement:  
Patsy Mote  
Judy Mote

### Correction

It has been called to my attention that in my article, "The Problem of the Conscientious Objector" (Recorder of April 27), I should have said that the reason Jehovah's Witnesses are sent to federal penitentiaries is usually because the federal government cannot agree that all who claim exemption on the ground of being ministerial students, can actually be classified as such. Paul S. Burdick.



# The Sabbath Recorder

## REV. ANGELINE ABBEY ALLEN

Callie Angeline Prentice, daughter of William A. and Calphurna Babcock Prentice, was born at Berlin, Wis., December 4, 1872.

When eight months old, she with her parents moved to North Loup, Neb. At the age of eighteen years she took Jesus as her Saviour, was baptized, and became a member of the North Loup Seventh Day Baptist Church.

December 4, 1893, she married John J. Abbey of Lexington, Pa., and they made their home at Erie, Pa., until March, 1903, when she returned to North Loup with her invalid husband, who died in 1912. After the death of Mr. Abbey she attended Alfred University for a short time, taking special training to fit herself for the ministry, later attending the Methodist Theological Seminary of Chicago, Ill.

In 1915 she entered the Minneapolis Nurses' Training School of Practical Nursing, Minneapolis, Minn., from which she was graduated three years later.

In 1919 she was ordained to the work of the Gospel ministry at Dodge Center, Minn., after which she served several churches as pastor. Some time before she had been ordained deaconess and had served several groups and small churches as missionary pastor.

On September 2, 1923, she became the wife of D. S. Allen of Port La Vacca, Tex., the wedding ceremony taking place at the old home in North Loup, Rev. Herbert Polan officiating.

After her second marriage she moved to Fouke, Ark., where she served the Fouke Church as pastor, and as a teacher in the school for three years.

In 1926 she organized the Seventh Day Baptist Church at Edinburg. Later that same year she accepted the call of that church as pastor. She remained a faithful and helpful member even after ill health curtailed her work as regular pastor. Mr. Allen preceded her in death, December 28, 1940.

Up until a week before her passing, Mrs. Allen was active in social affairs, church work, Women's Benevolent Society, and the Women's Christian Temperance Union. She served as president of the Edinburg unit of the W.C.T.U. for two terms, and for three years as district

president over an area which covered thirteen Texas counties.

She had served as keyworker for lone Sabbathkeepers for many years, contacting by letter or personal visit many lone Sabbathkeepers throughout the denomination.

She suffered a stroke of paralysis April 10, and passed away at Grandview Hospital, Edinburg, April 14, at the age of 80 years, 4 months, and 10 days.

Mrs. Allen's surviving relatives are: a brother, Deacon A. L. Prentice of Nortonville, Kan.; a sister, Mrs. Elaine Prentice Boehler of Edinburg; also five nieces and two nephews of whom only one nephew, J. Robert Boehler, resides at Edinburg. She also leaves many other relatives and friends.

A memorial service was conducted by her pastor, James M. Mitchell, at the Seventh Day Baptist Church in Edinburg, Thursday, April 16. A second service, conducted by Rev. F. D. Saunders, was held Sunday, April 19, in the North Loup Seventh Day Baptist Church and burial was in Hillside Cemetery, North Loup, Neb. — Elaine Prentice Boehler.

It becomes no man to nurse despair,  
But in the teeth of clenched antagonisms  
To follow up the worthiest till he die.

— Tennyson.

## Marriages

**Hulett - Knowles.** — Mike Lincoln Hulett and Barbara Louise Knowles of Westerly, R. I., were united in marriage at the Pawcatuck Seventh Day Baptist parsonage on Sabbath afternoon, April 11, 1953, by Rev. Charles H. Bond, pastor of the bride.

## Obituaries

**Shaw.** — Dana L., son of Amos Anthony and Joanna Ryno Shaw, was born in Alfred, N. Y., September 20, 1879, and passed away unexpectedly at his home in Hornell, N. Y., December 4, 1952.

He was a member of the First Seventh Day Baptist Church of Alfred.

He retired in 1946 after 50 years in the jewelry business in Alfred.

He is survived by his widow, Mrs. Sada B. Shaw; a sister, Mrs. Laura Chamberlain of Alfred; a brother, Leon I, of Santa Monica, Calif; two stepsons, and other relatives.

Memorial services were held on Sabbath afternoon, December 6, at the Crandall Funeral Home, Hornell, with Rev. John Furlong, pastor of Christ Episcopal Church, Hornell, of which Mrs. Shaw is a member, officiating. Burial was in Alfred Rural Cemetery. H. S. W.



Rev. and Mrs. O. B. Bond, newly appointed missionaries to Jamaica, B. W. I. The Bonds sail from New York for Kingston, Jamaica, June 5. Mr. Bond was ordained May 2. See article in this issue.

"Pray for us, for we are sure that we have a clear conscience, desiring to act honorably in all things." —Hebrews 13: 18, RSV.