

**DENOMINATIONAL BUDGET**  
Statement of Treasurer, January 31, 1953

Receipts		January	4 months
Balance on hand Jan. 1	\$	62.80	
Adams Center			72.95
Albion		21.17	70.01
Alfred, First		492.00	894.81
Alfred, Second			260.65
Andover			10.00
Associations and groups			45.00
Battle Creek			1,724.56
Berlin		26.00	294.10
Boulder		77.87	173.21
Brookfield, First		65.00	100.00
Brookfield, Second		85.70	163.55
Chicago		112.31	259.81
Daytona Beach		36.00	157.90
Denver		52.93	223.61
De Ruyter			20.00
Dodge Center			50.00
Edinburg			11.25
Farina		40.00	156.60
Fouke		16.20	40.33
Friendship			5.00
Hebron, First			43.01
Hopkinton, First			356.45
Hopkinton, Second			20.00
Independence		33.00	159.00
Indianapolis			47.15
Individuals			155.00
Little Genesee			140.22
Little Prairie		7.00	14.00
Los Angeles		112.00	191.50
Lost Creek		15.91	232.67
Marlboro		200.00	736.02
Middle Island		6.00	35.65
Milton		271.80	1,196.04
Milton Junction			502.82
New Auburn		44.50	88.85
New York			82.30
North Loup			173.47
Nortonville		45.00	140.00
Pawcatuck		417.00	1,314.14
Philadelphia		10.00	72.50
Piscataway		11.50	71.00
Plainfield		284.91	1,401.67
Richburg		67.56	130.56
Ritchie			30.00
Riverside			536.04
Roanoke			26.00
Rockville			20.70
Salem		222.00	222.00
Salemville		45.00	45.00
Shiloh		502.47	727.47
Syracuse		50.00	50.00
Verona		214.78	366.78
Washington			70.00
Waterford		13.57	60.01
Welton			10.00
White Cloud		25.90	199.87
<b>Totals</b>	<b>\$</b>	<b>3,687.88</b>	<b>14,401.23</b>

**Disbursements**

	Budget	Specials
Missionary Society	\$ 980.22	\$ 104.35
Tract Society	383.78	
Board of		
Christian Education	531.65	5.00
Women's Society	70.37	

Historical Society	117.80	
Ministerial Retirement	352.16	369.46
S. D. B. Building	98.58	
World Fellowship and Service	18.60	25.00
General Conference	546.84	
American Bible Society		11.00
Bank of Milton, service charge	1.73	
Balance on hand	71.34	
<b>Totals</b>	<b>\$3,173.07</b>	<b>\$ 514.81</b>

**Comparative Figures**

	1953	1952
Receipts in January:		
Budget	\$3,110.27	\$2,423.86
Specials	514.81	403.35
Receipts in 4 months:		
Budget	12,076.17	12,450.52
Specials	2,325.06	3,917.46
Annual Budget	46,635.00	43,825.00
Percentage of budget raised to date	25.9%	28.4%

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

**CHRISTIAN EMPHASIS WEEK**

Rev. Alton L. Wheeler, pastor of the Seventh Day Baptist Church in Battle Creek, Mich., and a Salem College graduate, will arrive in Salem, February 15, to help conduct a Christian Emphasis Week at Salem College from February 16 through February 20.

The week's activities are planned in such a way that the religious emphasis can be carried through the entire college course.

The following is an outline of the subjects for the week:

Monday — "Stand Still Awhile" (Exodus 14: 13).

Tuesday — "A Kaleidoscopic Faith" (Philippians 4: 11).

Wednesday — "Singling One Out of a Billion" (Psalm 8: 4).

Wednesday night a special program will be given for the night classes and the public is cordially invited to attend. "Fulfillment of the Dream" (James 3: 17) is the subject.

Thursday — "Accentuation of the Affirmatives" (John 3: 17).

Friday — "Something New or Something True" (Acts 17: 21).

Professor Ralph Coon states: "This week of Christian Emphasis should help us realize that religion is something important in all our activity, every day, and should be applied in every phase of our lives." — Release.

# The Sabbath Recorder

*"Though he slay me,  
yet will I trust in him."*

"I will not doubt though all my ships at sea  
Come drifting home with broken masts and sails;  
I will believe the hand which never fails  
From seeming evil worketh good for me;  
And though I weep because those sails are tattered,  
Still will I cry, while my best hopes lie shattered —  
I trust in Thee."

— Ella Wheeler Wilcox.

# The Sabbath Recorder

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Member of the Associated Church Press

ABBIE B. VAN HORN, Editor  
L. H. NORTH, Manager of the Publishing House

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Our Policy

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

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## A New Earth

God grant us wisdom in these coming days,  
And eyes unsealed, that we clear visions see  
Of that new world that He would have us build,  
To Life's ennoblement and His high ministry.  
God give us sense — God-sense of Life's new  
needs,  
And souls aflame with newborn chivalries —  
To cope with those black growths that foul  
the ways —  
To cleanse our poisoned founts with God-born  
energies.  
To pledge our souls to nobler loftier life,  
To win the world to His fair sanctities,  
To bind the nations in a Pact of Peace,  
And free the Soul of Life for finer loyalties.  
Not since Christ died upon His lonely cross  
Has time such prospect held of Life's new  
birth;  
Not since the world of chaos first was born  
Has man so clearly visaged hope of a new  
earth.  
Not of our own might can we hope to rise  
Above the ruts and soilures of the past,  
But, with His help who did the first earth build,  
With hearts courageous we may fairer build  
this last.

— John Oxenham.

## New York Corporation Dissolved

On December 14, 1952, the following resolution was adopted by the Board of Directors of the American Sabbath Tract Society (New York): "Inasmuch as the New York Corporation of the American Sabbath Tract Society has been declared dissolved and its charter forfeited by the Secretary of the State of New York in a proclamation dated October 15, 1952, be it resolved that the action of the Secretary of the State of New York be ratified and our Directors hereby acknowledge the dissolution of this corporation, and with the exception of such instruments as are necessary to effect a transfer of the property to the New Jersey corporation, no further official acts will be performed or further meetings held on behalf of this corporation."

Frederik J. Bakker,  
Recording Secretary.

(For many years the New Jersey corporation has carried on the main business of our publishing and Sabbath promotion interests. — Editor.)

## MEMORY TEXT

"Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5.

## A Prayer

Grant, O Lord, that we, as workers together with Thee, may be free from all pettiness and self-seeking. So unite us in love for Thee and in confidence in one another that together we may hasten the coming of that perfect day when Thy will shall be done on earth as it is in heaven. Amen. — A Book of Services for Group Worship.

## BIBLE CHARACTERS

### XIV

There is much that is interesting in the story of the first building which was erected for the worship of God. The account is somewhat obscure for us because we are unfamiliar with the meanings of many of the terms such as cubits, tenons, acacia wood, and others.

The people were instructed to bring the best and most costly gifts that they had for the tabernacle: "Gold, silver and bronze; blue and purple and scarlet stuff and fine twined linen; . . . acacia wood, oil for the light; and spices for the anointing oil and for the fragrant incense." Such gifts were brought in abundance until there was more than enough and Moses was obliged to ask that the offerings cease.

Now we come to mention the names of the two men whom we have in mind today: Bezalel and Aholiab. It is written of them that God "has filled them with ability to do every sort of work done by a craftsman or by a designer or by an embroiderer." They are represented as being empowered by God with skills "to devise artistic designs, to work in gold and silver and bronze, in cutting stones for setting."

Much less renowned are Bezalel and Aholiab than the great artists of later times who used their marvelous endowments for painting and sculpture in depicting religious subjects in masterpieces which have endured through the centuries. No trace of the work of these men remains and we know little of them except

their names and the tribes from which they came. Yet to the skill of their hands and those of others who worked under them God's first tabernacle owed the beauty of its hangings and of its furnishings. They wrought faithfully and well till all was finished.

No less does God expect beauty and order and the work of skilled and devoted hands in the building of His tabernacles in our time.

## A LIGHT SENTENCE

All fair-minded Americans have been shamed and shocked at the news of the cruel murder of Pang Wha Il, a native Korean Christian leader. He was a Presbyterian minister, and the associate secretary of the National Christian Council of Korea.

Lt. James D. Goff and three other American soldiers, while they were drunk, kicked and beat him into unconsciousness. He died from his injuries without regaining consciousness.

For this Lt. Goff was court-martialed and sentenced to two years at hard labor.

This, in our judgment, and in the opinion of the Religious Press at large, is far too light a sentence for a crime no less than murder and one which has brought disgrace upon every officer of the United States Army and upon every decent citizen of our country.

## A Prayer for the Nation

O Lord our Governor, whose glory is in all the world; we commend this nation to Thy merciful care, that being guided by Thy Providence, we may dwell secure in Thy peace. Grant to the President of the United States, and to all in authority, wisdom and strength to know and to do Thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in Thy fear; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen. — Book of Common Prayer.

When the door to excess is shut, there's much more chance of success. — Westerly Sun.

## THE BERLIN, N. Y., CHURCH



Sermonet: "Be still, and know that I am God." Ps. 46: 10a.

What a great and wonderful belief! It is rather a great, solid foundation for confidence which the Church has in God. We may all have this confidence when we put ourselves in the hands of God.

There are two trends of thought upon this subject that are brought out here. There is a positive way and a negative way of thinking.

I think that "being too busy" is one of the great sins of our day. In many cases it is a struggle to get lay members to take time from their daily round of work to do a job for God. The church needs them to help plan and carry out its many tasks. Most people are too busy with their own work. Many of the good things in life are crowding out the best in life. It is not the great sins that will destroy most of us, but the little sins of omission that creep into our thinking and into our actions.

We should naturally think, with all of our modern conveniences that take out the stress and the strain of life, that we should have more time to spend in reading and studying God's Word. We should be doing what God wants us to do, but we do not have any time. The New

York Times, however, recently computed one billion hours of leisure time in America every week. Electricity alone has given us an equivalent of 35 servants in the average home, to say nothing of help for the farm chores, such as milking and many of the other odd jobs at the barns.

In my mother's day she did most of her own housework by hand. She never knew the easy job of just pushing a switch and getting the floors vacuumed, cleaned, waxed, and polished. The boys turned the handle of the washing machine when the family wash must be done. The water was pumped from a 90-foot well and carried and heated in a great iron kettle. Nowadays we just push a button and our clothes are washed, rinsed, and then put into a dryer. As soon as they are dry, they are put through the ironer and that task is finished for another week.

There are some things that have a message for us in this hustling, bustling way of life, if we will just stop and take a moment, in the midst of the noises all around us, and concentrate upon the voice of God as it speaks to us.

One would think that all the modern helps should give us more time for the simple virtues.

There is one section of the Universal Church, known as the Society of Friends, that may be mistaken in some of its opinions and customs, but its piety is very manifest — it has the spirit of true religion. One of its doctrines is that of the "Inner Light." That inner light often manifests itself by becoming the "Inner Voice." In view of this we may be led to ask whether or not we are robbing ourselves of a wonderful spiritual opportunity just by refusing to sit quietly sometimes and think about life and its final meanings. There certainly is need for the quiet mood of meditation. "Be still, and know that I am God."

How hard it seems for some to draw themselves away from the buzz and hurry to take time really to pray, meditate, and think upon the wonders of God and the plans of God for us. It seems as though with more leisure time, we should live a more even life, more consecrated to our Maker, but it works in reverse. Life is an ever increasing complexity. People have never been busier than they are

today. If the proportion of achievement were equal to the proportion of energetic activity, what a world this would be!

If men had improved as much in the past twenty years as automobiles have improved, we should be a "race of gods." Our forefathers were content to ride in oxcarts, while today some men chafe when they miss one section of a revolving door. In the midst of a growing inclination toward shorter working hours, better wages, faster communications, and more leisure, we are busier than we have ever been before.

Not long ago I heard a minister praying who would say a sentence then pause, say another phrase, then pause. To me at first, it was a very annoying and distracting prayer, but I since have discovered why he was doing it. For me, I should have preferred to follow him right along, but many cannot follow through a whole prayer without wandering away to think about the many pressing problems of the day. We get so accustomed in worship to being carried along by the words and worship of another that we ourselves give little of our own intelligent participation to it. The regular routine prayer he was trying to break up into phrases so that each worshiper could stop and think about just what he had said in his prayer.

Stillness opens the way into the reservoir of spiritual power. It brings us into contact with God through the resources of our own inner lives. This method is one that implies a humbling of oneself. To turn away, even for a short time from such an attitude and face the questions of life within is a difficult matter, for it entails questioning our own opinions to see if they are right in the sight of God. If not, they need to be changed and brought up to date. In re-evaluating ourselves and our attitude of worship, we discover our weaknesses, but we also come to a knowledge of God.

Life in this kind of a busy world keeps tearing us apart. We need those deeper forces that pull life together again. One of the great values of our Christian religion is the sense of the wholeness and unity that it gives to life. We lose our souls through the sin of being "too busy." Religion unifies life. Worship compels a man to collect his widely scattered life and

bring it to Christ, to commune, to meditate, and to think upon the Lord. We want this inner life to burst forth in all of its glory. We want the desert place of our spiritual life to blossom forth as the rose in full bloom. We need to vitalize our faith in God, letting Him take charge of our lives.

Humanity needs to seek and to find the quiet places. In these hectic days we need to be alone with God and our own souls. Men who are too busy for a "quiet time" are much "busier than God wants them to be." There ought to be a certain, definite spot where we can keep our appointment with God.

The world in its hurry and hustle needs to hear: "Be still, and know that I am God."

Paul L. Maxson.

## History of the Church

The Berlin Seventh Day Baptist Church was organized September 24, 1780, and named the "Sabbatarian Church of Christ in Little Hoosick." In early days, meetings were held in the homes of members. The first house of worship was built in 1798. This was destroyed by a tornado in 1822. The present building, which was erected on the old foundation, was commenced in 1823 and dedicated in 1824. It was remodeled in 1848 by the addition of a vestibule and belfry, and the bell, which still calls to service, was then placed in position.

When Conference was organized in 1802, Stephen Maxson, a member of this church, was one of the committee for drawing up the constitution. The committee recommended that Conference circulate year by year among the Hopkinton, Petersburg (now Berlin), and Piscataway Churches.

When Conference convened here in 1818 it was unanimously agreed that the time was fully come for putting the missionary plan in operation; and a board of managers was appointed, of which Deacon John Green was one. It was also voted to substitute the words Seventh Day Baptist for "Sabbatarian" in the name of Conference.

At a Conference held here in 1842 the resolution, a report, and a constitution

were prepared, presented, and approved, which led to the organization of our Missionary Society.

In 1843 the church voted to form itself into a Tract Society, with Perry Stillman, president; H. H. Baker, secretary; John Whitford, treasurer.

Our Sabbath school was organized in 1845 by H. H. Baker and Mrs. Mary Ann Davis.

For many years the church has maintained a Ladies' Aid Society, which has been very active at times. Since the organization of the Fellowship Group much of the work has been combined.

Rev. Paul Maxson is the twenty-fifth pastor to serve our church. He came to Berlin in July, 1940. He also became the pastor of the Schenectady Mission about 1944. Church members, 57.

Mrs. Arlie C. Bentley.

### MILTON COLLEGE NOTES

Professor D. Nelson Inglis

Like most colleges, Milton College has found difficulty in maintaining itself during this period of intense inflation where income has not increased in proportion to cost of operation. It has been only through the support of friends and alumni that Milton College has been able to continue to operate. With the resignation of Carroll L. Hill from the presidency of the college, a considerable re-vamping of the administration and adjustment in teaching loads have been made necessary. The trustees of the college accepted the resignation of President Hill on January 21. Professor J. Leland Skaggs was appointed by the Board of Trustees to assume the duties of acting president until a successor to President Hill could be secured. This will necessitate a change in administration, because Mr. Skaggs had been appointed as registrar and was doing some teaching in the department of mathematics. Professor Loomer, department of mathematics, will carry on the work of public relations and recruiting of students. This he had been doing during the past summer and last semester, taking over the task when Professor J. Fred Whitford retired in June, 1952. Professor Kenneth A. Babcock has been appointed to carry forward the campaign for raising funds. Mr.

Babcock has for some years acted as executive secretary for the Alumni Association.

Dr. Hill has not announced his plans for the future.

The death of Professor Royal Hippe, department of business administration, has complicated problems also, but this vacancy has been filled temporarily by the securing of the services of Delton Roehm, graduate student at the University of Wisconsin; he will assume the teaching load of Mr. Hippe while continuing his graduate work.

At a mass meeting of the students and faculty two weeks ago there was a most optimistic outlook on the future of Milton College. The problems of the college were presented by the newly appointed executives as well as by other members of the faculty. The most significant notes that were sounded were these: "Milton's best days are yet to come"; "The day for the disappearance of the small college has not yet come." But it is just as significant that the day has come when those who believe in the last statement must back their belief with financial support. The newly appointed officers took the opportunity, also, to outline how "co-operation" must be the key word. Students and faculty accepted the challenge with prolonged applause.

The department of music of Milton College, working with the Milton Choral Union, has undertaken to produce the St. Matthew Passion, by Bach. This great musical oratorio will be rendered in the auditorium of the Janesville High School. Friends have already underwritten the expense and the Junior Chamber of Commerce of Janesville is sponsoring the concert. All the proceeds from the sale of tickets will go to Milton College. The production of this work of Bach will mark a high point in music in Southern Wisconsin, for it is the first time that it has ever been attempted in this section. The Madison String Symphonia, under the direction of Miss Marie Endres, will co-operate in the production of the oratorio. The chorus itself will number more than two hundred voices. Date for the concert has been set for April 12.

Recently, in the magazine Mademoiselle, Milton College was listed as one of the seventeen small colleges of the United

States which "give strong indication of superior achievement in the production of young American scholars." The magazine carried a long article in which was discussed "Colleges, whether to go, and where to go." Colleges are recognized by the quality of the product as well as by the material wealth of buildings and campus.

Some years ago Dean John N. Daland wrote a few lines which were set to music by Professor Leman H. Stringer. They run as follows:

Hold high the honor of Milton,  
Tell to the people her story;  
100 years she has held it fast,  
100 years of a wondrous past,  
The matchless roll of her glory!

What can we do for Milton?  
Gird now for the task before us;  
For truth and friendship, for home and  
faith,  
And how to endure in the face of death,  
They have taught who went before us.

How applicable to many an "Alma  
Mater"!

### JUST WHAT DO YOU MEAN, UNIVERSAL?

Again there comes up the question of Universal Military Training. We understand that it will be debated in the forthcoming session of Congress. The question we raise may be a simple one. But we think it vital to the entire subject. "Just what do you mean: Universal Military Training?"

If the proponents and opponents could agree on this it might simplify the discussion. No one, of any sense, wants to see the United States without protection in these days of possible war. Everyone, of any logical sense, will agree that the costs of such protection should be equitably distributed upon the citizenship. Has any so-called plan for Universal Military Training presented to date, given any program which will so divide the cost? We don't think so.

Every program we have heard about, abuses the term "universal." In no sense have they proposed an equal distribution of the cost of protection and war. Those

of us of mature years have lived through two great wars — they have been called world wars. Another one may be in the offing. In both of these we had what some have called the application of the universal military draft. But let us see its limitations.

First, the application of the draft has been limited to one section of our citizens — the young men. (There is an exception. Doctors and dentists are subject to the draft up to fifty years of age.) It has not touched the women, nor male or female of mature years. It has not drafted business; it has not drafted labor; it has not drafted invested resources. The only way in which one could argue that the cost of these wars has been divided among all is in the matter of taxation. The brilliant, but devastating, method of collecting the employee's taxes from the employer has taken away any sting of cost from that method. Government control has always permitted wage increases so that as taxes have risen the "take home" pay has kept even with rising costs of living.

As a matter of fact both business and labor have found wars profitable. Businesses, subsidized by federal funds, have expanded their resources. Labor, protected by federal regulations, has grown wealthy, powerful, and politically minded. People as a whole, even including preachers, have had increases in their incomes.

The cost of war has rested upon one segment of our society and one segment alone — that is the young men. This, under no stretch of imagination, can be entitled to the term "universal" military draft or "universal" military training.

If America could create statesmen of sufficient moral strength and executive power to visualize and put into effect even some form of a program which really distributes the most of war we would honestly use the term "universal." When a program of military defense is produced which makes an honest attempt to pass around the cost, this magazine will support it. We certainly do not intend to endorse any so-called program for "universal military training" which limits the cost of defense to the young men, and the young men alone. — Church Management.

### SELECTING MISSIONARIES

"What makes a missionary? That is a \$10,000 question. In actual cash the cost of preparing and sending a missionary who fails may be higher than that. In heartbreak and frustration for the person who goes, and in disappointment and overwork for those already on the field, the cost can hardly be counted.

"The fact that it takes eight to ten volunteers to yield one missionary is an indication of the high standards the boards of foreign missions have set." Thus writes Dr. E. K. Higdon, Candidate Secretary of the United Christian Missionary Society, in the June issue of World Call.

He suggests the steps required by many boards to become a missionary as follows: A candidate is a volunteer who has taken all required steps of passing physical, mental, and emotional stability tests. He then meets the board personally. Having been accepted to prepare to be a missionary, he is an appointee. When he actually reaches the field of his labor, he is a missionary. It is well to keep these distinctions in mind. E. T. H.

### More Recent Plans of Rev. Ronald Barrar

A recent letter from Missionary Barrar calls attention to a change in plans. He has made reservation on the Nieuw Amsterdam sailing from Rotterdam on April 13. He had formerly mentioned his plan to seek booking on the Noorden.

He writes, "Please send all mail that will not reach here (Makapwa Mission, Sandama, Nyasaland) by the 19th of February in care of Rev. James McGeachy. . . . Mail which will not reach there by March 30 should be sent to Holland in care of G. Zijlstra."

He concludes his letter, "I am very busy as my wife and children have gone for two weeks' holiday to Quielemiane in Portuguese East Africa to visit relatives. All sections of the work here are progressing." E. T. H.

### MINISTERS' CONFERENCE

May 4-7, 1953 — Alfred, N. Y.

### CRANDALL HIGH SCHOOL DOINGS

A recent letter from Rev. Neal D. Mills, principal of Crandall High School, Jamaica, states that the second semester is under way with fifty-eight students enrolled, "more than ever before except when we used to count the sewing girls." He adds that there are prospects for more this term and also for the next. A new Spanish teacher, Miss Elsie Lecky, has joined the faculty. Over a third of the students are assisted on their tuition costs by the giving of friends in America. Many others could attend if help were afforded.

Other members of the faculty are Mrs. Mills, teacher of geography and elementary grade subjects, also special instructor in English to Chinese students; Miss Mildred Rankin, teacher of Latin, arithmetic, geometry, and algebra; Socrates A. Thompson, teacher of history, English, English literature, and the life of Christ; Mrs. Viva DaCosta, instructor for half days, teacher of typewriting, shorthand, and bookkeeping; and Miss Elsie Lecky, instructor for half days, teacher of Spanish and the life of Christ. Principal Mills teaches arithmetic, algebra, geometry, health science, general science, the life of Christ, and studies in the Book of Acts.

Plans go forward for Rev. Mr. and Mrs. Mills to be replaced at Crandall High by Mr. and Mrs. Orville B. Bond in July, 1953. Mr. and Mrs. Mills have been asked to remain in the employ of the board until October 1, 1953, with the expectation that they will represent the board at Conference and be available for deputation work among the churches for an interval after their return to this country. E. T. H.

### OUR NEW MISSIONARY NURSES

Miss Beth Severe and Miss Joan Clement, missionary nurses in training, have recently completed an intensive three weeks' course in Tropical Diseases at Loma Linda. Near the end of the course they wrote, "We are deep in studies and lab work at Loma Linda and are thrilled with the course. The lecturers and doctors are deeply consecrated Christians and all have had so much experience in mission work in the Tropics that at times we almost

feel as though we were on the mission station for the classes are so real and vivid. Of course, the program is very intensive as this is the campus of a medical school and so the work is similar in many respects to the intense training received by the medical students.

There are nine students in the class. Only three of us have never been on the field and all but two of the missionaries on furlough are from Africa. The stress of the course is also on work in the African field and areas similar to it. We are getting a great deal of information first hand on life in Africa and some of the problems connected with it. All of these girls feel that the training we are receiving will be of great benefit. Those who had not had it before feel very strongly the necessity of training in the medical specialties which we have chosen; namely, tropical diseases and medicine and midwifery."

Miss Severe and Miss Clement are now enrolled at Santa Fe Catholic Maternity Institute, School of Midwifery, Santa Fe, N. M. They expect to complete the six months' course in midwifery in mid-August and to attend General Conference at Battle Creek. E. T. H.

### CHINA

A British Baptist report, quoted in "China Bulletin," gives an example of a young pastor, who, cut off from mission board assistance, is continuing to preach in a small church. He encouraged his church members with the story of Hagar, who, with her young son, was cast out into the wilderness with only a waterbottle of water. After finishing the water she and her son lay down to die, but God opened her eyes to see a well. His application of this was: "The missionary societies were like that waterbottle, precious and useful. But when their help comes to an end, God can open our eyes to a well of resources adequate to our need. That well is Christ."

Since the controlling aim of foreign missions is to establish Christian churches that are self-supporting, self-governing, and self-propagating, then it may well be that being cut off from mission board support is not the worst thing that can

happen to any church at home or abroad. It will depend upon whether or not that church has come to know Christ and to recognize Him as their "well of resources," able to meet their needs, a well of water springing up into eternal life.

### Prayer

Almighty God, whose Son Jesus Christ came to cast fire upon the earth, grant that by the prayer of Thy faithful people in China a fire of burning zeal may be kindled and pass from heart to heart, that the light of Thy church in China may shine forth bright and clear, through the same Thy Son Jesus Christ our Lord. — From "China Bulletin." H. R. C.

### THE NATIONAL TEMPERANCE AND PROHIBITION COUNCIL

By formal resolution the council expressed "to President Dwight D. Eisenhower, our commendation and sincere appreciation of his action in beginning his term of service as President of the United States of America by recognizing God and seeking His blessing and guidance, not only for himself but also for all those associated with him in office and for the people whom they serve. We appreciate his desire that the inaugural festivities be conducted without alcoholic beverages, and that fruit juices be used at the official reception and the inaugural ball. We commend our President for setting new precedents in the cause of righteousness, and for the high moral atmosphere surrounding his inauguration. We assure President and Mrs. Eisenhower of our prayers that they may be able to maintain this relationship to God and this testimony before the nation throughout their administration."

To the Inaugural Committee it extended "sincere appreciation and commendation of their decision and action in making completely dry the official reception for governors and distinguished guests on January 18, 1953, and the inaugural ball on the evening of the Eisenhower inauguration." — Release.

### SABBATH SCHOOL LESSON

for March 14, 1953  
Accountable to God.

Scripture: Matthew 25: 14-46.

★ ★ ★ ★ ★ ★ ★ ★

**Worship Thought for March****Extra Miles**

"And whosoever shall compel thee to go a mile, go with him twain." — Matt. 5: 41.

★ ★ ★ ★ ★ ★ ★ ★

No doubt there was some experience behind this statement of Jesus. Was it that in His boyhood a Roman soldier had compelled Him to carry his pack for a mile? And did Jesus just go on carrying it a second mile?

1. Let me call this the extra mile of generosity.

2. There is an extra mile of appreciation. This is traveled with your friends. An example is Mary's breaking of her alabaster box of perfume to anoint the Master.

3. When a physician eludes a poor man's demand for his bill it is the extra mile of generous favor.

4. When they crucified Jesus He said, "Father, forgive them!" That was the extra mile of divine grace.

5. The finest thing about going the second mile is that then one can go a third, and after that the fourth. The fact is that we have a kind of instinct for bearing burdens, for giving extras. Extra-mile Christians recognize the duty of cheerful submission to ill. They recognize the duty of going beyond mere letter-of-the-law living. This gospel of the second mile reveals a fine test of courtesy in religion. Love does more than count miles. It has gone beyond the finely drawn questions between right and wrong out into the region of voluntary, glad hearted, love prompted service. — Taken from the Ministers' Manual, 1947.

**Looking Forward to Conference**

The Christian Citizenship Committee is making plans for an exhibit about the United Nations at Conference. We have ordered a set of large wall posters depicting the functions of the six main organs of the UN, the 60 flags of the member nations, as well as the official United Nations flag.

Our UN scrapbook being made by Mrs. Walter Wilkinson will be on display. We would like each of the Women's Societies to make some charts for the display. It would be interesting to have a simple map of each country that belongs to the UN, with the important facts about each country listed.

The specific details for each society will be included in the next Women's Board Newsletter.

The UN is the one international organization working for peace.

Have you been keeping up with its progress?

The booklet, "A Christian Primer of the UN," is very informative and interesting. It can be ordered from the Woman's Division of Christian Service of the Methodist Church, 7820 Reading Road, Cincinnati 37, Ohio, at a cost of 25 cents. — Mrs. LeRoy DeLand, Chairman of Christian Citizenship Committee.

**Children's Page**

Dear Mrs. Greene:

I am eight years old and I am in the third grade at Adams Center School. I am in the Junior Choir at the Adams Center Church. I am in 4-H. At the fair last year I got a blue ribbon on my frozen foods and a red one on my apron and on my canned foods.

I guess I had better go now.

Your friend,

Connie Reed.

Adams Center, N. Y.

Dear Connie:

I was pleased to receive your letter and hope I may hear from you often. I gladly welcome you into our band of Recorder children. It is good to know that you are taking such an active part in church and school activities. Congratulations on your good work in 4-H. Andover children, too, are very active in 4-H.

I have attended Conference twice in Adams Center and hope some day I'll be able to meet you there.

Your true friend,

Mizpah S. Greene.

**Who Ate the Jam?**

Once upon a time there was a little girl named Elsie who was very fond of blackberry jam. So fond of it was she that her mouth really watered when she thought of it.

One day when Elsie was spending the afternoon with one of her schoolmates, her mother made six full glasses of blackberry jam, and one glass half full which she planned to have for supper that night, for thought she, "It will be such a treat for Elsie and little sister Grace."

When Elsie came home that afternoon she began to sniff the air just the minute she entered the house.

"Oh, oh!" she cried with a delighted little skip, "I do believe I smell blackberry jam."

She quickly followed her nose to the kitchen and how her eyes did shine and her mouth water when she spied that row of tumblers filled with Mother's own blackberry jam on the kitchen table. "Why, one tumbler is only half full," she said. "Oh, Mother! I am almost starved. May I have some bread and jam?"

But her mother was not there, so the little girl said to herself, after thinking a moment, "I know Mother would want me to eat some bread and jam if she knew how hungry I am, so I'll just eat it and then run out and play until she gets home. I wonder if she didn't save this half tumbler for me."

Elsie quickly cut a large slice of bread and spread it thickly with jam which she ate almost as rapidly as it takes to tell it. That tasted so very good that she kept spreading more and more bread with the jam until the tumbler was empty; in fact it looked as if the cat had licked it clean. Then she went out to play.

When she came rushing in at Mother's call to supper, little Grace met her in the doorway, her brown eyes big with excitement. "Oh, Elsie!" she cried, "someone has eaten half a tumbler of blackberry jam which Mother was saving for supper. I just know it was an old tramp. He got bread crumbs and jam all over the table, and then he went off and left the back door wide open. Oh, now we can't have

any jam for supper," and the little girl's eyes filled with tears.

Elsie's round cheeks grew very red and she hung her curly head. She had meant to tell Mother all about her nice lunch, but now she was ashamed of what she had done. She tried to tell, but the words just wouldn't come. She felt like a little thief when Mother asked, "Elsie, did you see the jam when you came home this afternoon?"

"Yes, Mother, I saw a whole row of tumblers of jam on the table, and — and it looked good."

Mother looked at the little girl sharply but asked no more questions just then. But as the family prepared to sit down at the supper table she said, "Girls, let's see how clean you have kept your teeth today." Both the girls smiled and showed their teeth, for Mother often asked to see them.

"Grace, your teeth look very clean and white," said Mother. "Oh, Elsie! you were the little tramp who ate the jam."

"Yes, I did," said Elsie beginning to cry. "I thought you left it for me. I am so sorry I ate it."

"Then why didn't you tell me all about it?" asked Mother sadly.

"Because I was so ashamed," sobbed the child. "I'll never do such a thing again, Mother. Please forgive me. But how did you find it out, Mother?"

"By your teeth," was her mother's answer. Elsie looked in the mirror and saw her teeth were very black. "Oh, oh!" she said, "the jam told on me."

"It is always best to own up when we have made mistakes or done wrong," said her mother, gently, "for your sins will find you out. Mother knows you are sorry and forgives you. Will you not ask God to forgive you, too?"

After an earnest prayer for forgiveness, Elsie said, "Even if we do not get found out by people, God always knows when we have done wrong, doesn't He, Mother?"

"Yes, dear," said her mother with a gentle caress, "God always knows."

**OUR SERVICEMEN**

Pvt. Ronald Goodrich, US55327001  
Co. B, 11th Armored Cavalry  
Camp Carson, Colo.

## A CANDLE SPEAKS

Don Vincent Gray

Technically and prosaically, I am a cylindrical rod of solid fatty or waxy matters, enclosing a fibrous wick, and designed for giving light.

It is my purpose, my design, which lifts me to a place of importance, and that purpose becomes a clear and moving purpose only when I am introduced to a flame bright enough to cause me to become alive. Without the introduction of that fire into my existence I should remain as I was — technical wax and prosaic wick — without character and without accomplishment — without life.

But apply the flame to me, and see! I glow in the darkness and dispel it. The more intense the darkness, the more brilliant appears my little tongue of light.

You say, "The candle grows shorter and shorter as it burns, and after a time is entirely destroyed." Technically yes, but in a larger sense, not so! By so true a token as the leaping up of a flame, all of my growing shorter is a growing infinitely taller. If I remain unlighted, I can be sure of my original length, but no more. If I partake of life and give myself away, by that act I attain to a stature so tremendous that even astronomers can only estimate it, for who can say, when light has embarked on a journey, what it may touch, whom it may guide, or where it will stop? Where and when does light stop? Some of the stars you see twinkling tonight ceased burning a thousand years ago.

No, I do not grow shorter, and in just as true a sense I am never destroyed. Yes, my body is surrendered to the flame of living, but only by such process can I take on the immortality for which all candles are intended. Only thus do I achieve my part in the great plan for all candles.

But you want to be realistic, you say. All this is too elusive and abstract. Very well. When I burn, my body changes to some of the elements in the air you are breathing. You cannot see the air, but try doing without it and you will be convinced that it is real and necessary. There is some small residue of carbon here where

I stood living and glowing. Is carbon not real? Diamonds are carbon. Are they not real? Carbon is a component of earth, from which you and all mankind are fashioned. Are you not real? My rational, careful friend, I am not destroyed—I only take up my life anew, unencumbered by body.

I am a candle. I cannot be lighted and then confined. Cloister me and I perish. My light is for seeing. My way is a giving way, and I lose none of myself in the giving.

I am a candle, and mine is a great heritage. For a time covering nearly three thousand years of civilization I was the principal and often the only source of light, wresting security from the darkness, bringing comfort to the children of men. Who can say what hands have cupped above me for warmth—what beleaguered mariners and trapped miners have been brought to safety by my pinpoint of light?

I was with Moses in the wilderness, lifted in groups of seven on the great golden candlesticks of the tabernacle; I was with Solomon in his new temple built for the glory of God; I was with Jesus at His Last Supper, and with His followers in the dusty burial caves of Rome.

Time after time in the long night watches, I have stood by to help while poverty-ridden genius toiled in cellar or attic or behind prison bars to produce some of the most glorious music and some of the most telling words this world has known. From the tents of the Children of Israel to the log cabins of American pioneers — for the Egyptian seer with his papyrus, for the Roman scholar with his waxen tablet, for the patient monastic with his vellum, for the Pilgrim boy with his crude slate — for all these and countless unnamed benighted others, I have blazed a trail through the murk of ignorance toward the dawn of realization.

Even in these days of scientific enlightenment the candlemakers are busier than ever, for am I not still the instrument of the church, the rich man's pride, and the poor man's consolation? Yes, and the salvation of every householder in that night when disaster robs him of the electricity which has made him so complacent and so self-assured. On such occasions,

with what trembling joy am I lifted from my repose in drawer or upon shelf, and placed on a table so I can give light to all that are in the house!

I am a candle. My whole purpose is living, and my whole living is a giving of myself, to the end that I take on a kind of spiritual stature. I bear with me on my journey a mighty cargo of thankfulness, and I inherit what for a candle is the truest, simplest kind of immortality.

"A candle is a lovely thing —  
It makes no noise or stir at all  
But softly gives itself away,  
While quite unselfish, it grows small.

"So like the star of Bethlehem sky  
That showed the road the wise men trod,  
The Christmas Candle exemplifies  
The Christ, the Son of God."

I am a candle. Look well, O men!

## ITEMS OF INTEREST

The Golden Rule Foundation estimates that the total amount given in the U.S.A. in 1952 for all religious, educational, and welfare organizations and agencies maintained by voluntary support exceeds \$4,000,000,000. This is an increase of approximately 10% over the total amount thus contributed in 1951. — Release.

Barely 24 hours after the tidal wave swept the Netherlands countryside, making thousands homeless, funds, clothing, and essential supplies from United States church people were on their way to aid victims of the flood. — National Council News.

Church World Service officials in Pittsburgh have been informed that \$6,000 has been forwarded by the New York office of the National Council of Churches for relief in Holland, that a shipment of clothing has been started for the area in distress, that no more clothing is desired, but that additional cash gifts through the regular channels will be welcomed. — United Presbyterian.

Dr. Henry Pitney Van Dusen, President of Union Theological Seminary, paid high

tribute to the work of the Christian Colleges in the Far East, when he returned to New York last week after a two-month survey trip in the interest of higher education in Asia and Africa. He singled out for special mention Isabella Thoburn College, at Lucknow, India, of which Miss Sarah Chakko, one of the presidents of the World Council of Churches, is president. — EPS.

## Did You Know?

That the Ten Commandments contain 297 words, Lincoln's Gettysburg Address only 266. Yet a government bureau uses up 12,962 words in a document on "hand-operated foghorns"! — Salem Herald.

An interesting flier has come to the editor's desk advertising meetings for two weekends in the Fouke, Ark., Church. Secretary Everett T. Harris is the evangelist. The flier contains the picture of Secretary Harris and the announcement of the different preaching services.

## NEWS FROM THE CHURCHES

LITTLE GENESEE, N. Y. — With the coming the first of July of Pastor Delmer Van Horn and family of Sistersville, W. Va., our church resumed its usual activities. A reception was given at the Community Center to welcome them into the community, and the following Sabbath they joined the church by letter and were welcomed by Deacon Mark Sanford.

The last week of July, Pastor Van Horn was superintendent of the Vacation Bible School which had an attendance of more than 100 pupils.

August 2 to 16 our young people were privileged to attend Camp Harley at Alfred Station.

August 30 our pulpit had as a guest a former pastor, Rev. Charles H. Bond, who was on his way home from Conference. He gave his Conference sermon, "Shadows." A dinner at the Community Center followed to welcome him and his family to our community again.

During the summer our classrooms and vestibule were redecorated completing the entrance to our recently redecorated auditorium.

In September we were visited by Rev. Emmett Bottoms. His talk and slides and enthusiasm over his missionary travels gave us an insight into the great need of other peoples. Also, on September 23 our annual birthday party was held with the young ladies of the community acting as hostesses.

The annual Harvest Supper and bazaar took place the last of October. Also, an organ recital was given.

A golden wedding anniversary for Mr. and Mrs. F. M. Burdick was one of the events for November. Five other couples present who had celebrated their 50th anniversary added to the pleasure of the occasion.

The Christmas activities were given on three consecutive Sunday evenings: Rev. Loyal Hurley gave a stirring sermon the first evening; the choir under the direction of Mrs. Leta DeGross gave the Christmas cantata, "Following the Star," the second evening; and on the third a "White Christmas" brought pleasure and reminders of the real spirit of the season.

A Christian Endeavor Society and the church prayer meeting have been re-established with good attendance at each. The Sabbath school, also, is increasing its membership. A new covering is being added to our Community Center.

Twice lately we have been favored by an evening of worship led by one of our local boys, Richard Knox, who is now a traveling evangelist.

In September Mrs. Dessa Carpenter passed away, and during the Christmas season Mrs. Vina Burdick, Bruce Cartwright, and Frank Burdick passed away bringing us great sadness. — Lucy Champ-  
lin, Correspondent.

HOPKINTON, R. I. — The regular Christmas service of the Second Hopkinton Church was held on December 20. On Sunday, December 21, a special Christmas party was held for the children. Mr. Lewis F. Randolph showed several slides, including the Story of Christmas. The children played games and received refreshments and gifts.

The annual church business meeting was held on January 11 in the dining room of the Hopkinton Post House. The

affairs of the church were discussed and officers for the year were chosen.

The Sabbath school officers are: Superintendent, Ruth Kenyon; pianist, Phyllis Kenyon; assistant pianist, Lewis Randolph; recording secretary, Robert James.

The officers of the church are: President, Arling A. Kenyon; treasurer, Lewis Randolph; clerk, Mrs. Walter D. Kenyon; assistant clerk, Mrs. Donna James; pianist, Phyllis Kenyon; assistant pianist, Lewis Randolph; corresponding secretary, Shirley L. Kenyon; janitor, Robert James.

After the meeting refreshments were served.

While the church is without a regular pastor, we are enjoying our pulpit supply, Rev. Charles H. Bond of Westerly. — Shirley L. Kenyon, Correspondent.

WATERFORD, CONN. — The annual church business meeting was well attended. Among the officers elected for the year were: Morton Swinney, moderator; Miss Helen Maxson, clerk; Mrs. Virgil Neff, treasurer; Mrs. Albert Brooks, Sabbath school superintendent. Virgil Neff was made a deacon. The pastor reported among other things that he had presented two series of daily radio devotions over the local network. He pointed out that the spirit of brotherhood has been demonstrated by the church's invitation to representatives from various denominations and faiths to give us a brief history of their origin and services of worship. This has been carried on during our Friday evening services. A visit was made by our Bible Study group to the Congregational Beth-el Synagogue's Sabbath evening service.

The Sabbath school voted to repair the upstairs room for the use of the children. — Correspondent.

VERONA, N. Y. — The Helpers' Class held its January meeting at the home of Olin, Kenneth, and Roger Davis, at which time work on the first number, Volume I, of the "Verona Messenger," a quarterly newsheet, was completed, with the following editorial staff: Editor, Pastor Victor Skaggs; art editor, Twila Sholtz; features, Maurice Warner; news, Dorothy Warner and Marie Waters.

The Booster Class held its meeting with Mr. and Mrs. Garth Warner. The worship

program was in charge of Mrs. V. W. Skaggs. Plans are under way for a weekend "retreat" to be held for the class members sometime in March.

Our average church attendance last year was 80.2 with 110 on May 10 making the highest number.

The Sabbath school renewed its annual subscription for twelve copies of the Helping Hand for use by Rev. Benjamin Berry in British Guiana. Monthly missionary programs are continued in the Sabbath school under the direction of Carol Crandall, missionary superintendent, with the offerings on these days forwarded to the Missionary Board. Various classes plan and present our opening devotional program once a month. The Booster Class initiated this new plan on January 31.

On February 7, following the morning service, a cafeteria lunch was served. The devotional service for the afternoon was in charge of Janice Sholtz and Roger Davis after which the various planning committees of the church held meetings.

The Ladies' Benevolent Society held its January meeting with Mrs. Carrie Smith. Devotions were in charge of Mrs. Dorothy Williams Catlin who chose as her subject "Wise and Wary Walking."

The Verona Youth Town Council met on February 9 at the home of Richard and Glen Warner.

Deacon Craig Sholtz was for the second time awarded the cup as Corn King of Oneida County. When the cup is won the third time, it means permanent possession for the winner. — Correspondent.

## GIVING

Nettie Stone

Every time I read an article telling of the calls coming in for help on mission fields, my heart is touched. Always the thought of tithing comes into my mind, for when these calls are discussed, there always comes the same old excuse, "We lack funds," and I think, "Oh, if only all of our people would tithe, I feel sure it would do much to solve our financial problems, and the work of the Kingdom at home and abroad could be greatly enlarged and the blessings of God would be multiplied upon our churches.

Our Bible teaches us that one tenth of our increase belongs to God. Shall we

rob God of His share? Would we treat a business partner that way? Pay him just what we felt like doing instead of his rightful share? How long would he want us for a partner? Not long, I fear.

For many years we were just "CONTRIBUTORS" instead of "TITHERS." It took a calamity to teach us the lesson of tithing. Praise the Lord for the calamity, for it brought such a joy to us. I wish more would try it, for I am sure it would do the same thing for you. Remember God challenges you to do this, and His promises are sure.

This story is told of a little girl who went to Sunday school one morning; she was turned away because there was not room for another child. Disappointed, she went back home, and began saving her pennies. Some time later she was taken seriously ill and passed away. Beneath her pillow they found a torn pocketbook with fifty-seven pennies in it, wrapped in a scrap of paper on which was written, "To help build the little Temple bigger, so that more children can go to Sunday School." For two years she had saved her pennies for the cause which was nearest her heart.

The pastor told the incident to his congregation. The people's hearts were greatly touched and the response from funds to enlarge the Temple was almost unbelievable. Today in Philadelphia, there stands a large Baptist Temple with ample room for all children who want to come. She was only a poor little girl, but who can estimate the result of her unselfishness, and her fifty-seven pennies?

If we have no money to give, we can pray.

"Not what we gain, but what we give,  
Measures the worth of the life we live."

— Riverside Church Chimes.

## GOD'S WAY SOUGHT

The following is a communication the President received from the leading clergymen in Washington itself:

"As responsible religious leaders of Washington, we greet you as you come among us to take your oath of office and to assume the overwhelming tasks of the Presidency. We are asking that in all our churches and synagogues special prayers

# The Sabbath Recorder

shall be offered for you and for all who will share responsibility with you in the executive branches of our government and in Congress.

"Our prayers will be offered for your health and safety. Even more we shall pray that you may be granted the wisdom to guide us into the way of peace, the spirit of servanthood that can alone preserve us from the pride of power, and the courage to withstand godless tyranny abroad and the threats to personal freedom at home.

"We shall pray that you may lead us steadily towards a more just and brotherly common life and keep us sensitive to the struggle for freedom and dignity among oppressed peoples in many parts of the world.

"We do not ask that you lead us in an easy way, but that together we may be led into God's way. For in His way alone can we find the peace and freedom we seek." — United Presbyterian.

## Births

**Campbell.** — A son, Michael James, to Mr. and Mrs. James Campbell, Edgerton, Wis., November 19, 1952.

**Appel.** — A daughter, Mona Marie, to Mr. and Mrs. Addison Appel of Stonefort, Ill., October 31, 1952.

**Warner.** — A daughter, Diane Joy, to Mr. and Mrs. Maurice Warner of Verona, N. Y., January 31, 1953.

**Stickney.** — A son, Arthur James, to Rev. and Mrs. Kenneth A. Stickney of Holland, Mich., February 12, 1953.

## Marriages

**Coulter - Crandall.** — At Wakefield, R. I., in the Baptist Church, February 14, 1953, Lt. Edward Burke Coulter of Alexandria, Va., and Nancy Davis Crandall of Wakefield, R. I., were united in marriage. Rev. Harold R. Crandall of Rockville officiated, assisted by Rev. Ralph H. Lightbody, pastor of the Wakefield Church.

## Obituaries

**Potter.** — Kittie M., widow of Manford O. Potter, and daughter of the late Dr. and Mrs. F. O. Burdick, was born June 6, 1878, at Utica, Wis., and died December 26, 1952, at Boulder, Colo.

She was married in North Loup, Neb., and moved to Boulder in 1903 where her parents lived.

She was a devoted wife, a wonderful mother, a consecrated Christian, and a member of the

Seventh Day Baptist Church at Boulder. After the passing of her husband in 1947, she was cared for by her daughter, Mrs. Roy Davis, in whose home she resided. Awaiting her heavenly home, the family often heard her singing, "In the Sweet By and By."

Survivors are a daughter, a son, a brother, eleven grandchildren, and fifteen great-grandchildren.

Farewell services were conducted by her pastor, Rev. Leland E. Davis, from the Howe Mortuary Chapel with interment in the Green Mountain Cemetery. L. E. D.

**Young.** — Willard Morris, son of Charles Henry and Addie Stryker Young, was born February 11, 1894, and died October 17, 1952.

He is survived by his wife, Essie, a son, and a daughter. He was a member of the Nile, N. Y., Church. P. B. O.

**Cartwright.** — Bruce K., adopted son of John I. and the late Cora B. Young Cartwright, was born March 22, 1914, at Alma, N. Y., the son of Frank W. and Mary A. Kimble (Olmstead, and passed away December 28, 1952, at the Jones Memorial Hospital in Wellsville, N. Y.

He was married to Ruth A. Buckley on June 30, 1938. To this union were born four children, all of whom survive him. He was a member of the Little Genesee Seventh Day Baptist Church.

Besides his children he is survived by his wife, by both his father and adopted father, with whom he lived; also by a sister, a half brother, and two nieces.

Farewell services were conducted by Pastor Paul Osborn of Richburg, N. Y., assisted by Pastor Delmer Van Horn of Little Genesee, N. Y., at the Seventh Day Baptist Church in Little Genesee. Burial was in the Wells Cemetery, Little Genesee, on December 31, 1952.

P. B. O.

**Osborn.** — Lettie Palmiter Beebe, daughter of John and Harriett Downing Bickle, was born January 30, 1866, in Sumner, Wis., and passed away quietly in Riverside, Calif., January 23, 1953.

Her early life was spent in Wisconsin where she was married in 1884 to Orville James Palmiter. Two daughters who were born to this union preceded her in death.

In the spring of 1885 she was baptized by Rev. S. H. Babcock and joined the Albion, Wis., Seventh Day Baptist Church. When she moved to Riverside in 1923 her membership was changed to the Riverside Church where she has been a faithful worker through the years.

Mr. Palmiter passed away in 1927. In 1930 she married E. S. Beebe who passed away in 1936, and in 1941 she was married to Glen E. Osborn who preceded her in death by only a few months.

She is survived by several nieces and nephews. She was the stepmother of Mrs. Gleason Curtis of Riverside, and Rev. Lester G. Osborn of Ashaway, R. I.

Memorial services were held on January 26 at the Simons and Co. Funeral Home with Rev. Leon R. Lawton officiating in the absence of her pastor, Rev. Leon M. Maltby. Burial was in Evergreen Cemetery, Riverside. L. R. L.

*"Though he slay me,  
yet will I trust in him."*

## CONTRASTS

The deeper the darkness,  
The brighter the morn;  
The spirit's rare gladness  
Of sorrow is born.

The fiercer the tempest,  
The sooner the calm;  
The sharper a wound,  
The more soothing the balm.

The brightest of blossoms  
Lie close to the sod;  
The lowliest hearts  
Are the dearest to God.

The heaviest cross  
That to earth bows us down,  
If patiently borne,  
Wins a glorious crown.

— Herald of Light.