

The Sabbath Recorder

too. The committee in charge of this social, held at the church, was Eva Payne, Doris Van Horn, and Wallace Greene. The next social, also held at the church, was in charge of Roy Langworthy, Margie Bjugan, and Ardith Greene. Those in charge of the March social are Lester Greene, Hazel Cocker, and Leta Stebbins.

Our annual business meeting and election of officers was held January 3, with Leta Stebbins in charge of the chicken pie dinner. Arthur Payne was re-elected moderator and Pastor Kenneth Van Horn was unanimously recalled.

Our Lord's Acre program, with Roy Langworthy as chairman, was very successful, netting over \$500. This was used to make the payment on the church debt. The projects were varied as usual and all who participated had a rich blessing working with the Lord in this special way. The 1954 committee is Mr. and Mrs. Clare Greene and Mr. and Mrs. George Bonser.

There were no deaths in our membership during 1953. There were six new babies. The proud parents are the Dork Lippincott, Wallace Greene, Arden Crane, Devon Conrad, Claston Bond, and Clare Greene families.

The Intermediate and Junior Christian Endeavors had charge of the church service February 27 when Pastor Van Horn was in the Twin Cities. Those taking special parts were Bonnie Bonser, Dawn Thompson, Wayne Van Horn, Merwin Lindahl, Curtis Cocker, Dale Langworthy, David Payne, Philip and Bruce Greene. It was an inspiration to see these young people take their parts and give their talks. The entire Junior C.E. sang the song, "Dare To Be Brave." It is good to "Remember thy creator in the days of thy youth." — Ardith Greene, Correspondent.

NORTONVILLE, KAN. — The church observed Youth Week with the young people having charge of the entire Sabbath morning service under the leadership of Pastor Davis. On Sunday night the Christian Endeavor Society entertained the youth of the other churches in Nortonville, conducting a worship and social meeting. Those taking part in the services were: Georgia Mitchell, Stanley Bond, Jimmy and Billy August, Danny Niemann, Judy, Jimmie and Robert Wells, and Billy and Bobby Stephan.

Three rosebuds have appeared on our

pulpit during the month of February in honor of babies born to Mr. and Mrs. Winston Wheeler, Mr. and Mrs. Lawrence Smith, and Mr. and Mrs. Bryce West.

After several weeks of classes in Church Membership and Christian Living, Stanley Bond, Billy August, Georgia Mitchell, Judy, Jimmie and Robert Wells presented themselves for baptism in November. The following week they were welcomed into the church as members. Lloyd August also became a member by letter. — Correspondent.

The slogan of the Southeastern Association is "One hundred more in fifty-four."

Obituaries

Small. — Mary Elizabeth Champlin, daughter of the late Archie E. and Emma Bailey Champlin, was born November 12, 1913, at Alfred, N. Y., and passed away at Geneva General Hospital January 31, 1954.

She united with the First Seventh Day Baptist Church of Alfred in March, 1925.

In the spring of 1947 she was married to Seldon R. Small of Geneva, N. Y. To them was born a daughter, Barbara, who, with Mr. Small, survives.

Other survivors include a brother, William H. Champlin, Hammondsport, N. Y.; her stepmother, Mrs. Archie E. Champlin, and a half-brother, Carlin S. Champlin, both of Alfred; and a half-sister, Mrs. Stephen Prusik of Leonardo, N. J.

Farewell services were conducted at the Crandall and Crandall Funeral Home, Hornell, N. Y., Feb. 2, by her pastor, Rev. Hurley S. Warren. Burial was in Alfred Rural Cemetery. H. S. W.

Harvey. — Charles E., aged 64 years, passed away unexpectedly December 23, 1953, while working at Alumni Hall, Alfred, N. Y.

He was an employee of Alfred University and a former employee of Erie Railroad shops. He had lived all his life in this vicinity.

Survivors include his widow, Mrs. Bernadine Crusen Harvey, two daughters, Mrs. Norman Olsen and Miss Gayle Ann Harvey, and two sons, Jack C. and Warren E., all of Alfred; four sisters, Mrs. Walter Sick, Hammondsport, Mrs. Grace Brokaw, Hornell, Mrs. Archie Makeley, Almond, and Mrs. Warren Williams, Carmel, all in New York; four brothers: Dewey, Wichita Falls, Tex.; Walter, Eldred, Pa.; Roy, Canisteo, N. Y.; and Leonard, Canaseraga, N. Y.; two grandsons, and several nephews and nieces.

Farewell services were held at the Robertson Funeral Home, Hornell, N. Y., December 26, 1953, conducted by Rev. Albert N. Rogers of the Second Alfred Church and Rev. Hurley S. Warren of the First Alfred Church. Burial was in Woodlawn Cemetery, Almond. H. S. W.

I HAVE A RENDEZVOUS WITH GOD

I have a rendezvous with God!
 Upon His blessed day of rest,
 To His loved house I go, and meet
 With others on the Holy Quest;
 Whose presence fills His holy place,
 Our spiritual eyes behold
 The radiance of our Father's face;
 Then at the midweek hour of prayer
 What strength flows down our need to meet,
 As unto Him in prayer we turn,
 United at the mercy seat!
 How can I to my faith be true
 If I keep not this rendezvous?

— Author unknown.

The Sabbath Recorder

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Social Security for the Clergy

At the present time ministers of the Gospel are not eligible for Social Security. Why? It may be partly because legislators have a tendency to forget the lowly pastors, or it may be that when the legislation was passed they were reluctant to enter the mooted realm of church and state separation. Another reason could be the opposition of the clergy itself. Professional people in general such as lawyers and doctors have opposed social security taxes, partly because most of them do not expect to retire at 65. The same would be true of ministers.

Legislation is now pending which would extend the benefits of Social Security to the clergy on a somewhat voluntary basis. Should the clergy encourage it or accept it if offered? To those nearing the age of retirement it looks very attractive. Are there principles at stake? Each must settle that in his own mind. The editor of Christian Economics thinks it is particularly bad for ministers. Here are some of the reasons he gives:

"Social Security for ministers is particularly objectionable because it will tend to bribe them to support the state — right or wrong. They will be interested in increasing benefits, and will be tempted to support the politicians promising them. If ministers live from the largess of politicians they will lose their power to sit in prophetic judgment upon the state. . . .

"Social Security for ministers might well interfere with the American principle of separation of church and state. Government assistance for the care of their minister might tempt many a congregation to look more and more to government rather than to their own resources. What effect would this have upon the freedom and independence of religion? . . .

"We believe the attempt to find security through government will fail, and that, for the foregoing reasons and many others, it is particularly objectionable for ministers."

Now We Know

After writing two or three articles on the relation of smoking to lung cancer we now get the truth of the matter — Communist style. A Hungarian newspaper says that only the cigarettes made in capitalist countries cause lung cancer.

APRIL 5, 1954

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BAPTIST WORLD WORK

News of Baptist work around the world should have interest value to our readers next to the interest in our own denominational work. It will be recalled that the Seventh Day Baptist General Conference, while not connected with any local, state, or national Baptist organizations, is a member of the Baptist World Alliance. Among the several Baptist periodicals coming to your editor's desk is the interesting little bimonthly Baptist World.

It is interesting to note that Seventh Day Baptists are about 50 years ahead of the Southern Baptists in Nyasaland. Our sister denomination is this month concluding a survey of Kenya, Tanganyika, and Nyasaland to determine to which country they will next send missionaries.

The story is different in Japan, much to our shame. We were not prepared to enter that promising field when we had to withdraw our workers from our 100-year-old China field. Baptists now have at least ten mission groups working in Japan, enough so they feel a need for a "Japan Baptist Alliance" to promote fellowship and inspiration. The Southern Baptists have increased in five years from 16 churches with 1,000 members to 55 churches with 7,000 members. At the end of World War II they withdrew from the united church ("Kyodan"). The total number of Baptists in Japan is 13,000 in 120 organized churches. There are 220 Baptist missionaries.

Picking another area of Baptist work, we call attention to the Protestant persecution in Colombia, S. A. Again we have no work of our own in that troubled land but the Sabbath Recorder goes to a Baptist missionary in Bogota who is well known in many of our churches. The Baptists initiated a protest in January to the Evangelical Confederation of Colombia and carried their case to the General Board of the National Council of Churches. The protest had to do with the government decree of last September which closed three fourths of Colombia to Protestant work and ordered the closing of churches and mission schools.

FOR THOSE WHO TUNED IN LATE

It is possible that some of our readers missed one or more of the four articles on Nyasaland in the Recorder of two weeks ago. If you are one who did not carefully read that issue you will want to go back over it. You will also profit by Secretary Crofoot's column in this issue which he had intended to be in last week's Recorder. When more news is available, it will appear on these pages through the proper channels. The situation in brief is this: Rev. Ronald Barrar is resigning as superintendent of our Makapwa mission station in Nyasaland. He urges that we send someone to take his place as soon as possible.

He hopes to be relieved before next fall, until which time he will continue in his many strenuous duties. Building a nurses' cottage and completing the hydroelectric plant are among the major projects which he has started since his return to Central Africa last fall. Intensive work is to be resumed when the rainy season ends this month.

Mr. Barrar does not contemplate leaving the denomination or the ministry or the work of Seventh Day Baptists in Nyasaland, according to a recent letter. The change of supervisors will involve considerable extra expense, which must be borne by loyal contributors. The present supervisor must be paid for his financial interest in the property and new travel expense and salary must be met.

We hear that the property transfer may be assured by a generous individual contribution and we hope this will soon be confirmed. We trust that when the call is made for the other needs there will be an adequate response which will not rob some other needy field or the Denominational Budget as a whole. The Nyasaland work is firmly founded. Our investment there is very small in relation to the permanence and effectiveness of the mission. We are convinced that there should be no faint hearts among our true soldiers.

History has shown that it is impossible to reason with inflexible idealists. — Wilfred W. Black in Christian Century.

President's Column

Why Not Today?

Let's face the facts! It's not happening today. A revival swept the Brookfield community 133 years ago and 155 were added to the church in one year. It was not an isolated case. The same thing was happening elsewhere, though not on as large a scale. What is the picture today? This year we have had and are having a large number of "Preaching Crusades" across the denomination. How many bona fide conversions have you heard of? How many have come into the church besides boys and girls who would probably have joined anyway? How many have accepted the Sabbath truth, and how many non-co-operating members have come back into fellowship? Would one need more than his fingers to count them?

It isn't happening today! Why not? What factors contributed to the revival in Brookfield and in other places that are lacking today? Perhaps we can find a way to revival in the 1950's.

We notice first that there was earnest prayer offered. For a year the people had been praying for an outpouring of the Spirit in revival. Not just half a dozen people, and not just a few hurried moments at home, but in prayer meetings — not just one a week, but several in different parts of the community. In those meetings they prayed! The report says they "wrestled" in prayer. Do we have any idea what that means?

They prayed in faith. A revival was "talked of and expected." They believed that God could and would work a miracle, and they looked for it! Do we expect our prayers will be answered, or would we be surprised if what we asked for came to pass? Then there is the matter of Jesus' statement, "If ye abide in me . . . ye shall ask what ye will, and it shall be done unto you." Are we "abiding" in Him?

They had a burden for souls. They believed that people out of Christ were under condemnation and headed for "outer darkness." They were concerned about the lost condition of friends and loved ones. People, too, realized their sinfulness and need of a Saviour. They were asking what they must do to be

saved. How about us? Are we satisfied to go on our way indifferent to the need of salvation of others? Do we give people the idea that it is a matter of little importance, so that they neglect the things of God?

Those people back in 1821 must have lived their faith, so that people were attracted to the church, seeing something there which they felt they needed to bring them true joy. Their Sabbath observance seems to have been of such a deeply spiritual nature that people saw the effect in their daily lives and were drawn to investigate the source of their nearness to the Lord and their joy in His holy day.

When the disciples asked Jesus why they could not deliver the demon-possessed boy, He replied, "Because of your unbelief. This kind cometh not out but by prayer and fasting." Fasting, in a physical sense, is denying the body food. In a spiritual sense it means separating oneself from the things of the world and seeking first the Kingdom of God. It means side-tracking everything else and giving the whole attention and energy to the work of the Lord — "putting first things first." Do we do this when we have "special meetings"? Back there in Brookfield they took time out for the business of soul-winning. Perhaps this is one of the reasons why "it's not happening today."

Theirs was a positive Christianity. There was a note of certainty in their preaching because they accepted the Bible as the revelation from God, and acknowledged its genuineness, authenticity, and authority. They did not spend time in questioning its statements and in doubt-instilling discussion, but accepted it as true. To them the promises of God were "yea, and in him Amen." They did not call sin a "weakness" or a "mistake" or a "disease." They did not tone down the truth concerning the state and standing of unbelievers, nor the wages of sin. They knew Jesus, the virgin-born Son of God, as the only "Way" and accepted His statement that "no man cometh to the Father but by me," at its face value. They knew and preached that salvation is by faith in the atoning death of the Lord Jesus, our sin-substitute.

When they faced their neighbors with

MEMORY TEXT

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever." Timothy 1: 17.

the picture of their lost condition and the hopelessness of their own efforts to escape the wages of sin, conviction of sin came, and with it a burning desire to find a way of deliverance from the burden of guilt and the bondage of sin and Satan. When men cried out, "What must we do to be saved?" back came the positive answer, "Believe on the Lord Jesus Christ and thou shalt be saved"; "the Lord hath laid on him the iniquity of us all"; "ye must be born again."

We can deduce, too, that the people did not leave it all up to the preacher and the evangelist. The laymen were busy also — organizing prayer meetings, inviting people to the services, coming to church and bringing others with them, and presenting the way of salvation personally to individuals.

Fellow Seventh Day Baptists, it could be happening today! — if we would meet the conditions. They could say, "That which we have seen and heard declare we unto you," for they had had a real experience of the saving power of God in their own lives. What about our salvation experience? Is it real? Do we want to see souls saved, and our churches grow by baptism of those who accept Christ as Lord and Saviour, and by testimony of those who have come to believe the Sabbath truth? Would you like to see a different report in our Year Book than we have had the past several years? Would you like to see a revival in your church?

There is a way! It is: **faith** — taking God at His word, and acting on it; **prayer** — earnest wrestling with God in concern for the lost; **fasting** — separating ourselves from worldliness, putting aside everything that would hinder the Lord's working, and giving ourselves to the King's business — proclaiming the message, "O be ye reconciled to God."

L. G. O.

The church is sometimes defined as the fellowship of the concerned. — Bahnsen.

Secretary's Column

During World War II several respected and loved American generals were killed in action. However, their leadership was replaced, Americans rallied, and eventually we went ahead and defeated the enemies of democracy.

Thank God, death has not been the cause of loss of our leader in the Nyasaland missionary work, but other causes have removed that leadership. It is now up to us as Christians to replace that leadership, rally 'round, and eventually go ahead to victory over the forces of darkness prevailing in that portion of God's world.

The Missionary Board is now seeking a new leader to replace the battle casualty which we have sustained. Surely such a replacement must be available among our devoted and capable Seventh Day Baptists, and we can reasonably hope that the quest of the board will quickly meet with success.

It therefore remains with the rest of us to rally our forces, get behind the new leader whoever he may be, and push the missionary work in Nyasaland, which has been showing such promise under the recent leadership of Rev. Ronald Barrar, to success. Rather than regarding this latest development as a setback, we should look upon it as an additional challenge to our determination and devotion. It may require digging deeper into our resources of prayer and material means, but it may well be God's means of calling our particular attention to the needs that exist for our work.

We believe that a fertile field for our work exists in Nyasaland, that cultivation of that field to date indicates promise of a good crop, and that now is the time to work that field. We have been handed what many people are denied, a second chance — a chance to develop a strong Seventh Day Baptist community in the heart of Africa. Let not the loss of one respected leader deter us from our purpose to go ahead to victory for and under God.

SABBATH SCHOOL LESSON

for April 17, 1954

Christ the Living Lord

Scripture: John 20: 24-29; 21: 15-17.

HOW WE STARTED A CHURCH

Theona Rasmussen

How do you start a church? That's a hard question. We have formed one in the Twin Cities, but at no point along the way were we sure what the next step would be. At nearly every point the next step was different than we anticipated, and usually the next step was taken because there seemed nothing else to do, if we were to follow Christ further.

We saw our most cherished plans result, as far as we could tell, in failure. We pinned much hope on a tract-passing campaign, and as far as we know there was just one response: a letter from a woman who said, in effect, "When you gave me these tracts at my door you said you hoped they'd do something for me. . . . Well, they have, they gave me a big laugh."

Other results surprised us. Some individuals contributed as they could for newspaper advertising. We used at this time just one ad, but tried to have it in different papers at various times. Our simple display ad read: "Seventh Day Baptist Church — Bible Sabbathkeeping since 1617." Then it gave phone numbers and a mailing address for obtaining information. We had one query for every two ads we placed, which we thought a good percentage. One of these inquiries came from a wonderful woman interested in the new church. But look now: When you consider this thing from simply a dollar-and-cents angle, the financial contributions from this fine woman to the new church already form an impressive percentage of the total sum donated for advertising.

The history behind our efforts is brief. The Dodge Center, Minn., and New Auburn, Wis., Churches, in their semi-annual meeting, voted to support work in the Minneapolis-St. Paul area. In the fall of 1952, fellowship meetings were started with Rev. Kenneth Van Horn and Rev. David Clarke coming alternately to take charge of the meetings held every other week. After experimenting with the rental of chapels in two churches, and thinking that too expensive, we found a room at the Minneapolis Y.M.C.A. We usually had about ten people at our meetings, including children.

When the pastors returned from the

1953 Conference they told us that our group had been given recognition, and that some of the young people there had expressed an interest in helping us during their Christmas vacation. We had a series of informal planning conferences during the fall looking toward this Christmas campaign, then one formal group meeting for making plans.

As we talked, our plans grew larger, and things we had not even considered as possibilities began to appear as necessities. And here is another interesting thing: Quite a lot of our talk revolved around outside help. Now, very little of the outside help that we either expected to come, or expected to ask for, ever materialized. There was a time, as a matter of fact, when we thought there would be no outside help whatsoever. Yet we went on as best we could with the things we planned, adapting and modifying as we had to. The interest shown by the young people at Conference got us started, and once started we hated to stop.

At this time our goal was to gain more members for our fellowship. We hoped to find enough so we could have, probably at some distant time, a church.

We faced many problems. We started our newspaper advertising, and the pastors tried to call on everyone we had ever heard of who might be interested. But what were we to plan for the Christmas campaign? There seemed two possibilities, either door-to-door solicitation or simple tract-passing. The former appeared to require specialized training, so could not be considered.

There are something over a million people in the Twin City area. How many city blocks does it take to house a million people? Would it average 100 people to the block here, making 10,000 square blocks? Which of those blocks should we pick as a starting point for passing tracts? We have no church building as a focal point and our members are few and widely scattered.

We discovered the need for a goal for our tract-passing campaign, and the only suitable goal seemed to be to announce evangelistic services. For that, a centrally located hall was necessary, and we could find only one that was suitable and avail-

able so we used it as a focal point for the tract distribution. The neighborhood seemed a fairly ordinary cross section of people. The Minneapolis Protestant Center had figures showing this area to be neither heavily Catholic or Lutheran, the two biggest denominations here.

Our thinking about this problem pointed up for some of us the overwhelming need in a city of a place of our own, a permanent meeting place, preferably a church building of our own. What a goal for home missionary work in the denomination: some workable method of getting church buildings into our major cities. Would that we still had the volunteer work parties of pioneer days!

We learned for sure that Justin Camenga and Edwin Green, high school students from Wisconsin, would come the week between Christmas and New Year's for the campaign so we went ahead with our plans. Two "trial runs" had been made, to experiment with the actual tract distribution.

The week that these two outstanding young men were here was an inspiring one for us, a week of many hopes. This is a "good" winter but even our best winters are rugged at times, and this was one of the times. It was cold, Minnesota brand. Pastors Clarke and Van Horn and the two young men covered 150 blocks and gave out tracts at 2,500 residences.

(To be continued)

LETTING OUR LIGHT SHINE

Paul Mahoney

About the turn of the century I was grown. I grew up on a farm in a thickly settled midwestern state. I had never met nor heard of anyone keeping the seventh day Sabbath. The Sabbath light through the Gospel began to shine on my path. I was convinced in my mind there were others of like conviction.

In reading history I read of a Seventh Day Baptist group at Snow Hill, Pa., that had assisted sick and wounded soldiers during the Civil War. I wrote to the postmaster at Snow Hill inquiring, and received a reply that there was no Snow Hill, but that if I would write to Ephrata, Pa., I might get information. I wrote, with little results. I came to the West Coast

where I finally contacted Seventh Day Adventists, and was told that if I would write to a certain person at Riverside, Calif., he could give me some information about the Seventh Day Baptists. I wrote and in that way contacted the Seventh Day Baptists.

Quite recently a middle-aged man — a Baptist — stated quite emphatically that there was no such individual or church called Seventh Day Baptist. With a Sabbath Recorder and my testimony I convinced him that there was.

SABBATH RALLY DAY, MAY 15

April is a second church-attendance month. Any effort to stimulate and tabulate attendance is, among our people, something of a Sabbath rally even though the emphasis is not placed on our distinctive worship day as such. Sabbath Rally Day, promoted by the American Sabbath Tract Society, is set for May 15. It comes three Sabbaths after the close of the church attendance emphasis and just beyond Family Week. The Tract Society is again offering free church bulletins and suggestions for the observance of the day.

"I Beheld His Glory"

(Easter Film)

The nation's 370 television stations will give nearly blanket coverage this Easter Season to a one-hour film story of Christ's last days on earth.

When the film story had its premiere a year ago, church leaders acclaimed it as the finest dramatization yet produced of the crucifixion and resurrection of Jesus. At that time, it was shown on more than 90 per cent of the 140 television stations then in operation.

The nation-wide approval given this production last year has led virtually all television exhibitors to take up their options for repeat presentation this Easter. In addition, so many new stations will be showing "I Beheld His Glory," that every citizen with a receiver will be able to view it.

The film is a three-time award winner, and will be shown on most stations on Good Friday, Easter Sabbath, or Easter Sunday, which fall respectively on April 16, 17, and 18.

Missions

Statement of Christian Experience

(This statement was presented by Socrates A. Thompson to the ordination council in the Luna Seventh Day Baptist Church in Jamaica, B.W.I., February 7, 1954.)

I was born on July 17, 1917, in the vicinity of Guy's Hill to Alexander and Jemima Thompson. Of my mother's ten children I was the seventh, but was the fifth of seven survivors.

My parents were poor farmer-folks. Thus I grew up a normal child, receiving my formal education in the Guy's Hill Public School and from wide reading.

My parents were members of the Wheelers Mount Baptist Church, and thereby I gained an early knowledge of God which later developed into a keen interest in things pertaining to the Kingdom of God. I began at an early age to read and believe the Bible, maybe through the inspiration of the lively and active Sunday School which we dared not miss one morning out of any year, except through uncontrollable reasons. My parents did not force any child to go to church, but encouraged us and the classes were too valuable to miss.

For one and a half years, beginning January, 1934, I did not go to church because I did not stay at home with my parents, but I still kept up my reading and devotion to the Bible, and it was through this reading and prayer that I first gained an insight into the fact that God requires man, and not Israelites, to keep His Sabbath.

In early 1935, while at trade away from home, I came in contact with a group of Seventh Day Adventists, and this association spurred the feeling in me that God wanted me to keep His Sabbath. Before this, my only interest in any of the Sabbathkeeping groups came one night when, through curiosity, I visited the Waterford Seventh Day Baptist Church with my brother who was much interested.

Though I had little interest in joining the church, the sermon preached by Rev. H. Louie Mignott remained fixed in my mind, and gave me a desire to become a member of that church, once I had made up my mind to worship on the seventh day of the week. This decision came in

the summer of 1935. I returned home where, as I thought, I would be free to worship God as I felt.

On returning home, I discovered that I had been mistaken. My brother who had been at home was having a great fight with my father who was strenuously opposed to Sabbathkeeping, and who promised to turn me out-of-doors when I began to keep Sabbath and work on Sundays. My mother was in favour of our worshipping in the manner in which the Lord would lead us, so we finally won and were able to continue worshipping freely.

In September of that same year, I became a weekly visitor of the Waterford Church, and was baptized by Rev. Gerald D. Hargis in March of the following year. The years which followed were to see a lot of activities in and out of the church.

It was during these years that I, with other young people of the church, developed a keen interest in evangelism, and out of this zeal came the Derry Church (now extinct). At about the age of nine years, I had become very much fired by the preaching of the Gospel after listening to the punching sermons of Rev. C. Orr, minister of the Baptist Church. I was a goatherder, and had imitated Mr. Orr's sermons in the bush many a day. But this hope was soon to fall into oblivion when my father told me that he could not continue with my education beyond the elementary level.

I had tried my hands at many things for a livelihood, but spent most of my time in agriculture, filling some of the time at tailoring.

The opportunity came to enter the ministry at a time when I thought it was much too late, and that I had rather stay at home and care for my mother who was now becoming old, but again I found that I had to change my views about things. Two or three interviews with Rev. C. L. Smellie, then missionary representative in Jamaica, and a letter from Rev. W. L. Burdick confronted me. The two men spoke in the same manner, and I gave the matter serious consideration.

One early morning, on returning from tending my goat flock, the Lord seemed to have planned a talk with me, when, through the sound of a rippling brook

flowing over a tiny waterfall, He spoke to me in an almost personal manner. It ended in my planning to become a minister if my mother would be willing to let me go. She replied that she would not stand between me and anything which God would have me do; so if I felt that He wanted me to go, I should go. "He," she said, "will take care of me when you are gone into His service."

To me the real call had come and I accepted it, but did not think I was able to cope with schoolwork now that I had left school for so long a time. So I began to take private tutoring, and found that it was quite easy catching on to it again.

On March 31, 1945, answering the summons of the Jamaica Conference, I moved into Kingston and began work in Lincoln College within a few days. One and a half years were spent in this study, and it was here that I saw a lot of my "Red Seas" and my "Maras" (bitter waters). However they did me good, because they forced me to make a test whether God really wanted me to enter the ministry of the Gospel or not. At the end of this test I decided to remain in school, thanks to the fatherly advice and brotherly care of Rev. Wardner T. Fitzrandolph, and also his wife.

On October 11, 1946, I left Kingston by Pan-American Airways, and arrived in Alfred on October 15, two weeks late for school. Three tough, hard-working years were spent in the theological school. That which I sought was to be found there, so I wasted no time. I acquainted myself with all the facts with which I could be acquainted, religious and otherwise.

At the end of the three years, on concessions made by the Missionary Society, I entered Milton College (Sept., 1949), and embarked on another two-year program. In June of 1951, the college granted me the Bachelor of Science Degree. Four days later I left to take up work in Jamaica.

Trying times were ahead, but it seems that they were to be fire through which we need to pass if we will become gold in the sight of Him who loves us.

On December 25 of that same year, I married Clara Cassilda Brown who has been ever since a helpmate, and more than a helpmate to me. She serves as inspiration

Preaching Missions Southeastern Association

Miss Greta Fitz Randolph, at the request of the Co-ordinating Council, sends a report of the progress in Preaching Missions among the churches of the Southeastern Association.

Berea has had evangelistic meetings in co-operation with the Methodist Church. Rev. David Pearson, pastor of the local Seventh Day Baptist Church (Ritchie), was the preacher.

The Salem Seventh Day Baptist Church, Rev. Clifford W. P. Hansen, pastor, began a week of special meetings on March 14, Rev. Rex E. Zwiebel, pastor of the Lost Creek Church, preaching.

The last of March Rev. Clifford W. P. Hansen preached at special services held at Lost Creek.

Rev. David Pearson is to be the preacher in meetings at Salemsville, Pa., about the middle of April, assisting the pastor, Rev. Paul S. Burdick.

The Middle Island Church has tentative plans for services in connection with Vacation Bible School. H. R. C.

The Truth to Asia — Christian Radio City Manila continues to broadcast 1372 program hours each week into all countries of Asia in 36 languages. Reports filter in regularly of Russian and Chinese listeners behind the iron and bamboo curtains.

and help in a great many ways. She came at a time when friends had turned foes, and few people wanted me around. This is probably part of the reason why she seems so invaluable to my life and success. To our union is added the blessing of one daughter, Patricia Anne.

Together, we have faced life's difficulties. Together, we have seen God's guiding hand in many ways.

We are still confident that God will still lead us into and through the future together as happily as in the past, and that He will open new avenues of service for us in the establishment of His Kingdom on earth.

A Troubled World Needs Christian Families

This is the theme for National Family Week to be observed this year from May 2 through May 9. It is impossible to stress too much the importance of the Christian home to the family itself and to others. The suggestions given below are taken from two leaflets published by the National Council of Churches, and are used by permission.*

Activities for the Family

Basically, the troubles of our world are spiritual — at least they arise out of spiritual need. The home is unique in its contributions to the spiritual life and health of family members. Today many families find it difficult to function at their best, both because of their inner confusion and the distractions of our secular world. Family Week annually has focused attention upon the home in American life, enabling the home and church to plan together to cope with some of their common problems.

Now it is recognized that no two families are alike. No suggestions could be given that would fit every home. The list which follows, therefore, is to serve in stimulating each family in making its own creative plans for Family Week. Other homes, some of them perhaps much like your own, have used activities like those described below and have achieved the enrichment of their own home life and the improvement of their community relationships through sharing in Family Week. Perhaps you have in mind something you wanted to do last year but could not arrange for it then. There is something everyone can do to make this week one rich in new experiences.

1. Go to church together. Sit together as a family.
2. Use "Pages of Power" or your favorite devotional book or magazine to begin regular family worship.
3. Write someone who does not have a family, seeking to make up to him or her for the lack by offering friendship and encouragement.
4. Go to the library. Examine its books on family life or books to be read aloud by the family. Ask your pastor about such books.

5. Discuss: "What kind of a family does a troubled world need?"

6. Plan family worship, using the resources of prayer, Bible reading, and fellowship to solve some family problem.

7. Have family picnics, trips, or other family celebrations.

8. Observe family-at-home nights.

Activities for the Church

Here are some plans used by local churches last year, some of which you might adapt to your own church to enrich the observance of Family Week.

1. Work with the pastor, choir leader, and organist in developing special family worship services for one or both Sabbaths. Plan service so every member of the family will find value in it. Use hymns and responses children know or else teach them in the church school. Reserve section for family attending together. Use father-son teams as ushers. Select a family to assist in the beginning service. Include recognition of family groups present. Ask the pastor to preach a family life sermon.

2. On one Sabbath arrange for all persons of the parish without families to be entertained in homes of the church for dinner, a social fellowship.

3. Stimulate each group of the church above the nursery department to hold a discussion of some phase of family life, to plan a family project, or to entertain their own families either at home or at the church.

4. Create a speakers' or program bureau, including young persons, to help classes and groups of the church with their programs. These bureau members might serve also as speakers outside the church, before men's clubs, school groups.

5. Organize a visitation exchange in which families entertain each other in their homes; the visiting family supplying the entertainment; the host family providing the refreshments.

6. Have family groups prepare treats for home-bound members of the church — perhaps delivering them as a family to the shut-ins.

7. Launch some special family study or project, using the momentum of the observance to create the necessary enthusiasm.

8. Plan a family festival or fun night in the church, using family groups to

provide the decorations, entertainment, refreshments, and transportation.

Activities of the Community

Family Week observance will receive the attention of more people where churches co-operate in community recognition of its activities. The following suggestions are to be used as guides by a community committee who will surely wish to adapt any they may decide to use to local conditions.

1. Urge each local church and minister to plan some special family life feature for the week.

2. Develop a classified speakers' bureau — book reviewers, speakers, panel members — to supply programs for churches and community groups.

3. Offer to the community through the press or radio, daily family life suggestions for worship, recreation, etc.

4. Prepare a community poster for church and/or home use.

5. Ask the library to prepare special displays.

6. Encourage the local youth council to prepare a radio script or discussion on some phase of family life.

7. Publicize the family life audio-visuals: "Built Upon a Rock," "No Easy Answer," "For the Record," and "Harvest from Holidays."

* The two leaflets, "Family Life in the Churches" and "Family Life in Your Home," published by the National Council of Churches may be had for 5c each by ordering from 79 East Adams St., Chicago 3, Ill. They contain much more valuable material. The suggestions given above have been adapted to Seventh Day Baptist planning.

Encouraging Recorder News

A representative of a western church writes that they are compiling the addresses of all their members who do not have the Sabbath Recorder. Would we like to send sample copies to all of these people? The church would then mail a letter to each family encouraging them to subscribe. Such a plan seems very good to us. We believe it will benefit the church, the members who subscribe, and the denomination as a whole.

CHRISTIAN EDUCATION PLANS

Spring rains and sunshine here at Alfred remind me that summer is not too far away for us to be planning our summer camps. Some of our camps may be fairly well planned already. If camp committees or leaders have any problems or needs I will be glad to know about them and share in their solution. I know of at least one young person of ability and training who will be available as a camp leader this summer. I would appreciate it if I could know the dates of each camp as soon as they are fixed, and the name of the director.

* * *

Daily Vacation School, too, must claim our attention these days. I will be glad to offer suggestions as to program, materials, records, etc. The 1954 Vacation Church School Handbook (American Baptist) contains helpful suggestions, and lists good books for teachers and pupils. I will send a copy to any V. C. S. committee upon request.

* * *

Presbyterian young people are looking forward to the National Westminster Fellowship Assembly to be held at Urbana, Ill., June 30 to July 6. Nearly two thousand young people and advisers will consider the theme, "God's Mission for His Church in Today's World." We are invited to send up to five Seventh Day Baptist young people or advisers at a cost of \$30.50 each. Anyone interested should notify me. Registration closes May 1.

* * *

"Jesus Lights the Sabbath Lamp" is a delightful little story for small children by James S. Tippet. It would make a pleasing gift from parent, teacher, or friend.

Ethics in a Business Society

A "stranger" will make his appearance on America's "Main Street" next May. The "stranger" is not a person but a Protestant-inspired book in the popular pocket size.

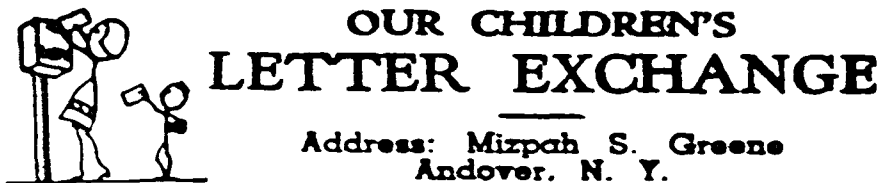
All of which is by way of saying that the National Council of Churches is making an experiment in distributing Christian-centered literature through channels that reach the nonchurchgoer as well

as the Christian — the corner newsstand.

Marquis Childs, celebrated Washington columnist and author, collaborating with Douglass Cater, has written the book, "Ethics in a Business Society."

The distribution of this paper-covered, 35-cent edition will represent a joint effort by the New American Library and the Council.

Donald C. Bolles writes: "For the people of our churches who have been concerned about the fact that no literature or magazines about Protestant convictions are available on the newsstands, this experiment affords an opportunity to help answer the question in the affirmative. It could open new vistas for mass distribution of Protestant-sponsored books across America." N. D. M.



Dear Mrs. Greene:

My sister is writing this for me. You see I am only three years old next Sabbath day. Lois Anna Dickinson is one day older than I, and Nancy Patterson two days younger. We always celebrate every year together.

I love to go to church (nursery room). I love to sing and my teacher says we little folks get a lot out of Sabbath school class. We have a class in C.E. called "Sunbeams" for children six years old and younger.

Sincerely,
Bobbie Charles White.

Dear Bobbie:

I have a little neighbor boy just about your age whose name is also Bobbie White. He has curly hair. One day someone asked his mother, "How old is she?" Bobbie said, "I'm not a she, I'm a he!"

I'm glad you enjoy going to church, C.E., and Sabbath school for those are three ways you can learn to love and follow Jesus. "Sunbeams" is a lovely name for a C.E. class.

In Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

My name is Connie. I will be thirteen this May. I am the oldest in the younger group. I will go into the older group next fall, I mean in C. E. In Junior C. E. we are on a point system: We get 100 points for writing to the Recorder; 50 points to tell what was in the pastor's sermon; 25 points for attending church services; 5 points for bringing our Bibles; and 5 for attending Christian Endeavor meeting.

I hope that I can write again soon.

Sincerely,
Connie White.

Dear Connie:

I, too, hope that you will write again soon, and often.

I think the point system you have in Junior C. E. is a fine plan. I wish all Christian Endeavor societies would follow the same plan. It would be a fine Christian training.

I ought to have several pages in the Recorder this time, for I am blessed with eight children's letters, besides two letters which I had to leave unanswered two weeks ago. So you see I must make my answers short.

In Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

I am eleven years old and in sixth grade. The other day Mother got out all her old Sabbath Recorders. Some of them are as old as 1951. One of my favorite hobbies is to read the letters sent to you and the ones you write back.

A few weeks ago we went to Boulder to welcome Rev. E. A. Coltrin. We really like him but will never forget Pastor Davis. Pastor Dickinson is the pastor of our church.

Sincerely,
Jean White.

Dear Jean:

I'm glad you like to read the letters on the Children's Page. They surely are numerous lately. I received one more child's letter this morning, making nine which will have to be on the waiting list, for I still have two unanswered letters which will fill our page this time.

Please write often. I hope other times I'll have more room to answer your wel-

CHURCH ATTENDANCE NOTES

News items in many church bulletins indicate that a number of churches are taking seriously the Conference president's request to make April another attendance month. It will be interesting to learn how April compares with November when effort is put into securing full attendance. There are a few churches where attendance consistently equals membership because of goodly numbers of children and visitors. Most of our churches, however, have many resident members who are quite irregular in attendance. We wonder if the same churches have a tendency to be short on visitors — at least invited visitors.

It is noted that the Riverside, Calif., Church and the Battle Creek, Mich., Church are consistently running well above corresponding months of last year. Both churches have new pastors. It would not be wise to generalize and say that the attendance in all churches would increase if the pastors were shifted around. Both of these churches had good prospects for greater activity and growth. But then, who can say that many others do not have such opportunities if they are fully exploited?

come letter. I do enjoy reading children's letters.

In Christian love,
Mizpah S. Greene.

Dear Shiela and Gayle:

I was happy to receive your letter. Independence will always seem like home to me and I'm pretty sure you find it a pretty good home, too. I was sorry not to go to your grandpa and grandma's Golden Wedding, for they are indeed dear good friends.

Lovingly,
Mizpah S. Greene.

Dear Jean:

It's fun to go to weddings, isn't it? Of course I liked my own wedding best of all.

Dogs and cats make fine pets I think. My granddaughter Joyce has a pet dog and her sister Gretchen a kitty. They are pretty good friends but like to tease each other. It is nice that you have TV.

Love,
Mizpah S. Greene.

STATEMENT OF BELIEF

Socrates A. Thompson
(Concluded)

V. Church

The Church is the body on earth which is the agency through which man is led by Christ to God. It is sometimes termed the bride of Christ. To define a church we say it is a fellowship of believers worshiping under a formula. While it may be considered a religious cult in most or all instances, it should not be confused with the terms, The Church of Christ, or the Christian Church. This latter should always be regarded as a select body. Thus the Christian Church worships with the formula of Christ. The Christian Church is the body of worshipers throughout all the world which confesses the name of Christ, and holds the cross of Christ as its meeting place.

It is neither necessary nor wise to assume that all who constitute the visible Church are of the body of Christ. Christ had twelve close followers. One was a traitor, and this has been carried over into the Church. The Church is a body of believers that looks for its Organizer to return in rapture for it some day.

It should be borne in mind, however, that the entire Bible is almost silent in referring to the Church. It is mentioned few times in the New Testament, but has been implied all through the New Testament.

VI. The Sabbath

Being a Seventh Day Baptist for so long a time, and having made my former statements concerning the Sabbath, it seems unnecessary for me to say much on the subject, but I will say that I believe that it is the desire of God that man should keep the Sabbath holy, and that this day begins at sunset on the sixth day of the week, and ends with sunset on the seventh. Since it is a part of the Ten Commandments, hence a part of the law, I believe that refusal to rest during this portion of time each week becomes a transgression of the law as is any other point of transgression of the law. That no one will be saved who does not keep the Sabbath, I do not dare say, but that I, with my knowledge of the plan and will of God, will not be saved without keeping

it seems as natural a thing as to say that I cannot, and will not be saved as a thief or a murderer, or in any other wise a transgressor. Sin is transgression of the law. Keeping of the Sabbath is a part of the law. Failure to keep it is therefore transgression of the law, and must by all means be a sin.

VII. The Holy Spirit

I believe in the Holy Spirit as the indwelling God, the promise of Christ to the disciples before His crucifixion. Again this brings in the doctrine of the Trinity. In this I believe in the Holy Ghost as another expression of the presence of God. Believing as I do, I interpret the three forms of expression as of one personality in the three different administrations in the understanding of mankind. Just how far we can go in trying to trisect these, I do not know, and feel that it is more the hidden mystery of God than anything which anyone can explain. I am willing to believe in the Holy Spirit as the divine Inspirer of the Scriptures, the Comforter of men, active in the hearts, lives, and minds of men, who reproves the world of sin, instructs in righteousness, and empowers for witnessing service. I believe that God, through the Holy Spirit, operates on the hearts and lives of men giving conviction of sin, righteousness, and judgment, and teaching the way of good and evil. There is harmony in the work of the Spirit and that of God. The world is never uninfluenced by the Holy Spirit, though at times it might be difficult to point out His work. The work of the Holy Spirit is not the realities in God which can be pictured apart from the work of God, but is the interpretation of the experience itself.

I accept the work of the Holy Spirit in the church as the true influence of Christ in God, revealed to her in the light of His revelation to the Early Church, and that He (the Holy Spirit) works through the church because the church is God's representative on earth to the human race. The Holy Spirit works through the church in order to reach men; and through the church in order that it might reach men; and through the church in keeping it within the will of God, and in working through His representatives to His creatures. In the Holy Spirit are all the

attributes of the Father since He is in the Father's name, and is just another operation of His personality. I believe that the word in the New Testament "Holy Spirit" is the same in the Old Testament used as "Spirit of God," and that it existed in the world long before men came to the knowledge of its presence in the world on the Day of Pentecost. If this be so, then it is evident that there is no difference between God and the Holy Spirit except in the acts of operation, in which case both acts would be acts of the Father, but in different ways. The work of the Holy Spirit is to produce clean lives, free from sin and suitable to the Father.

VIII. Things to Come

As is universal among those of the Christian faith, I believe in immortality. Man was made with the opportunity and ability to live eternally with God. This life was forfeited when he sinned, and through the love of the Father must be restored through Christ.

As said before, I believe that man has a spark of God which he has from God Himself. It has also been said that with God there is no death. I believe that this life which has been forfeited can be regained only through reunion with God. This necessitates repentance on the part of the sinner and must be obtained through accepting Christ as one's personal Saviour from sin.

I do not believe that all men will inherit eternal life, since all will not accept the life and teachings of Christ. Christ is the propitiation for sin, and there is no other way to God but through Him. Christ said that He and the Father were one, therefore, to the saying that the love for the Father is enough, I will say: Jesus said, "If ye love me keep my commandments." Since they are one, God's commandments are also Christ's, therefore love for the Father must include love for Christ. He who believes in God also believes in Christ.

"For the wages of sin is death; but the gift of God is eternal life." "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, . . . that it shall leave them neither root nor

branch." This is evidently a reference to the death of the wicked. "But the gift of God is eternal life" — life with the Father which knows no end. This life is the one through Christ which is with the Father, and which will know no end.

I believe in a life after death for all who seek the reunion with God. I also believe in everlasting or eternal death — annihilation of the wicked. This involves both a second and a third coming of Christ. In the second, He is coming to gather His followers, and in the other, to set up a peaceful kingdom with them, and to slay the wicked who refuse to believe on Him.

Pacific Coast Association

California, with its mild winter and early spring, is first on the list of our nine association meetings. The spring meeting of the Pacific Coast Association is held with the Riverside Church from Sabbath eve to Sunday afternoon, April 9-11. The theme of the spring meeting is "Continuing in the Faith." All Seventh Day Baptists residing in or visiting California are encouraged to spend the weekend at Riverside. Philip Lewis of Winchester, Calif., is president of the association. Mrs. P. B. Hurley is general chairman of the program committee. This association, it will be recalled, has a strong missionary emphasis and sizable commitments to the Nyasaland field.

The Northern Association has a meeting in Jackson Center, Ohio, in May. The Central, Eastern, Western, and South-eastern Associations follow on consecutive weekends in June.

NEWS FROM THE CHURCHES

NEW AUBURN, WIS. — Church news from New Auburn is scarce. We are few in number and so scattered. Several small children in several of the homes add to the difficulty of assembly. In addition, children, now as always, have a "yen" for catching various children's diseases which ties the family away from public functions.

Many of you know that we entertain the Semiannual Meeting of the Northern Wisconsin and Minnesota Churches in June. At the last one, when Rev. Ronald

Barrar was an honored guest, we entertained thirty-four guests in the homes. Meals are served by the women on the lawn if the weather permits, if not, perhaps in the United Brethren Church basement.

A Scout den has been fitted up in the former barn on the adjoining lot owned by the church. Our pastor is the Scout leader. This den is used by the younger element of the church for social functions. It is floored and sealed, making it a nice clean room. Its name is Bona Ventura.

We co-operate in and sometimes initiate the Religious Day School. Thirty-nine were enrolled last year with an average daily attendance of 34. Our own Pastor Clarke directed. Other faculty members were from our church and from the Church of God. At the annual business meeting a call was extended to our pastor for another year with an increase in salary.

We need a new church building. I hope some day we become brave enough to tackle it. It poses a problem for so few to tackle. — A. G. Churchward, Correspondent.

RIVERSIDE, CALIF. — It is always encouraging to see the consecration and talent of our youth coming to the fore in their participation on Christian Endeavor Day. This February sixth was no exception. A new face on the program this year was Barbara Nophsker. Pastor Wheeler directed his challenge to the youth in a stirring sermon, "So Send I You."

The subject matter of recent sermons has been paralleling the advance we have been making into the New Testament with the Bible Reading Fellowship. Backed up by the outline studies given at the Sabbath eve prayer meetings of the Gospel of John, and of the Acts of the Apostles, more appropriately termed by Pastor Wheeler as the "Acts of the Holy Spirit," we are getting a wonderful grounding in this portion of God's Word. Herein are answers to man's basic need of salvation, right relationships with his brother man, and satisfaction for the questing mind.

Choir practice was intensified early in February as the date for the Guild Festival Service drew near (Feb. 14). Our church was one of seven participating Riverside churches in the Choral Con-

The Sabbath Recorder

ductors Guild of California and the American Guild of Organists, Riverside-San Bernardino Co. Chapters. Churches from Redlands and San Bernardino, also, were well represented. We regretted that, due to illness, our director of music, Maleta Curtis, was unable to be in attendance when the combined choirs sang.

A unique vesper service marked the evening of February 20. It was part of a program to honor Lola Averitt Taylor, faithful organist in our church for a number of years. Three of her former instructors in organ enhanced the program with organ numbers. Elnora Sanford, an accomplished soloist, sang Cadman's "Service." A violin solo was skillfully played by Christine Watkins. The voices of Marcia Henry, Kent Osborn, Harriette Maddox, and Dale Curtis were blended in a quartet which sang "Let Me Not Think the Price Too High."

Following the vesper, Lola was further honored in a "This is Your Life" program in the social room, with Jack Hunt as able narrator. After several cleverly worked-out glimpses of the young lady's past life, Maleta Curtis' warm words of appreciation for Lola's contribution in music to our church shifted the scene to the present.

Various committees have been busy during the month and plans for the coming summer camps have been pretty well laid. We look forward eagerly to association. A special business meeting was held on the very last evening of the month in which the financial budget for local operation was reorganized and somewhat increased. We have decided to place an advertisement of our church services on the regular church page of the Riverside Daily Press. This seems to be in keeping with the admonition of the Lord to "begin at Jerusalem."

VERONA, N. Y. — The Ladies' Benevolent Society met for their February meeting at the home of Mrs. Minnie Jewett, Oneida. Mrs. Jean Vierow had charge of the devotional period. Prayer was offered by Mrs. Zilla Vierow.

The planning committees for the Churchville Daily Vacation Bible School met Sunday evening, February 28, in the Verona Presbyterian Church, and selected Miss Ruth Agne as director, Rev. Richard Bertram as registrar, and Rev. Victor

Skaggs for publicity chairman. The churches sponsoring the school are New London Methodist, Verona Presbyterian, St. Peter's Lutheran, and Verona Seventh Day Baptist, the last two being located at Churchville.

The Bible Study group which meets on Tuesday evenings has just finished studying the Book of Galatians.

Richard Warner recently attended the New York State Youth Council in Albany. — Correspondent.

News of Special Meetings

Not previously reported in these pages is the help recently given to the little church at Indianapolis, Ind. Rev. Leland Davis, new pastor of the Battle Creek Church, was released by action of the church, March 13, to spend a week working with the pastorless Indianapolis group. He spent the week of March 21-27 in that city.

The White Cloud, Mich., Church bulletin reminds its readers of the nightly meetings from Sunday to Friday, April 4-9, with Rev. Emmett Bottoms as the visiting speaker.

A prominent paragraph and display ad in the De Ruyter (N. Y.) Gleaner of March 25 tells the story of the Gospel that will be preached in the evangelistic services to be held in the Seventh Day Baptist Church of that village April 16-24. Rev. Victor Skaggs of Verona, N. Y., will be the evangelist.

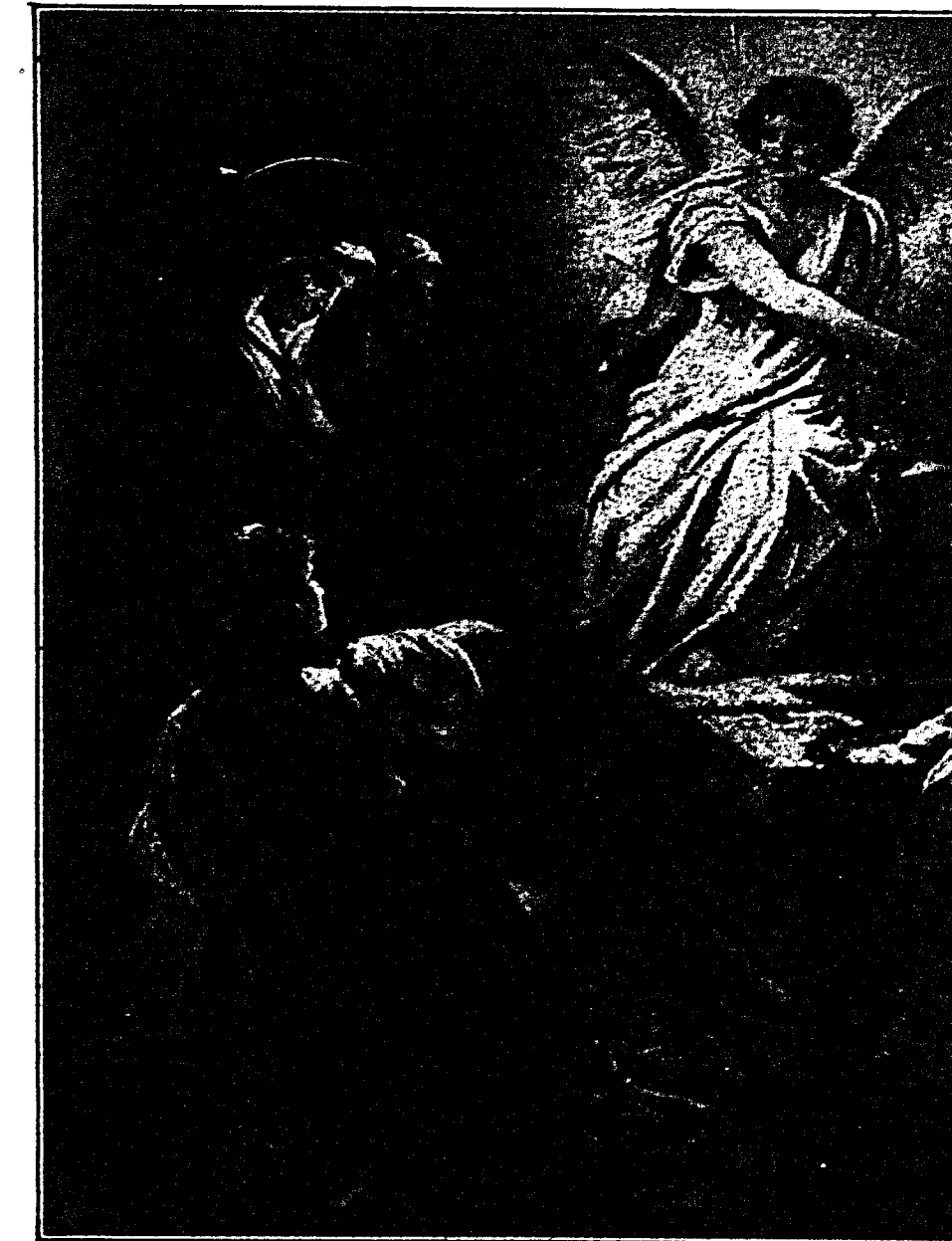
Obituaries

Clark. — John S., son of Benjamin F. and Emily F. (Kenyon) Clark, was born in Westerly, R. I., August 22, 1864, and died at his home in Pawcatuck, Conn. (Westerly, R. I.), March 9, 1954.

His wife, Harriet (Langworthy), preceded him in death. He was a machinist, employed for more than forty years at the plant of C. B. Cottrell & Sons Company. Mr. Clark was a loyal member and a regular attendant of the Pawcatuck Seventh Day Baptist Church. Two brothers survive, J. Perry of New Haven, Conn., and E. Howard of Westerly. He is also survived by nieces and nephews.

The funeral service on March 12 was held at the Harvey W. Buckler Funeral Home, Rev. Harold R. Crandall, pastor emeritus, officiating in the absence of Pastor Charles H. Bond. Interment was in River Bend Cemetery.

H. R. C.



"Behold the place where he lay."