

The Sabbath Recorder

no means the least value of such efforts is the opportunity it affords Christians to discover the satisfaction of working together.

The men of the church have finished giving the parsonage its second coat of paint — a very attractive job. The men have pulled and hauled in the Lord's Acre beans. The men and women of the church have both been hard at work and things have certainly been accomplished. Thanks, folks! — De Ruyter Church Bulletin.

Accessions

Denver, Colo.

By Letter:

Mr. and Mrs. Roger Johnson

By Baptism:

Jerry Johnson
Gene Johnson
Alfred Dickinson

Milton Junction, Wis.

By Baptism:

Thomas Nagler
Jacquelyn Loofboro

Albion, Wis.

By Baptism:

Douglas Mathison
Ross Slagg
Richard Green
Barbara Green

First Hebron, Pa.

By Baptism:

William Brock	William Thompson
Kenneth Kenyon	Roy Thompson
Evelyn Kenyon	Milton Swift
Kaye Swift	Michael Snyder

Marriages

Davis - Davis. — Rev. Duane L. Davis, son of Mr. and Mrs. LaVerne Davis of Verona, N. Y., and Katherine C. Davis, daughter of Mr. and Mrs. Elnor R. Davis of Wheat Ridge, Colo., were united in marriage on Oct. 11, 1954, in the Seventh Day Baptist Church, Denver, Colo., by Rev. C. Harmon Dickinson, assisted by Rev. Francis Saunders. The couple will reside at Nortonville, Kan., where Mr. Davis is pastor of the Seventh Day Baptist Church.
C. H. D.

Burdick - Holt. — Edwin E. Burdick, son of Mr. and Mrs. Grant Burdick of Denver, Colo., and Mary Jewel Holt, daughter of Mr. and Mrs. Roscoe J. Holt of Wheat Ridge, Colo., were married Oct. 16, 1954, in the Community Methodist Church, Wheat Ridge, Colo., by Rev. Erlo E. Sutton. They will reside at 3534 Eliot St., Denver, Colo.
C. H. D.

Obituaries

Langworthy. — Sarah Briggs, widow of William H. Langworthy of Alfred Station, N. Y., was born in the Town of Potter, Yates County, N. Y., 95 years ago, and died Oct. 11, 1954, at the home of a daughter, Mrs. Spicer Kenyon of Niagara Falls, N. Y.

On September 30, 1879, she was married to Mr. Langworthy and their home was established on a farm in East Valley about two miles from Alfred Station. To them were born two sons and four daughters. The three surviving daughters are: Mrs. Kenyon, mentioned above, Mrs. Fred Turck of Alfred, and Mrs. William Burdick of Battle Creek, Mich. There are also nine grandchildren and eight great-grandchildren.

Mrs. Langworthy united with the Second Alfred Seventh Day Baptist Church in June, 1884, and was keenly interested in its faith and life all her life.

Funeral services were held in the church at Alfred Station Oct. 13, and the body was laid to rest in the family plot in Alfred Rural Cemetery, Rev. Albert N. Rogers officiating.
A. N. R.

Babcock. — Aubrey Leland, son of Adolphus and Isadore Babcock, was born in Jackson Center, Ohio, Oct. 9, 1885, and died in the Florida Sanitarium at Orlando, Oct. 9, 1954.

He was married to Miss Emma J. Wood of Battle Creek, Mich., on Feb. 24, 1913. He moved to St. Petersburg, Fla., about 1924. He was a founding partner of the Fairchild Funeral Home, Orlando, from 1941 until he retired in 1947. He was a member of the Battle Creek Seventh Day Baptist Church.

Besides his wife, he is survived by a daughter, Beatrice (Mrs. August) Johansen; three brothers: L. Emile, Edmond R., and A. Elverson; and two sisters, Mrs. Gennette Ryland and Mrs. Alvada Svelmoe.

Farewell services were held at the Fairchild Funeral Home in Orlando, Fla., Oct. 11, conducted jointly by Elder W. T. Rae of the Seventh Day Adventist Church in Orlando and Pastor Oscar Burdick of the Seventh Day Baptist Church of Daytona Beach. Interment was in the Royal Palm Cemetery in St. Petersburg, Fla.
O. C. B.

Miller. — Minnie Burdick, daughter of Leroy and Esther Burdick was born in Coudersport, Pa., Dec. 30, 1869, and died Oct. 13, 1954, at the home of her only son, Professor John Burdick Miller of Lewisburg, Pa.

She was married to John H. Miller of Coudersport, Pa., on Aug. 1, 1900. Mrs. Miller was a member of the First Hebron Seventh Day Baptist Church. She was also one of the oldest members of the Coudersport Rebekah Lodge.

She is survived by her son, three grandchildren, and two great-grandchildren.

Services were conducted from the Hanley Funeral Home by her pastor, Darrell D. Barber. Burial was in the Sweeden Hill Cemetery.
D. D. B.

The Mainspring

Our Sabbaths are the mainspring of our days.

If they are stoutly wound, if they are strong,

Our time runs smoothly, happily, and long,

To human honor and our Maker's praise.

But when the mainspring, flabby, rusty, weak,

Works feebly and uncertainly, our time

Lacks force and firmness, harmony and rhyme,

Moves with a hitch, a wavering, a creak.

And if the mainspring snaps, all nature makes

A sudden pause, a dead and silent pause;

Swiftly the central, moving force withdraws;

The life-watch stops when once the mainspring breaks.

—Amos R. Wells.

The Sabbath Recorder

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LET'S RAISE OUR SIGHTS

How high is your aim for church attendance this month and every month? We have seen some figures on how low our average, country-wide attendance seems to be. Nevertheless, it comes as something of a shock to read in the Methodist organ, "Christian Advocate," that one of the five goals advocated for the year is, "More people in church: at least half of the members attending every Sunday." We would not dare to set our sights as low as that. (Interdenominational surveys show an average of 35% of members attend regularly.) When people join our church they do so with Sabbath conviction. They have tasted the blessings of obedience. They have felt the joy of being in harmony with the example and teaching of Christ. They have also sensed some of the difficulties of living above the outside world and the general Christian tradition of Sunday observance.

We realize that our Methodist editors are being realistic in their goals and that we, too, must be realistic. Those who keep attendance records are keenly aware that church-wide perfect attendance is too high a goal — just as 50 per cent is too low. We have many nonresident members, to be sure, but nonresidence is often more a matter of mind than of miles, of desire rather than distance. Let us take this matter of perfect attendance personally and forget the average attendance except as a challenge to reawaken our brethren who seem to be spiritually asleep.

THE GREATEST BRIDGES

There is something thrilling about crossing a great bridge like the Golden Gate or the Bay Bridge at San Francisco, the Delaware River Bridge at Philadelphia, the George Washington Bridge that spans the lower Hudson, or the many other outstanding structures which make our coastal islands accessible or those that link East and West at the Mississippi. Much of the fun is spoiled by the signs that say, "No stopping on Bridge" or "Maintain 30-mile speed." We usually have to think more about speed and traffic lanes than the wonder of the bridge or the glorious view that could be had if we were not so hemmed in by the bridge supports that

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flicker by like an old-fashioned motion picture.

Most of us who have lived near or traveled across the high bridges of our port cities have had a longing to stand at the center of one of these bridges and watch the ships sail underneath us. Not long ago your editor was able to realize such a long pent-up desire. At 11 a.m. he pedaled his bicycle up the half-mile climb to the high arch of Goethals Bridge, near Elizabeth, N. J., which spans the narrow shipping lane between New Jersey and Staten Island, N. Y. We stood 135 feet above the water watching a tanker steam slowly up the channel and pass far below us.

That toll bridge, 8,600 feet long, was built by the engineering genius of George Washington Goethals, the first consulting engineer of the New York Port Authority. He is the same man who had previously built the Panama Canal. Marvelous, sturdy, and secure, that span was a thrill to stand upon. But leaning against the rail we noticed that every passing car caused a very noticeable vibration. The drivers would not be aware of it but it was there. Fear does not grip the heart because of our trust in the work of the great bridge builder. In bridges, a little trembling is not a sign of weakness.

Christ has bridged the gap between man and God, between sin and salvation, between the dark valley and the resplendent battlements of heaven. He tells us that if we trust in Him and His atoning death we shall not only have life but have it more abundantly. He promised the weeping sister of the departed Lazarus a hitherto little-known resurrection hope in the words, "He that believeth in me, though he were dead, yet shall he live." That redemption bridge is not a shaky bridge. All man-made bridges have a quiver of uncertainty about them. The divinely wrought bridge has no such quivering except the needless trembling of feeble, human faith.

A few hours after crossing Goethals Bridge we had the privilege of walking across the second longest suspension bridge in the world, the George Washington Bridge. It was indeed thrilling to be in

MEMORY TEXT

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked. Isaiah 57: 20-21.

the center of that mile-long walkway, 250 feet above the river, between two of the four 3-foot cables that dip down from their 600-foot towers to within about ten feet of the deck. In the center the lamp posts were wound with barbed wire to discourage climbers. It reminded us of the barbed-wire entanglements on the so-called "suicide bridge" near Los Angeles. We walked in a narrow avenue of thousands of perpendicular steel cables like slender trees with their branches entwined about the master cables and their roots anchored firmly somewhere below the pavement. This masterpiece of engineering skill is a shorter span than the Golden Gate Bridge but dwarfs it in cost and capacity. Its 8-lane roadway carried 23,500,000 vehicles last year. Construction and maintenance costs have reached a total of \$72 million in its 23 years of service.

Could anything be more secure? A hand placed upon the guard rail again reminded us that the crossing of every one of those 23 million cars shakes the bridge to a certain extent. Approaching the bridge one is almost startled by the gigantic painted signs warning drivers that in the event of enemy attack this bridge will be closed to all but military vehicles. Fear of disaster is not far removed from any of us in these troublous times. What man has made, man can destroy with accompanying loss of life.

Where can we find real security? Not in man's great bridges or man's deep tunnels. We can safely trust the one Master Bridge Builder, Jesus Christ. He it was who said to His trusting disciples, "And ye shall hear of wars and rumors of wars: see that ye be not troubled." When we stand in awe in the center of man's greatest achievements it should but remind us that what the Son of Man has done for us is of far greater significance. In His work we find security.

Secretary's Column

Untapped Resources

Survey of our list of ministers as published annually in the **Year Book** reveals several who are classed as "unemployed" or are working at some occupation not utilizing their specialized training. At the same time, reviewing the church statistics we find several churches which are without pastors. It is also a fact that there have been women who have been trained for some phase of Christian leadership whose light has been submerged under a bushel, not because of choice on their part, but because of the apparent lack of a lamp stand from which their lights could shine.

To be sure, it sometimes happens that a man trains for the ministry when in some way or other he may not be particularly fitted to fill a pastorate. Devotion and training are certainly not in themselves sufficient guarantee of adequacy for the Christian ministry. Nevertheless, the fact remains that we are not making full use of the personnel available for spreading the truths of Sabbath Christianity. The combination of pastorless churches and churchless pastors is not one pointing toward the growth in spirituality and in numbers which we as a denomination would like to see.

Some of our pastorless churches are not in financial position to support pastors at all adequately. Without pastors most of them fail to grow, and in fact many of them dwindle to a little faithful handful whose ultimate deaths result in the church becoming extinct.

The Missionary Society is helping several churches to give ministers a bare living. The society's resources for this purpose are definitely limited, but here appears to be a way in which some of our untapped leadership material might be utilized to advantage.

This does not offer a complete, or even a satisfactory, solution to the problem, but perhaps wider recognition that the problem exists may enable us as a denomination to make better use of the material that is at hand.

Other Sheep Not of This Fold

The Sabbath Recorder is called a family paper and probably rightly so. We are frequently reminded, however, that much of what we print is of interest to many people outside our denomination. In addition to an exchange list with some 40 other editors we occasionally find our articles picked up by other denominational or interdenominational publishers. One article, for instance, was picked up by "Eternity," an interdenominational monthly with a 25-year history and a 30% growth this year. More recently the Bible Advocate (Stanberry Church of God) reprinted in consecutive weekly issues the articles: "Strange Experiences," "Fire on the Altar," and "The President and the Umpire." Another article, "Virgin Birth in Prophecy," occasioned the sale of about 50 extra copies of our July 12 issue which went to religious leaders in many denominations.

We are glad to hear of additional readers. It also serves to remind us of the embarrassment that might accompany the dragging out of too many family skeletons for the amusement of some of the readers of other folds who might not be entirely sympathetic. We hope that all our contributors will strive to make their material helpful in a positive way to as many readers as possible.

A Word to Pastors

We appreciate the promptness and care with which most of you submit obituaries and other vital statistics for the Recorder. This is just one of those occasional reminders (which seem to be necessary) that such material must be brief — painfully brief, it may seem. It has long been and continues to be the policy of the Recorder to accept longer stories of the lives of ministers and deacons. May we also remind pastors that we prefer to get all vital statistics, including baptisms and accessions, from the pastor rather than from the correspondent.

SABBATH SCHOOL LESSON

for November 20, 1954

God's Abundance for Man's Need

Lesson Scripture: Psalm 104.

WHY KEEP THE SABBATH?

A Condensed Sermon

Author's Name Withheld

Sabbathkeepers — those who observe the seventh day of the week as the true day of rest — seem to be out of step with the rest of the Christian world. Naturally people wonder why. Of course, those who observe the Sabbath must have their reasons, and those who are not Sabbath observers by all means should know what these reasons are. So, while we cannot go into all the details, we want to consider the main reasons for observing the Sabbath.

First of all, we recognize our **need for the Sabbath**. This is both physical and spiritual. We know that the body works most efficiently when given one day of rest in seven. This physical need still exists. More important is our spiritual need — a time for assembling in Christian fellowship, with our weekly cares and pursuits laid aside, while we renew and strengthen our fellowship with God. Practically all Christians give evidence of this need by claiming a weekly rest day. Could you have a church without it?

Since we see the need of a Sabbath, we see also the **need for authority for our Sabbath**. It should not be a matter of personal choice. It should be appointed and regular. To what authority should we look regarding such matters? To God alone, as He has revealed His will in His written Word, the Bible.

Turning to the Bible, what do we find? Just this: that God has supplied our needed Sabbath and recorded the authority for it. He made the Sabbath in the beginning, as recorded in Genesis 2: 2-3. Note that it was the seventh day of the week which was hallowed and set apart as God's holy Sabbath day. It was not a Jewish day, as so many think. God calls it His day. He made it in the beginning, before man sinned, and Jesus declared that it was made for man — not just the Jews. Since it was made for man in the very beginning, it is foolish to think that God did not give it to man until thousands of years later, when the Jewish nation was born.

The **example and teachings of Jesus** mean much to us, and we find that He kept the seventh day faithfully, and spent

much time in teaching its true meaning and purpose, showing how it should be spiritually kept. Thus, by example and teaching, He restated the Fourth Commandment. If He had intended to "scrap" it, surely He would not have labored so to teach its proper observance, any more than a man now would clean and restore an ancient house just in order to destroy it. No recorded statement of Jesus can be found to transfer Sabbath sanctity to any other day. In fact, Matthew 24: 20 indicates that He expected His disciples to be keeping the Sabbath at least until A.D. 70, when Jerusalem was destroyed. Thus, our authority for the seventh day only, as the Sabbath, increases.

Did the apostles and early church observe the seventh-day Sabbath? In Acts we read of many meetings held on the Sabbath — for Gentiles as well as for Jews. If a change had been made, surely we would learn of it in the New Testament, but we find a complete silence on the subject. The common claim of "resurrection ground" for Sunday is doubly false. The Bible tells only of the discovery of the Resurrection on the first day of the week, some time after the actual resurrection, and we have no command to keep the Resurrection day, whenever it was. (Baptism is meant to celebrate the death, burial, and RESURRECTION.) The "Lord's day" of Revelation 1: 10 probably refers to the great day of the Lord (judgment), which is the main subject of the book rather than to any day of the week. 1 Corinthians 16: 1-2 mentions the first day of the week as a time for "book-keeping" at home, and says nothing about a public gathering. And Acts 20: 7, though referring to a meeting on the first day, actually tells of a "Saturday night" meeting (since Bible days began at sunset) with Paul leaving them "Sunday" morning to spend the day hiking across country. To me the most conclusive evidence is that since the Sabbath was not mentioned at the Jerusalem Council, there could have been no conflict between the Christians and the Judaizers as to the Sabbath. If Paul had taught a change in this matter, it would have surely produced a conflict to be considered at this early Christian council.

We find, then, that our reasons for

keeping the seventh day are briefly these: (1) We need a Sabbath; (2) It must have Bible authority; (3) The Bible gives us authority for the seventh day as Sabbath, but gives no authority for any other day.

Motives for Keeping the Sabbath

Reasons are fine, but often are not sufficient to produce action. We need motives as well as reasons. Our motives are simple and sufficient. First, we feel our need for God and the Sabbath. It is something in our hearts, not just in our heads. We are weak and sinful. We need and want the spiritual rest that the Sabbath makes possible.

Our greatest motive for Sabbath observance is love — love of the redeemed for the Redeemer. Because of our love for God we are willing to yield to God — to accept His choice as our choice, too. He chose the seventh day. Love for Him constrains us to observe that day, even at a sacrifice. In fact, we are glad we can do something sacrificial in order to demonstrate our love.

When a young man is in love, he is often eager to do difficult and dangerous things for his sweetheart. He will risk his neck to get her a lovely flower growing far out on a rocky ledge. He will scrimp and save in order to buy her a corsage. When they become engaged, he will want to get her a diamond, whose real value is the sacrificial love it represents. Just so, when the Sabbath is harder to keep, it must be even more valuable in the eyes of God because of the sacrificial love we demonstrate by observing it.

The salvation we appreciate so much is typified in the Sabbath, a day of rest which is a symbol of the threefold rest we have when we accept Christ as our Saviour. (1) Our Sabbath rest from the toil of the week is a symbol of our rest from striving after our own righteousness, which is never acceptable in God's sight for our own salvation. (2) Our Sabbath rest (a spiritual fellowship with God) is a symbol of our rest in God's righteousness which is counted as our own by faith in Christ, our sin-bearer. (3) Our Sabbath rest coming at the end of a week of toil is a symbol of our final and eternal rest with God. Thus each Sabbath we observe, points to the Saviour as our present and

future resting place, and is a "sample of Heaven." No wonder it is precious to us!

The conclusion of the whole matter is this: If these reasons and motives for observing the seventh-day Sabbath are valid, and if our authority is sufficient, then those who now observe the Sabbath should continue to do so. Don't expect us to stop. And what about you who do not now keep the Sabbath? Simply this — you should get back to God's choice (the seventh day) according to God's authority (the Bible) or stop claiming to be going by the Bible only. If you lack motive to obey God in this matter, then you need to turn your eyes once more to Calvary, where the agonizing Christ bought a full and free salvation for you. Accept Him and His salvation, and then the love of Christ will surely constrain you to obey, and you will find Jesus' saying true, "My yoke is easy and my burden is light."

[Reader reaction to this article is solicited.]

Two Kinds of Religion

Rev. Frank E. Gaebel, D.D.,
Litt. D., first vice-president of
the American Tract Society

Extracts from a Bible-presentation sermon
at West Point on September 19, 1954.

There are just two kinds of religion in the world. One kind (and it has many variants) says that a man can save himself. The other kind (and it is the religion of the Bible) says that a man cannot save himself. The one proceeds upon the assumption that a man can somehow work his way into a personal relationship with God and therefore makes acceptance with God the result of human effort. The other admits freely the inability of man by himself to meet the divine requirements and looks to God alone for acceptance. Acknowledging the fact that "God was in Christ, reconciling the world unto himself, not counting their trespasses unto them," it receives by faith the full pardon purchased by the atoning blood of the Lord Jesus Christ and ratified by His Resurrection. And having received this pardon, it knows God in His redeeming love.

BENJAMIN FRANKLIN AND GERMAN SEVENTH DAY BAPTISTS

Excerpts from SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA, Vol. II, p. 1201, sent in for publication by Col. J. B. Conyers

Curious as it may seem, the German Seventh Day Baptists do not appear ever to have formulated any official, crystallized creed, or articles of faith and practice, although, in the early days, there were numerous publications setting forth their views. Benjamin Franklin relates the following, bearing upon this question:

"I was acquainted with * * * Michael Welfare (Wohlfarth). * * * He complained to me that they (his people) were grievously calumniated by the zealots of other persuasions, and charged with abominable principles and practices, to which they were utter strangers. I told him this had always been the case with new sects, and that, to put a stop to such abuse, I imagined it might be well to publish the articles of their belief, and the rules of their discipline. He said that it had been proposed among them, but not agreed to, for this reason:

"When we were first drawn together as a society," said he, "it had pleased God to enlighten our minds so far as to see that some doctrines, which were esteemed truths, were errors; and that others, which we had esteemed errors, were real truths. From time to time, He has been pleased to afford us further light, and our principles have been improving, and our errors diminishing. Now we are not sure that we have arrived at the end of this progression, and at the perfection of spiritual or theological knowledge; and we fear that, if we should once print our confession of faith, we should feel ourselves as if bound and confined by it, and perhaps be unwilling to receive further improvement; and our successors still more so, as conceiving what their elders and founders had done to be something sacred never to be departed from.

"This modesty in a sect is perhaps a singular instance in the history of mankind, every other sect supposing itself in possession of all truth, and that those who differ are so far in the wrong; like a man travelling in foggy weather; — those at some distance before him on the road he

sees wrapped up in the fog, as well as those behind him, and also the people in the fields on each side; but near him all appear clear, though in truth he is as much in the fog as any of them." — (See Franklin's Autobiography, Chapter VII.)

MARY, MOTHER OF JESUS

Because of the wide-spread publicity being given to Rome's "Marian Year," both by the Catholic and the American press, Protestant Christians will be particularly interested in an article which appears in the June issue of *The Converted Catholic Magazine*. The article is entitled "Marian Dogmas in Focus." It traces the strange and fascinating evolution of the dogmas of the Roman Catholic Church regarding the mother of our Lord.

The article begins with an astonishing quotation of Very Rev. John A. Flynn, C.M., president of St. John's University. Speaking before a Marian Year Convocation, Father Flynn said that it is not unlikely that Mary may be "proclaimed . . . Co-Redemptrix of the human race; that next, the dogma of Mediatrix of all graces may be promulgated; and that finally the definition of her Queenship as participating with her Son in the power of ruling the world may be proclaimed."

Father Flynn predicts that these three new Marian dogmas will be announced "before another century passes because the importance of Mary in the universe has come more and more to the fore."

The article concludes with a plea for all Christians to honor Mary in the way the Scriptures themselves present her. The editor states: "How humiliated, how embarrassed Mary would be if she knew what is done in her name! She who gave all the honor, all the glory to Christ would have her heart pierced with a sword of pain and sorrow if she realized that a religion supposedly Christian has supplanted the worship of God with the worship of Mary." Christ's Mission, Inc.

Juveniles who think it is smart and modern to "raise the devil" should be reminded that there is nothing more old-fashioned than sin. — Anon.

Missions

Dreams Come True

[NOTE: Dr. O. B. Bond, principal of Crandall High School, Kingston, Jamaica, has written the following article at our request, telling of the plans and hopes to extend Crandall High into the "Country School" which has been the hope of our Jamaica brethren for many years. Dr. and Mrs. O. B. Bond have themselves done much to help make these dreams come true. E. T. H.]

A number of years ago a man of vision in the person of Dr. Ben Crandall, surveyed the Island of Jamaica in the interest of Seventh Day Baptists and, in keeping with our traditional faith and practice, recommended that a vocational school be established, as a part of the Jamaica Mission.

Under the supervision of Rev. Wardner T. FitzRandolph and the able direction of Rev. and Mrs. Neal D. Mills, Crandall High School became a reality and has made a valuable contribution to all students who have been touched by its influence. The Jamaica Seventh Day Baptist Board of Christian Education was organized Feb. 8, 1954, as a functioning body under the direction of the Jamaica Seventh Day Baptist General Conference. This board of education is concerned with the over-all program of education in the Sabbath schools of Jamaica as well as in Crandall High School.

Jamaica Seventh Day Baptists have been interested in a vocational school ever since the idea was conceived and have thought of it as a country school. Over the years they have consistently built up a fund for the promotion of that school.

The writer of this article was overjoyed when on February 8 the Jamaica General Conference, through its Board of Christian Education, took the initiative and authorized the extension of Crandall High School as a further realization of that dream and is embodying the dream of Dr. Ben Crandall at the conclusion of his island-wide survey. Pastors Smellie, Grant, and FitzRandolph were named as a committee to seek out and secure the new location for Crandall High School.

In order to give evidence to Jamaican authorities that Seventh Day Baptists are interested in co-operatively making a contribution to the total advance of the

program of education in Jamaica, while serving our own people, many visits were made to the Departments of Education and Agriculture, as well as visits to schools that were already making a success of the same kind of work that our dreams have anticipated. Every visit brought us new, interested friends, new light on school construction and location for efficient administration and public health service, also new avenues of competent counsel, advice, and other avenues of assistance. Many of these sources of assistance are free and readily available.

Friday, September 24, the Committee to Expand Crandall High School contracted for a small farm near Gayle, located in high altitude with normal rainfall and in reasonable proximity to a number of our churches.

Wednesday, October 6, the Jamaica Seventh Day Baptist General Conference Advisory Board and the Board of Christian Education met to plan for the incorporation of the General Conference, that it might hold the title to property, and also that the Board of Education might make plans for the development of the new site. The activities of the day were marked with a spirit of enthusiasm and co-operation as the matters for consideration were presented.

The Board of Education in presenting its report to the General Conference recommended an Over-all Planning Committee to handle the development of the new school area. The report recommended Rev. Wardner T. FitzRandolph as chairman, Pastor C. S. Smellie, Pastor N. H. Grant, Mr. and Mrs. H. Waugh, Miss Gem Smellie, and Mrs. O. B. Bond as members of the committee.

Enthusiastically the General Conference Advisory Board accepted the resolution, and immediately every representative of every church present, in turn, submitted a plan or plans to raise funds quickly to complete the purchase price. Of the plans suggested, the following two plans were chosen and adopted as most practical. "A Shilling a Month" from every church member and "The Lord's Acre," which, as a project, was to be chosen by any church that seems to find the project fitting all the circumstances of its particular community.

The Jamaica Seventh Day Baptist Board of Christian Education has taken the initiative and we anticipate that the Over-all Planning Committee will tap all the available resources that the island holds in the way of education, agriculture, industry, health, and public service counsel.

The spirit of the people is really for the advancement of Christ's Kingdom.

To take our place alongside of other denominations in the support of Christian secondary education, this venture must be more than a pretense. The new school area must be commanding in appearance, the buildings must be adequate in structure, the school properly staffed, and the farm efficiently operated to guarantee the product desired (young men and women with Christian training, prepared to constructively contribute to the social and economic life of Jamaica).

As evidence to loyal missionary supporters that Jamaica is a safe place to invest your funds, I trust the pages of the Sabbath Recorder may soon carry the first sermon that has been delivered to an audience on the island, in the interest of the new school project. This sermon has been delivered by Rev. S. A. Thompson, one of our most able pastors, American-trained, and also a teacher in Crandall High School. This sermon gives plenty of evidence that time and money was well spent when it was invested in that country boy from Guy's Hill, in Jamaica.

May God richly bless our united fellowship and our every effort, both at home and overseas, as we join co-operatively in this project of bringing in Christ's Kingdom.

News from Crandall High School

Principal O. B. Bond reports that "Crandall High School reopened Monday, September 13, with an enrollment of sixty-four pupils to date." We are grateful to God to learn that the polio epidemic has subsided to the point that it was considered safe to open the school.

Dr. Bond's report adds, "Upon authority of the Board of Christian Education the fees (for Crandall High School) were raised this term ten shillings." A year ago it was reported through the Sabbath Recorder that tuition at the school was \$40

to \$50 for the school year and that board and room for one pupil would amount to \$34 per term or \$102 per year. According to our reckoning, ten shillings a term would amount to an increase in tuition cost of \$4.20 a school year.

An interesting sidelight to Dr. Bond's work is revealed in this sentence, "Upon our return from Wakefield we stopped at a number of places and the Crandall High School quartet gave brief open-air concerts at street corners and public centers and advertised our school."

Makapwa Mission Purchase

A contribution from the Irvington German Seventh Day Baptist Church will make possible the payment of a monthly installment of \$152 on the Makapwa Mission property. This is the second of twelve monthly payments to cover the mortgage on the remaining amount owed.

Confirmation from the Women's Board has been received that \$500 is available toward this purchase. This amount will more than cover three monthly payments and give time for planning for the remaining payments.

A letter from Lilley, Wills and Company, lawyers representing the Missionary Society in this matter, states, "The deeds of conveyance and mortgage have now been engrossed and we have today forwarded these to Miss Severe at Sandama for her execution." The letter continues, "The second cash payment of two hundred and twelve pounds ten shillings has been made to Mr. Barrar. It has been agreed that the first installment due under the mortgage should be paid on the 31st inst. We will inform you when this matter has been completed and forward a note of our costs and disbursements in due course."

Reports of Missionary Pastors

From the quarterly reports of missionary pastors come reports of regular Sabbath services being held, calls being made, and literature distributed in the Seventh Day Baptist churches at Hammond, Fouke, Paint Rock, Jackson Center, and Daytona Beach. Reports have not yet been received for this quarter from all the churches being assisted, but usually the pastors are very prompt.

WOMEN'S THEME FOR THE YEAR**BE YE DOERS OF THE WORD****James 2: 14-20.****Thanksgiving**

Were you one of those who began the Thanksgiving season in October? Yes, October! Thankfulness of heart and enrichment of spirit surely come with the glorious autumn colors of Indian Summer, a picture to carry with us and to call up a little prayer of thanks many times as it comes to mind. In our northern states Thanksgiving Day itself is often bleak and bare outside, but the memory of this beauty and the lift of soul it gave us will make the warmth of our family gatherings the richer and more satisfying.

Women's Board News Items

As this is being written our own Jacqueline Wells is preparing to leave for service on the Jamaican Mission field. In her going, the Women's Board loses its recording secretary and a most valuable member. "Jackie" was a member of a committee of the board that during the past year prepared the little booklet about

One pastor writes, "We need a revival here in a big way. Something must be done here soon. We need a pastor who can spend from eight to ten hours each and every day on the field." This pastor must give a large part of his time to secular labor in order to pay his bills. His letter is heartbreaking and soul-searching. Just whose responsibility before God is it that we are failing on the home field?

Another pastor writes, "Three things we are working on: One, is to get the church to assume the entire burden of support of a pastor — instead of asking help through the Missionary Society; another, is building — and meetings of the building committee are being held; still another, is home evangelism — planning Friday evening prayer meetings of an evangelistic nature conducted by our own laymen."

Jamaica. We do not know how we will get along without her here, but every woman in our denomination will now have a new friend in Jamaica. Mrs. Fitz-Randolph and Mrs. Bond have been on our hearts, and now Jacqueline will be also. We would ask that you pray for her that God may use her many talents in the forwarding of His work in Jamaica.

At the invitation of Mrs. R. T. Fetherston, president of the Women's Board, about forty women, wives of Seventh Day Baptist ministers, came to the Conference platform on Friday afternoon of Conference. They were a fine group of women. We want to thank them for their willingness to come, and to express our appreciation of their work in the home church and community. So often their faithful and untiring efforts are behind the scenes, without any recognition. We only wish that time had permitted the introduction of each one to the audience assembled, and it is our hope that such can be arranged next year.

Our interest still continues in the encouragement of young people in our colleges to take courses in religious education to prepare them for greater usefulness in the home church when they return, or wherever they are situated. We are glad to be able to assist three young people at Salem College this semester, and funds are available for use in this way in our other colleges. We would be glad for requests from students who need this assistance.

Ronald Randolph, son of Rev. and Mrs. Wardner FitzRandolph, is a freshman this year in Milton College. We feel honored that we can assist him with his school expenses to the amount of \$15 a week. We feel that in this way we are not only investing in the future of a promising young life, but that in a small way we are showing our appreciation to Mr. and Mrs. FitzRandolph for their years of service at a limited salary in carrying the Gospel and forwarding our Seventh Day Baptist work in Jamaica. We know every woman will be glad to hear of this use being made of money of our Women's Society.

LEADERSHIP TRAINING PROGRESSES

Christian Education Week was observed to some extent by the Alfred, Alfred Station, Denver, and Battle Creek Churches. No doubt there were others and I would be glad to know of them. A letter from Pastor Leland Davis describes how Battle Creek observed the week as follows:

"In connection with Christian Education Week we showed the sound film, 'Bible on the Table,' at the Berean Hour, October 2. Of course we began the week with Promotion Day, September 25." In preparation for their leadership training course, Pastor Davis writes that on September 11 they showed the sound film "No Vacant Chairs." The course centers around eight colored filmstrips entitled "Successful Teaching," one being shown each week as the basis for discussion. There were eighteen in the class the first evening.

The Adams Center Seventh Day Baptist Church participated in a county-wide Leadership Training school held in Watertown, N. Y., September 20 to October 18. A wide choice of Second Series courses was offered. It was sponsored by the County Council of Churches and Rev. Earl Cruzan served as treasurer of the school. Pastor Cruzan writes: "We had a total enrollment of 240 people of which 60% to 70% are receiving credit. . . . Our church had seven enrolled and six will receive credit. This is the second year of the school and it has been highly successful. It is a much better program than a local church or even an area group can put on."

It would be encouraging to know what other churches are doing for the training of their teachers and leaders for better service in the greatest enterprise in the world. The Board of Christian Education stands ready to help with suggestions and material for many valuable courses.

We urge that more churches adopt the Project Program. It is a simple, practical way of finding and tackling definite jobs that need to be done for the growth, improvement, and service of the church and community. Write to the executive secretary for the project chart and suggestions for using it.

We also have helpful leaflets for teach-

ers and parents. "Helping Your Child to Know God" is a good one, and there are many others.

FIELD TRIP IN WEST VIRGINIA

It was dark and chilly at 4 a.m. Friday, October 22, when I left the slumbering village of Alfred and headed my Ford toward the South. The sun came out toward noon and lighted up the hillsides gorgeous in autumn colors. Shortly after two o'clock I was in Salem where I called on President Emeritus S. O. Bond and Rev. Ralph Coon, teacher of Bible, science, and mathematics in Salem College. Then I went on to Middle Island where I was entertained over the weekend in the home of Mr. and Mrs. Roy F. Randolph and Miss Greta Randolph, a teacher in the Salem Public School.

It was a welcome privilege to visit the Middle Island Church which I had never seen and to meet the family of Rev. Harley Sutton and the relatives of Rev. Alva L. Davis and the Polan brothers. I led the adult Bible Class and preached on Sabbath morning to a friendly and attentive audience. After dinner in the church dining room I presented the Project Program and showed pictures of Jamaica and of Seventh Day Baptist Lord's Acre projects. On Sunday I visited in some of the homes.

Several days were spent at Salem College. I discussed with President Hurley the subject of church-college relationships, and with the registrar, Miss Alta Van Horn, some ways of encouraging Seventh Day Baptist young people to attend our own colleges and the employment of those who have prepared themselves in the field of Christian education.

Several filmstrips were presented to the classes in Christian education under Rev. Rex Zwiebel and to the class in Bible under Rev. Ralph Coon. We found the students serious and enthusiastic. Salem College is doing a great service to its area and to our denomination. I attended chapel services and a workshop study led by Dr. Robert S. Hicks of the American Institute of Family Relations.

The following weekend was spent at Lost Creek where I attended the Youth Fellowship meeting on Friday evening,

preached and taught a Sabbath school class on Sabbath morning, showed a filmstrip to the Juniors and met with teachers in the afternoon, and attended a Halloween party in the evening, at which I showed pictures of Jamaica. I was glad for the opportunity to meet the family of Rev. O. B. Bond and other friendly people, and to worship with this active and thriving church.

How to Observe Education Week

Each year the second week in November is designated by presidential proclamation as American Education Week. It has been observed since 1921 "for the purpose of informing the public of the accomplishments and needs of the public schools and to secure the co-operation and support of the public in meeting these needs." Churches have always played a role in the observance, which comes this year November 7 to 13. Sermon themes and Scripture readings are suggested:

The following topics are for group discussion: Fundamentals in Character Education; Should There Be Released Time for Religious Education?; Place of the Bible in the Public School; Difference Between "Secular School" and "Godless School"; Ways to Improve the Teamwork of Church and School; Leisure Time Education in Church, School, and Community. Daily topics for the week are: Ideals to Live By; Teachers for Tomorrow; Investing in Good Schools; Working Together for Good Schools; Effective Citizenship; Teaching the Fundamentals Today; and How Good Are Your Schools?

N. D. M.

Repeat performance! Dr. Charles B. "Chuck" Templeton, famed Presbyterian evangelist, will head the bill for the second time on a 14-week "Look Up and Live" series on CBS television network beginning November 7. Telecast Sunday mornings from 10:30 to 11 (EST), the program will follow the same variety format which made it such a hit last spring. "Chuck" Templeton, who abandoned at 20 a career as a sports cartoonist to become director of Toronto Youth for Christ, has been a Rose Bowl Easter service speaker, has addressed 70,000 in Chicago's Soldier Field, and has toured ten European countries in a youth evangelism campaign.



OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene
Andover, N. Y.

Dear Mrs. Greene:

I'm sorry I didn't write sooner. I'm in the fourth grade. I am doing fine in school. There are many schools in Edinburg.

I go to church every Sabbath. Our teacher in church gives us good lessons. We are in CE now.

Your friend,
Juanita Pearl Newton.

Edinburg, Texas.

Dear Juanita Pearl:

The best way you can excuse not writing sooner is to write often after this. Please do. I'll be disappointed if you don't.

Edinburg must be quite a large city to have so many schools. Andover is quite a small town and has just one school, Andover Central School, which includes from first to eighth grade and high school. We are quite proud of our beautiful school building.

In Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

I go to Junior every Sabbath day. I have learned the Lord's Prayer and also the Twenty-third Psalm. I am in the fifth grade in school. My teacher is Mrs. Ruth Avery. I am nine years old.

We have a dog named Pepper. I am spending the day with my grandmother. She is Edwina Langworthy. I have a friend, Jean Walker.

Sincerely,
Jeannette Palmer.

Brookfield, N. Y.

Dear Jeannette:

The Lord's Prayer and the Twenty-third Psalm were two of the first Bible passages I learned when I was about your age. I think my grandmother taught them to me. No doubt your grandmother has told you that Dr. Greene was pastor in Brookfield about two years — our first pastorate. I had and still have a warm affection for Brookfield people. May God bless you and all Brookfield people.

Youth News

Christian Endeavor Banquet Is Success

Fifty-five people were in attendance at the Alfred Christian Endeavor banquet at the Parish House on the evening of October 22. Thirty-five membership cards were issued.

The installation of officers was very effectively done in a candlelight service.

The entertainment consisted of a movie, "The Hidden Heart," and games were enjoyed.

Anyone who has not yet purchased a membership card, may do so at the next meeting. — Alfred Sun.

A Message to Youth "Tock-Tick"

Did you see that recent newspaper story about the sick man who worked on a clock during his days of convalescence? He took the clock apart successfully, but like so many would-be experts he apparently put it together again backwards. Now he insists it goes "tock-tick."

His experience has its counterpart in a lot of everyday occurrences on the part of all of us. We give our whole time and attention to some project, for example. Then when it fails to work out just as we expected it to, or as quickly as we would like, we immediately give way to a feeling of defeat. The whole world is backwards, we lament.

Strange, but true — we see what we are looking for! If we are expecting criticism, complaint, condemnation, insult, and the like, we are sure to think (at least) that we detect these things in the attitudes and words of others.

What is the answer to our dilemma? Repair our own attitudes; change our perspectives from negative to positive. Be willing to recognize and admit only that which is constructive, complimentary, and helpful. As if by magic, our problems will be solved; our relationships with others, improved.

Our "clocks" will sound the proper "tick-tock" once more! — President K. Duane Hurley in "Green and White."

Pepper is a cute name for a dog. My granddaughter, Joyce, has a dog named Cheko, while her sister, Gretchen, has two cats. The dog and the cats are good friends.

I hope to hear from you again and often.

In Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

I am nine years old. I am in the fourth grade. We have L.T.L. two times a month.

I said the books of the Old Testament in Sabbath school this morning.

Your friend,
Rose Mary Boehler.

Edinburg, Texas.

Dear Rose Mary:

I surely was pleased to have four children's letters to answer this week. My answers will have to be rather short so that I can get them all in today.

The L.T.L. is a fine organization and I am happy that you have joined it. The W.C.T.U. is a splendid organization, too. I am a member of it.

I am glad you have learned the books of the Old Testament. Probably you also can repeat the names of the books of the New Testament. I hope to hear from you often.

In Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

I am in the third grade, room 3. I like my teacher. I like to go to Sabbath school, church, and CE. I go to L.T.L. two times a month at the Seventh Day Baptist church.

Rose Donnalee Newton.
Edinburg, Texas.

Dear Rose Donnalee:

I am happy that you, too, belong and enjoy attending Sabbath school, church, CE, and L.T.L. I am sure, too, that you are doing good work in day school since you are fond of your teacher.

I hope now that you have begun to write to me that you will write very, very often. Not only myself but many others, both young and old, enjoy reading your letters and often tell me so.

In Christian love,
Mizpah S. Greene.

MINISTERIAL RELATIONS

Conference at its recent meeting in Milton assigned to the executive secretary the task of maintaining facilities for getting together churches that are looking for pastors and pastors who might be looking for a change in parish. Consistent with this action, the executive secretary has circularized all the ministers in the denomination to get from them information which might be useful to a church considering the calling of a particular individual. Replies to this questionnaire have been coming in rapidly and there is evidence that a few of the men currently occupying pastorates might consider a call for a change.

This article is written to remind the churches that a certain amount of such information is now available from the office of the executive secretary. Information about pastors who might consider a change, of course, cannot be published, but any church that might consider calling a new pastor can find out, by writing to the executive secretary, the names of one or two men who might possibly consider a call to the church in question. In order to maintain the confidential character of the information in his hands, the secretary has undertaken to list for inquiring churches only those men from whom he has specific authorization. The value of such service can be established only to the extent that both parties to any negotiation can rely on the confidential character of the information exchanged.

The secretary tried to make clear to the Conference that he felt it to be beyond the scope of his office to undertake to advise either church or minister with regard to any possibility. He cannot evaluate the work of any particular minister, but with the information now available he can furnish a record of past performance, on which any church considering issuing a call can pass its own judgment.

Churches that are currently pastorless or that may lose their pastor in the future through call to some other church, death, or otherwise, and are in a position to employ a pastor are urged to communicate with the executive secretary in order that they may find out those ministers who might be willing to consider a call to them.

ITEMS OF INTEREST

Religious Iron Curtain

Methodist Bishop Sante Uberto Barbieri of Buenos Aires, Argentina, said that the Roman Catholic Church is "trying to maintain a 300-year-old religious iron curtain in Latin America." He indicated that "there is no hope of a common Christian front in the world until the day when the Roman Catholic Church retraces her steps and extends to us the right hand of fellowship as brothers on equal terms; brothers who are trying, with human limitations, but with sincere desire, to obey the Lord of us all, to proclaim the eternal Gospel of the Cross and of the Resurrection." He indicated that meanwhile Protestants must "pray God for strength and brotherly love, so that we may go on with our work and never act with our Roman Catholic brothers as they act with us, when they take advantage of their numerical strength (in Latin America) to play with political powers to their own advantage." — Ecumenical Press Service.

A "movement for small churches" has been started in Scandinavia to solve the problem of the growing towns and the lack of churches. In Copenhagen thirty new churches must be built during the next few years, otherwise there will be over 10,000 souls in every parish, it is reported. In Stockholm one parish had, until recently, a congregation of 100,000. In Oslo today there are eight "smaller churches," and in two other districts the pastors are just forming new parishes. In a Norwegian capital one pastor is responsible on the average for 6,000 church members. — Selected.

Norway has 7,422 Baptists. They support 23 missionaries in the Belgian Congo, in the Uele district, which now has 7,169 Baptists. The Baptist World.

NEWS FROM THE CHURCHES

NEW AUBURN, WIS. — We have recently celebrated the seventh-fifth anniversary of the organization and founding of the New Auburn Church. Rev. Kenneth Van Horn of Dodge Center gave the introductory sermon in which he

several times mentioned and laid some stress upon the many years of service of the church — any church such as ours in any community.

The anniversary sermon was given on Sabbath morning by Mrs. A. G. Churchward, the oldest active member in the church. She spoke on "Our Love for the Church," mentioning some of the many expressions of it, the whys of it, and the many avenues by which it is given, seen, or expressed.

On Sabbath afternoon, Rev. David Clarke gave us a history of the church and community which is to be printed in pamphlet form. It is to be sold to those interested, the receipts to be added to our Church Building Fund. At the same service Mrs. Ivar Pederson gave a paper on the work and influence of early church leaders, particularly that of Rev. James Hurley who was on the field during her earlier years. Mrs. Pederson's brother, Ralph Loofboro, our church and community poet, wrote a fine poem dedicated to the memory of this same minister and evangelist. The Lord's Supper was also partaken of on Sabbath afternoon with Rev. C. B. Loofbourrow and Rev. K. B. Van Horn serving.

A former pastor, C. B. Loofbourrow, preached on the evening after the Sabbath. Attendance at all services was good. The younger people enjoyed a sunrise breakfast at Chippewa County park on Long Lake.

As this anniversary doubled with the semiannual meeting of the Northern Wisconsin and Minnesota Churches we had its business meeting in the evening. The next meeting will be with the Twin City Church in June.

The Religious Day School last summer was the largest ever held here. Fifty-six were in attendance, 39 of whom are now Seventh Day Baptists. Pastor Clarke had charge. Eleven of our people attended Conference at Milton in August, and several attended the North Central Association session held in Milton Junction. — A. G. Churchward, Correspondent.

VERONA, N. Y. — The August meeting of the Ladies' Benevolent Society, conducted by Mrs. Stanley Warner, president, was held at the home of Mrs. John Williams near Oneida with a large attend-

ance. The work for the day was embroidering pillow slips and making aprons. Mrs. Craig Sholtz conducted the worship program. Mrs. William Vierow read effectively the poem, "The Lawd He Had a Job." Richard Warner and Gerald Sholtz, who had attended the Pre-Conference camp, were guest speakers, telling about their experiences and impressions.

The Junior Sabbath school superintendent, Joyce Sholtz, presented a moving-up-day program on October 2. Many children were advanced to higher classes.

DAYTONA BEACH, FLA. — We discontinued church services for the summer this year as we usually do. We resumed them in September when our new pastor arrived. We are encouraged by the presence and help of Pastor and Mrs. Oscar Burdick. Since they came we have had several pleasant and helpful meetings in addition to the regular church services.

One Sabbath, after the service, we all gathered at the Rogers' beach house for lunch, after which Dr. Ruth Rogers reported on the meetings of our Conference at Milton, and Pastor Burdick told us about some of the meetings of the World Council of Churches at Evanston.

On October 2 we had a Communion service. Pastor Burdick has not yet been ordained, but he was appointed by action of the church to administer the Communion. After the service we all went to the Randolph home at Lake Helen for dinner together. A feature of the afternoon fellowship was a "Pound Party" for Pastor and Mrs. Burdick, consisting of parcels of groceries to help them combat the high cost of living. During the fellowship, appropriate religious services were held.

The events recounted so far have shown our interest in our own church and denominational affairs, we also are trying to help our city. We miss the help of Rev. Elizabeth Randolph, since she has taken up her new work as pastor of the Washington, D. C., Church. Last year, she, with other interested members, started a Sabbath School Project. Pastor and Mrs. Burdick and Dr. Ruth Rogers are carrying it on this year. The object is to gather children from the city who have no other church connection and to give them Bible teaching.

The Sabbath Recorder

We have a wide-awake organization of United Church Women in the city. Several of our women are active in that group. Mrs. L. E. Babcock is the corresponding secretary. She and the president of the group have been contacting churches which are not members to try to get them interested. One of the projects now is to collect garments for the needy overseas. Our church has been doing such work for several years under the leadership of Dr. Josie Rogers.

We are anticipating the return of Dr. J. W. Crofoot and the other friends from the North who regularly spend the winters here. We would welcome many more. The climate and other aspects of nature are delightful and the friendship is genuine. — L. E. Babcock.

OUR SERVICEMEN

Theodore C. Hansen, EMFA, 373-86-45
E Division, USS Wasp, CVA (18th)
c/o FPO, San Francisco, Calif.

Accessions

Los Angeles, Calif.

By Baptism:
John Towe
By Letter:
Victor Burdick
By Testimony:
David Ahlborn

Obituaries

Clark. — E. Howard, son of the late Benjamin Franklin and Emily Francis Kenyon Clark, was born in Westerly on Feb. 25, 1870, and died at the Margaret Edward Anderson Hospital following a brief illness.

Mr. Clark was a lifelong resident of Westerly. After being graduated from the Eastman Business College in Poughkeepsie, N. Y., he established Clark's Music Store, retiring from business in 1931. He was one of the oldest members of the Pawcatuck Seventh Day Baptist Church, having joined the church on May 3, 1889. He served his church as treasurer and trustee for 20 years and attended the morning worship faithfully as long as his health would permit.

Mr. Clark was married to Harriett Hannah Brook on Sept. 10, 1895. Other survivors include a brother, J. Perry Clark of New Haven; a daughter, Mrs. Robert Lyall Spargo of this city; and two grandsons.

Funeral services were conducted by his pastor, Rev. Charles H. Bond, and Dr. John W. Elliott, pastor of the Central Baptist Church, at the Seventh Day Baptist Church on Oct. 23. Burial was in the River Bend Cemetery. C. H. B.

Peckham. — Hattie P., daughter of the late John C. and Sarah Green Peckham, was born March 6, 1864, at Berlin, N. Y., and died at her home in Troy, N. Y., Oct. 6, 1954.

She attended the public schools of Berlin and later taught one year there. After moving to Troy, she bought a yarn shop and operated that business for 35 years. Miss Peckham was the oldest member of the Seventh Day Baptist Church of Berlin, having been a member since 1881.

Funeral services were held in Troy on Oct. 8. Interment was in the Seventh Day Baptist Cemetery in Berlin, services being conducted by her pastor, Rev. Paul L. Maxson.

P. L. M.

Van Horn. — Ralph Raymond, son of James Raymond and Elizabeth Jane Babcock Van Horn, was born March 18, 1877, at North Loup, Neb., and passed away Aug. 14, 1954, at Denver, Colo.

Mr. Van Horn married Winifred Arledge in May, 1916. Three children were born to them: Frances E. Brantley, Hazel I. Van Horn, and Dorothy Lu Everett. He is survived by his widow, children, and grandchildren.

In recent years the couple have made their home in Denver and have been regular attendants of the Denver Seventh Day Baptist Church.

Memorial services were conducted by Rev. E. A. Coltrin, of Boulder. Burial was in Crown Hill Cemetery, Denver. C. H. D.

Maxwell. — Lettie Virginia Davis, daughter of Charles Preston and Deborah Polan Davis, was born at Blandville, W. Va., Sept. 21, 1887, and died in Parkersburg, W. Va., Oct. 7, 1954.

Her husband, Harry Maxwell, passed away Jan. 4, 1919. A lifetime member of the Middle Island Seventh Day Baptist Church, she also attended and was active in the Methodist Church at Smithburg, her residence. Surviving are: two daughters, Ethel Maxwell of Baltimore, Md., and Mrs. Robert (Elsie) Garrison of Smithburg, W. Va.; a brother, H. W. Davis of West Union; a sister, Mrs. Addie Moore of Smithburg; and five grandchildren. Funeral services were conducted at the Methodist Church of Smithburg with Rev. Donzell Weese and Rev. D. W. Poling officiating. Interment was in the Odd Fellows Cemetery at West Union.

—Elsie Maxwell Garrison.

CALENDARS WITH THE SABBATHS IN RED

Biblical References for 1955 Calendars
Apostolic Sabbath-Keeping Teachings and Practices
Beautiful Full-Color Nature Scenes
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Pomona Park, Florida

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