

The Sabbath Recorder

Sez I to Myself

Sez I to myself, as I grumbled and growled,
 "I'm sick of my church," and then, how I scowled,
 "The members unfriendly, the sermons too long,
 In fact, it seems everything's wrong.
 I don't like the singing; the church — a disgrace,
 For signs of neglect are all over the place.
 I'll quit going there, and I won't give a dime;
 I can make better use of my money and time."

Then sez my conscience to me, sez he,
 "The trouble with you is, you're too blind to see,
 That your church reflects YOU, whatever it be.
 Now come, pray and pay and serve cheerfully;
 Stop all your faultfinding and boost it up strong,
 You'll find you'll be happy and proud to belong.
 Be friendly and willing to sing as you work,
 For churches aren't built by members who shirk."

— Selected.

human history) and nature in order to help us to know about Himself.

Undoubtedly the Bible is the greatest written aid to the Christian faith. We would be drastically impoverished if we were to lose the Bible.

(To be concluded in the next issue)

NEWS FROM THE CHURCHES

SCHENECTADY, N. Y. — Mrs. M. L. Moore, correspondent, in a letter to the editor wishes to pass on a few items of news to our readers. The young people in their paper drive previously mentioned in these pages, netted \$106 for the church building fund. The big news in Schenectady is the securing of a pastor. Darrell D. Barber was invited to speak at the church on January 29. A call was extended to him later, and he occupied the pulpit on February 26 as the new pastor. Our correspondent says, "We are looking forward to a successful church and hard work. We need the prayers of the whole denomination."

PAINT ROCK, ALA. — A letter to the editor from Rev. A. T. Bottoms expresses appreciation for the generous response that people have made in recent years to his appeals for help for the poverty-stricken in the schools with which he has been associated. He says that there are now not many needy in his school. However, he quotes Pastor Soper of Paint Rock to the effect that among the families attending church are several in need of shoes, clothing, and food — too many for him to help personally. The editor would suggest finding out definite needs before much is sent.

SHILOH, N. J. — Christian Endeavor Day was celebrated this year as usual, by turning the Sabbath morning service over to the young people. We have three C.E. Societies. Messages were brought by Christine Davis, John Harris and Virginia Davis. The organ was played by Julia Ann Rainear.

A Men and Missions Sabbath is being planned for March 5. The music for the morning will be provided by a men's chorus under the direction of Mrs. Charles Harris.

Rev. Leon Maltby and family were present at the Sabbath morning service of

February 12. Mr. Maltby spoke of Jamaica. In the evening they were present at a Tri-C Class meeting held in the church basement. The church was very happy to welcome several families from Marlboro who came to hear of the churches and work in Jamaica. — Mrs. Percy C. Davis, Correspondent.

Births

Warner. — A son, Kevin Garth, to Mayola and Garth Warner of Verona, N. Y., on February 18, 1955.

Obituaries

Lewis. — Lucien LeRoy, son of Clinton and Electa Fullet Lewis, was born near Alden, Minn., July 5, 1876, and died at his home in North Loup, Neb., Feb. 5, 1955.

He was united in marriage to Nina Rood, Oct. 22, 1904. No children were born to this union, but they adopted Helen Grace when she was a young girl. They have shared their home with many others, both old and young.

Surviving him are his wife, his daughter, now Mrs. W. D. Middaugh, of San Bernadino, Calif.; one granddaughter, two great-grandchildren, and several nieces and nephews.

He was a member of the local Seventh Day Baptist Church. He was gifted with musical talent, and gave freely of that talent. Interment was in the North Loup Cemetery, Rev. Francis Saunders conducting the burial services.

F. D. S.

Coon. — James H., son of Captain W. H. H. and Harmina Burdick Coon, was born on March 20, 1867, in Utica, Wis., and died on Jan. 4, 1955, at Mercy Hospital, Janesville, Wis.

Though he had been in failing health for the past two years, he continued his active participation in church, business, and civic responsibilities until the time of his passing.

Mr. Coon engaged in mercantile business in Utica, Wis., until 1907 when he came to Milton to be employed in the Bank of Milton. In 1938 he was elected president of the bank, which position he held to the time of his death.

On March 30, 1891, he was married to Miss Rose Kelly, who died in 1946. On Oct. 22, 1949, he was united in marriage with Mrs. Lena H. Clarke, of Denver, Colo., who survives him.

James H. Coon was a loyal, devoted Seventh Day Baptist. He served as Seventh Day Baptist General Conference treasurer for twenty-seven years. He was secretary-treasurer of the Lottie Baldwin Association; a trustee and treasurer of Milton College, treasurer of the local Red Cross and of the Milton Cemetery Association.

Farewell services were held in the Milton Seventh Day Baptist Church with his pastor, Rev. Elmo Fitz Randolph, officiating. Interment was in the Milton Cemetery. E. F. R.

The Sabbath Recorder

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What greater or better gift can we offer
the republic than to teach and instruct our
youth. — Cicero.

JESUS MUST GO

Caiaphas, the high priest, had figured it out. Jesus must go. Expediency called for the death of Jesus in spite of the recognized fact that He had gone about doing good. He had just raised Lazarus from the dead as all the Pharisees testified. But if too many people believed Him to be the promised Messiah because of these miracles it would attract the displeasure of Rome and the Jews would lose their national existence — what little they had left, so they reasoned. Caiaphas represents that class of people who say that religious loyalties are good but national loyalties are better, and expediency must govern both.

The last half of John's Gospel is full of sharp contrasts in the attitudes of people toward Jesus. As His ministry entered its final week many folks associated with Him made choices which revealed their own depth of character or their shallowness. We today are also judged by what we do with Jesus. The court of public opinion cannot read the evidence and be very charitable toward that high priest who put expediency above principle. Neither will that court recommend mercy for us if we make such wrong decisions in relation to Christ.

Here are some of the things we find beginning with the eleventh chapter of John: One group votes to get rid of Jesus. Another group gives Him a supper. There were some who put a price on His head. There was one who poured ointment on His head. A group of men would offer 30 pieces of silver. One devoted woman would spend twice that much for perfumed oil. Judas objected to the wasting of 300 pence, but not long afterward he was willing to sell his Lord for 150 pence.

Mary gave the precious ointment as an act of outflowing love. (Jesus had brought back her brother from the grave.) The Master took it as flowers given while the loved one still lives. There are those today who think folks are queer who give lavishly to the cause of Christ. But the calculating Judas stands condemned, while Mary is beloved. Someone has remarked that the man who criticizes the outflowing of love is a man who needs to be watched.

Is it not possible that many of us are too cold and calculating when it comes to money for the Lord and foolish wasters

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when it comes to ourselves? Judas, too late, saw the worthlessness of money and threw his 30 pieces of silver on the ground. The people who "waste" their money on the Lord do not waste their lives in pleasure or sin. Their lives are rich and full, not empty and meaningless. You do not find these people hanging from suicide ropes.

Jesus is no longer with us in the flesh, to crucify or to anoint. He is here in the Spirit working miracles of grace in the hearts of our loved ones greater than the miracle of raising Lazarus. What He has done for us ought to call forth loving gifts. There are limitless ways by which we can anoint His head if only we catch the spirit of Mary instead of the spirit of the world.

BILLS AND BEAN SPROUTS

Bills introduced in Congress during the first weeks of the new session seem to be running true to form — some weighty, some worthless. Perhaps they can be compared to bean sprouts. Now there is nothing much more interesting to the young student in school than to watch an experiment of germination of beans in a glass jar. He sees the little germ send out a root, then straighten its bent neck to lift the parent bean from the ground, and then shoot forth leaves to become a self-sustaining new plant. Many congressional bills have the same promise and power. Others are like the canned bean sprouts that we bought the other day in the grocery store. We would almost feel guilty about those dead sprouts if we didn't realize that the grower was satisfied to have them grace the table in a Chinese dish.

We wonder sometimes whether we send our legislators to Washington to decide great matters of state or to introduce special-privilege bills and little sprouts never intended to be enacted into law. Some of the bills that have a bearing on religious observances are of doubtful importance. One would grant permanent resident to a Lithuanian nun who has been in this country since 1947. Another would designate August 10-16 as Orphans' Week. A third would provide for the letters "EO" to be stamped on military "dog tags" to

distinguish Eastern Orthodox men from Catholics and Protestants. Another resolution contemplates naming the third Sunday of June as Father's Day. Senator Humphrey has introduced 11 civil rights measures without any hope that more than a few of them stand a chance of passing.

We would not imply that the above-mentioned bills are completely without merit. There are probably many with less merit than these. If we are going to greatly increase the pay of our congressmen perhaps we can insist that they put more emphasis on measures for the common good and less on the introduction of special-privilege legislation of the canned bean-sprout variety. We are glad for an increased realization on the part of some public servants that they serve under God. Some of them would pass a law allowing first- and second-class post offices to use a cancelling stamp bearing the words, "In God We Trust." It may be a good gesture, but Christian ministers know that real trust in God is not produced as easily as turning the crank on a canceling machine.

FOOD FROM OUR PULPITS

Is this the season for preaching a series of sermons? In our denomination, unlike those that closely follow a man-made church year, there is no uniformity of sermon subjects. Each minister preaches according to his own experience, the leading of the Holy Spirit, and the felt need of his congregation. A comparison of church bulletins does indicate that at least two pastors on opposite sides of the country have been expounding and applying some of the parables of Jesus in recent weeks.

In two or three churches there have been a number of sermons on the doctrines of the church. One pastor is leading his people on a sermonic journey through Genesis. Another began the new year with messages from 1 Peter. White Cloud, Mich. is listening to sermons centering on the church. In Westerly, R. I., the pastor has announced, "Great Interviews of Jesus." The same pastor recently attacked a social problem with the theme, "What's Wrong with Gambling?" Other ministers are preaching topical sermons with in-

teresting titles. Bible appreciation is prominent in some other series. Occasionally we note Sabbath sermons. More than the usual number are preaching on missions.

The people who go to church regularly are, we believe, being well fed. For non-residents we hope to reproduce some of the sermons in the Sabbath Recorder. Several are awaiting available space.

New Books

When we heard about *Careers for Christian Young People* by Margaret Graham, we asked Van Kampen Press, Wheaton, Ill., to send us a copy for review, thinking that it might be something to recommend to young people or to those of our leaders who are concerned with vocational guidance in our summer camps. The book is small (only 112 pages) and retails for \$1.75. In our opinion, it is a fine book for the uses indicated above. Dr. J. Oliver Buswell, president of Shelton College speaks very highly of the author in his brief foreword. The 15 short chapters cover more than that many professions. In every case Miss Graham shows how the young Christian can give a clear witness in such wide-ranging fields as medicine, plumbing, radio, teaching, business, and writing. Her chapter on nursing is a gem. What she says about a writing career is inspiring and practical. We were greatly helped by it. A book like this ought to be on the library shelves of every Christian young people's camp, not for its completeness but for its freshness and Christian approach.

Correction

In our little item on the March 7 editorial page entitled "Papering the World" we reported that there is enough newsprint used every day in this country to circle the globe 3 times. Another source raises the figure to 11 times, which makes our point much stronger. If we can't lay our religious tracts end to end around the world we can use the mails to get them where the people are. To make this more than a correction may we call attention to the featured article in the March issue of *Moody Monthly*, "Can We Win the War of Words?"

A Message to Seventh Day Baptists from Our Conference President Launching the 1955 Church Attendance Campaign

God Is Our Strength. Each of us would readily admit that the Church of Jesus Christ is the paramount force with which we most need to be concerned today. It is our accepted tradition and belief as Christians that no other means provides so sure a path for the redemption of mankind as does the church. Therefore we should be constantly seeking to improve the church processes with which we come in contact in an effort to make them reflect the spirit of truth embodied in the Church Universal.

How can we either properly appreciate or properly direct our regular church program if we fail to attend the regular church services which it sponsors? We know that each Sabbath morning a worship service which involves the constructive, thoughtful effort of many persons will be prepared for us. Is there a satisfactory reason for our disregarding that effort?

Would we disregard so naively the appointments we have in the office, in the schoolroom, at the shop, or on the job?

During the next three months, beginning March 19 and ending June 25 (fifteen Sabbaths), let us strive to make church attendance a habit. As much a habit as eating or sleeping for the reason that life, as God would have us live it, is just as dependent upon our knowing and understanding the Universal Church of Jesus Christ as it is dependent upon food or sleep. Did not our Master say, "Think not of what ye shall eat or wear but of the Kingdom of God"?

Let us attend the services of our church in order to make the church real in our lives and, further, to make our lives real to the church.

Let us as pastors, laymen and laywomen, young people and children throughout our denomination make this period of time a worth-while experience for our own lives and a successful venture in moving forward together as Seventh Day Baptists in a program of commitment to Christ and service for Him to the glory of God.

Secretary's Column

The United States Department of Commerce has adopted the year 1939 as a basis of comparison in making statistical studies of business trends, personal incomes, and other pertinent information which it makes public. Presumably the choice is logically based on the assumption that 1939 was the last year before our American economy was altered by war and the subsequent inflation that has persisted.

Taking this department's figures on national "disposable" income (what is left over after Federal taxes) and the Census Bureau's figures on population increase, we find that the average individual income has increased steadily from 1939 almost three times (2.8 times to be precise).

So far as we know there is no special significance to the year 1939 insofar as benevolent giving is concerned. However, a parallel study of Seventh Day Baptist giving to denominational enterprises reveals that 1954 giving showed the same comparative increase over 1939 giving, that is, an increase of 2.8 times. But the picture for the intervening years does not show the same parallel. During the heavy inflation years of the war and the later heavy inflation of the Korea affair, increases in giving lagged considerably behind increases in personal incomes.

Whether we gave what we should during 1939 is an open question. Whether we are giving today what we should is perhaps equally open to question. Costs of what we are undertaking to support have also increased and we have a broader program of work than we had in 1939. Our giving is a vital determinant in the success of what we as a denomination undertake to accomplish for the Lord.

Perhaps of equal significance in such a study is the relationship between income and giving. We don't know just where Seventh Day Baptists stand in the economic scale of the country, whether we are better off than the average, poorer than the average, or as a group can be taken as representative of the average. It is noteworthy, however, that our individual giving to denominational work amounts to less than half of one per cent

MEMORY TEXT

Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. 2 Timothy 3: 12-13.

of the average individual income for the nation.

If we assume that local giving and giving to other charities amount to three times what we give to the denomination (probably a fairly safe assumption), that means that we are apparently giving a total of about two per cent of our incomes for benevolent purposes. A far cry from the Biblical one tenth given by those who tithe.

Are we giving as we should? Do we give enough to show appreciation for what God has given us, or do we make mere token offerings? Do we "give until it hurts"? There is much more that our denominational agencies could do if adequately supported. As it is, they are hard put to it to carry on the work they are doing.

Annual Sabbath Rally Day, May 21

A Sabbath Rally Day in May has become something of a tradition during recent years in most Seventh Day Baptist churches. The Sabbath Promotion Committee of the American Sabbath Tract Society is charged with the responsibility of planning and promoting the denomination-wide observance of the day. That committee under the leadership of Rev. Lee Holloway held a meeting on Feb. 22 to make tentative program plans. The third Sabbath of May was chosen as the date for this year. Pastors, superintendents, and other leaders are asked to begin to make local plans. The suggestions of the committee mentioned above will be publicized shortly after March 20, the next meeting of the Tract Board.

One of our pastors is already looking far ahead in his sermon themes. In his February 19 church bulletin he listed as his topic for May 21, "The Sabbath — Burden or Blessing."

CHRISTIAN BELIEFS OF REV. OSCAR BURDICK

[Given on the day of his examination and ordination to the Gospel ministry at Daytona Beach, Fla., January 29, 1955.]

(Continued from last week)

Jesus Christ

In His ministry, Jesus, contrary to public opinion, placed value upon little children, upon social outcasts (like Zaccheus), and upon foreigners (Samaritans). Jesus had compassion for lepers. It is truly a remarkable person who would and could do such things. Jesus was ever loyal to His ministry, even though His fearlessness led Him to death on a cross. Such was His life that His contemporaries were convinced that He was divine. I believe that Jesus is a great spiritual fulfillment of temporal Jewish Messianic hopes. I believe that Jesus is truly a revelation of God to this world. I believe that Jesus is the best revelation of God which we have. I believe that in Jesus' teachings there are many principles of living which we need; even though some of Jesus' teachings seem impossible of achievement, I believe we should hold them as ideals and admit our sin, rather than compromise the teachings.

Holy Spirit

As I have said before, I believe that the Spirit of God does encounter us human beings today. I believe that out of religious experience, a great consecration to God can arise; yet I feel that some of the ideas we think God has said to us have arisen from our own thoughts and experiences (cf. 1 John 4: 1). In various ways today God may teach us about Himself, but for the most of our Christian guidance, we must go to the "normative" book of our Christian faith, the Bible.

Man

From our own experience and the experiences of generations before us, we know that men are selfish and sinful (cf. Romans 3: 23). On the other hand, man has the potentiality to be good and to do good: Jesus showed us some of the potentialities of mankind. Although the Bible is well aware of man's sin, the dominant view in the Bible is that men are not wholly corrupt, and that they, with God's help, can transform their lives. I believe

that we achieve true freedom only when we are in fellowship with God; otherwise, we remain slaves to selfishness and sin.

Sin

We human beings often displease God, and we often fail to live at the highest of which we are capable. We usually define sin in terms of our relationship to God; I believe that sin also has serious, often irreparable social consequences. Sin destroys our fellowship with God.

The Wrath and Grace of God

I believe that God is very displeased with us when we sin. This is the wrath of God. On the other hand, God has the attribute of "steadfast love" (Psalm 100: 5 and many other places). Although the Children of Israel often displeased and rejected Him, God continued to show them His "steadfast love." Yet forgiveness is not easy for God because of the offense to Himself and the social consequences of sin. I believe that God has the attributes both of love and wrath. I believe that God, by Himself, is capable of forgiving sin and restoring men to fellowship with Him. This is best illustrated in such parables of Jesus as the Lost Sheep (Matt. 18: 12-14; Luke 15: 1-7) and the Prodigal Son (Luke 15: 11-32). I believe that Jesus viewed His own death as a courageous act of dedication to His ministry because He was opposed by many evil men (Mark 12: 1-12; Mark 10: 35-45; Luke 9: 22-24). Yet Jesus is the person who has told us most specifically about God's love and salvation.

Immortality

Since God is a God of love and has valued us in this life, it is likely that He has some future life in store for His people. I expect that the future life will be in terms of a "spiritual body" (1 Cor. 15), as mentioned by the Apostle Paul. I believe (with the writer of the fourth Gospel) that it is true that "eternal life" can begin here and now (John 3: 36; 5: 24).

The Church

I believe it is very difficult to live a Christian life without the fellowship of other Christian believers. One's Christian faith is not very strong unless it can stand the fellowship of other striving Christians.

ITEMS OF INTEREST

In regard to calendar reform, the clearest and most interesting factual statement that we have seen of what took place at Geneva last summer in the discussion of the Economic and Social Council of the United Nations is found in Review and Herald, issue of Feb. 24, 1955. The author of the 3½-page article, Dr. Jean Nussbaum, interviewed the representatives of the 18 countries on the council and reports what was said at the meetings. From what he writes about the attitude of the various delegates it would seem quite improbable that the so-called World Calendar stands much chance of being adopted as early as 1956.

A recent survey indicates that six major denominations spent more than a third of their current income in 1954 for church construction. The amount expected to be spent by Protestant churches during 1955 is nearly \$40,000,000 above last year. The total construction budget is \$600,000,000.

More than 200 delegates met in Cincinnati, Ohio, Feb. 23-25 for the annual national Joint Conference on Church Architecture sponsored by the Church Architectural Guild of America and the Bureau of Church Building of the National Council of Churches.

The ministry is a hazardous calling — at least in some countries. In Korea there are 400 widows of Presbyterian ministers. The men of God were martyred by the Communists. The widows are being helped to some extent but they cannot buy both food and fuel on the 30 cents a day they earn by sewing. Of course ministers' widows are not the only widows in Korea. There are 300,000 others who have found shelter under Christian auspices.

It is claimed for Oral Roberts, well-known healing evangelist of Tulsa, Okla., that in an 8-day campaign at Johannesburg, South Africa, he won 25,000 converts to Christ. A total of 150,000 attended the services from January 1-9. His radio programs in this country put strong emphasis on deliverance from bodily ills as well as soul sickness.

I cannot see how a Christian can live as a Christian among non-Christians if he cannot stand the fellowship of Christians.

I believe that a church is a fellowship of Christian believers. It is in this Christian community that Christian living and Christian virtues should aid in the Christian education of our children. I believe that it is possible to have Christian fellowship in a church in spite of various theological opinions. It is our usual Christian belief that there is only one God and one Jesus Christ.

I believe that each believer and each church should have the right and responsibility under God to be responsible to God alone, not to human masters. Yet I believe that we should co-operate whenever possible with all Christian believers.

The Sacraments

While, consistent to our Baptist tradition, I believe that baptism is not essential to salvation, I do believe that baptism is a significant, formal means of marking one's dedication to Christ. I believe that baptism should be only for Christian believers. I prefer that baptism be done by immersion, which I believe to be the original mode of baptism.

I believe that the Lord's Supper is a great memorial of Jesus' fellowship with men; it symbolizes the great dedication of Jesus to His ministry on earth. The Lord's Supper is a great worship experience for me, and it leads me to seek God's forgiveness for my sins.

The Sabbath

I believe that our society, and indeed, we who claim to be Christians are in great need of the Sabbath as a day of spiritual concern. The Sabbath can be a day for man's spiritual needs. The Sabbath is also needed for physical rest, for ourselves and for others (cf. Deut. 5: 14-15). I believe that the Sabbath is the best vehicle for group experience of Christianity. I believe that the Biblical Sabbath is the seventh day of the week; Jesus Himself kept this day and gave no suggestion that the Sabbath was ever to be shifted to another day of the week. I prefer to keep the Sabbath of Jesus and the Bible.

To do so no more is the truest repentance. — Luther.

Missions

Tomorrow in Jamaica

While the secretary was attending a faculty meeting of the staff of Crandall High School recently he overheard the word "tomorrow" used in a way that was very significant. Principal O. B. Bond had been leading the discussion regarding a student who had gotten behind in payment of tuition. It was brought out that a broken home background may have contributed to this failure. It was also brought out that a relative had offered to help pay the back payments. The question was raised as to whether a way could be found to meet the payments of the present semester. Professor S. A. Thompson said quietly, "If a way can be found to keep her in school, it will give her a tomorrow." A way was found to help her stay in school.

We do not know the particulars of this matter but we do know that every one needs hope and promise for tomorrow. We need to be assured that there will be a tomorrow for us. As we travel across this fertile, picturesque land of Jamaica the possibilities of physical progress and development seem almost unlimited. But Jamaica needs a spiritual tomorrow also. The souls of these people need winning to Christ. They need the inner poise and stability that come as He is made Lord of our lives. My visit to the churches and contact with the leaders and church members have convinced me that this work goes forward with great promise.

The natural talent of the Jamaicans in singing and speaking is something we had heard about but had not fully realized until this visit. Even the little children can speak with ease and eloquence and their singing is sweet and heartwarming.

As the secretary has visited among the churches of our faith he has felt repeatedly that the Princess Margaret of England cannot have been more sincerely and warmly welcomed. In each place visited an opportunity has been accorded for a response to the welcome. On these occasions the secretary has brought greetings from the Missionary Board and from

the General Conference of churches in the United States.

It has been a rare privilege to make this visit and our prayer is that God will guide us in using the experiences and knowledge gained so that Seventh Day Baptists may have a "tomorrow" in Jamaica, blessing this island and promoting the Kingdom of God in all the world. — E. T. H.

The Adventure of Faith

What was it that caused the disciples to respond favorably to the call of Jesus? Possibly a tone of authority in His voice? They were free to follow or not; they had the privilege of choosing. It could hardly have been solely a matter of obedience to a command. Did the spirit of adventure have a bearing on their choice? Was it His winning personality? Had they heard enough about Him so that they believed He had ideals that would appeal to the people? Was He advocating a "cause" that might remedy some of the ills of the day? Maybe a combination of reasons, under spiritual guidance, influenced them to cast their lot for a right cause through faith in a promising leader.

Little did Peter and the rest of the disciples know what was ahead of them. When they heard the call to follow they might have said, as Peter did so near the end of our Lord's earthly life, "Lord, where are you going?" They responded in faith and their faith in their Leader increased as their acquaintance with Him and knowledge of His mission grew.

They absorbed the truths of His teaching, were impressed by His simplicity of style and yet with His profundity. No doubt they felt as did the officers who upon one occasion were sent to arrest Jesus, and returning to their superiors without their prisoner, said, "Never man spake like this man." They never had seen such power as He used over disease and death and even over evil spirits.

Faithfully the disciples followed Christ in the days of His popularity, learning from Him and rendering such assistance as He desired. Loyal they continued with Him through persecution and adversity — that is, until the very last, when "they all

forsook him and fled." What must have been their thoughts then? Wonderful as had been their impression of their teacher, the exhibition of His power and glory, at this point must they have had a feeling of defeat and the probability that they had been led to identify themselves with a lost cause?

Their days of uncertainty were few, for in three days after the crucifixion of the One to whom they had committed themselves they were assured of the rightness of the cause they had espoused. Their highest hopes were on a sure basis and the revelation of the Christ in the fullness of His power far exceeded their fondest dreams.

Our Lord calls us. Like the disciples we know not what devious ways and remarkable experiences may be before us. We can follow willingly as they did, emulating His example in serving wherever we may be and experience the happiness that was theirs. It will not be surprising if we have moments of questioning, but knowing the final victory of our Saviour we need never feel that all is lost. Following Him, obeying Him, relying implicitly on the promise of His presence, we may well be surprised at what He can accomplish through us. — H. R. C.

Here — There

"Go ye into all the world and preach the gospel to every creature" — words of their Master to His apostles, His last command to them before He was taken from their sight. Their responsibility was as wide as the world. They did not take passage immediately on board the fastest ship, nor seek other means of transportation to the uttermost parts of the world. They did not cast their eyes on the remotest fields of the earth and wait until conditions were favorable for them to begin their preaching there. They remembered that previously Jesus had said, "Look upon the fields white already for the harvest." He "commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which ye have heard of me. . . . Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in

Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The disciples began witnessing where they were, and as circumstances and conditions demanded and warranted they went on farther and farther into surrounding towns and countries. This was the logical way of progress and most productive of substantial growth. The vision of the disciples was well balanced.

In the main this has been the process of the increase of the kingdom of heaven. Occasionally there may be an individual, a church, or even a denomination that is afflicted with myopia — they cannot see beyond themselves and their own interests. But hyperopia can be as great an affliction as myopia. It is just as serious a fault to see to the farthest horizon to the exclusion of that which is just at hand. Our Lord's vision was well balanced; He saw the white fields at hand and had sight that extended to the far horizons. His command to His disciples to begin their labors where they were and work outward has stood the test of time.

There is a certain glamor in looking to the far horizons — "foreign missions" — that causes some of us to overlook the fields that are right at hand. We fail to see the opportunities for service in the home church and the home community. We fail to be cognizant of the harvest-ripe fields in our own land.

This in no way advocates the lessening of work presently under operation by Seventh Day Baptists in lands that we speak of as foreign. The object is to try to increase interest and concern regarding the crying needs in the U. S. A. Local congregations should recognize the need of their own labors as well as of the financial support of the church in their communities. More and more it is becoming evident that unless the "home base" is in a healthy and vigorous condition there can be no outgoing support for distant places.

The Missionary Board, under the consecrated leadership of Secretary Harris, is ardently seeking to strengthen and invigorate our churches through the several methods of evangelism. — H. R. C.

WORSHIP PROGRAM FOR APRIL

Theme: New Life

Scripture: John 11: 25

Hymn: I Know That My Redeemer Lives

Poem:

My risen Lord, I feel Thy strong protection;

I see Thee stand among the graves today;
I am the Way, the Life, the Resurrection,

I hear Thee say,

And all the burdens I have carried sadly
Grow light as blossoms on an April day;
My cross becomes a staff; I journey gladly

This Easter day. — Author Unknown.

Leader: We think of the mystery of the resurrection, but we have examples of transformation in nature.

1. Water becomes ice and steam.

2. Carbon is transformed into diamonds.

3. A seed planted decays and 1/20 to 1/30 of it forms the new plant.

4. Our own bodies continually change. We can lose or gain many pounds of weight, yet it is still man's immortal part that constitutes his real identity.

5. The caterpillar emerges a butterfly.

Why cannot God do as much for us on the resurrection morning? The mortal body is the chrysalis of the soul. Study 1 Corinthians 15: 35-58.

This is a time for quiet, yet radiant joy, and for prayerful thought. Let us listen to these words of the poet:

Jesus is standing in Pilate's hall
Friendless, forsaken, betrayed by all;
Hearken, what meaneth the sudden call?
What will you do with Jesus?

Jesus is standing on trial still;
You can be false to Him if you will,
You can be faithful thro' good or ill:
What will you do with Jesus?

Will you, like Peter, your Lord deny?
Or will you scorn from His foes to fly,
Daring for Jesus to live or die?
What will you do with Jesus?

"Jesus, I will give Thee my heart today.
Jesus, I'll follow Thee all the way,
Gladly obeying Thee." Will you say:
"This will I do with Jesus."

— Anonymous.

Hymn and Prayer in closing: Take My Life and Let It Be.

Home-Mission Minded?

Then you will want to read the book, "Man and God in the City." It is not a dull book; it is startling and thought-provoking. Even though we live in rural or small town areas we are unavoidably influenced by the trend to urban development. Here are some facts gleaned from our reading:

- Sixty-four per cent of the population of the U. S. A. now live in cities, and the cities continue to grow. Vast new housing developments become cities almost overnight.
- Of the more than 66 million Americans who are not on the membership list of any church 42 million live in urban areas.
- If new housing units continue to be built in the U. S. at the same rate as in the years since 1947 an adequate ministry will require 1,000 new churches each year just for the occupants of new dwellings, or the effective help of churches already established.
- Prevailing restlessness is making great numbers of city dwellers lonely, confused, insecure, and anxious. What are Christians doing to release dynamic spiritual forces to meet the needs of these people? What is our responsibility?

Some things we can do:

Read these: "Man and God in the City," Miller; "Look at the City," Harrington; "When Your Home Is in the City," and "They Live in the City," for youth.

Talk with others — Have a buzz session or panel discussion, a family night for one or more groups with discussion or speaker from the community.

Use Audio-Visual aids — maps, filmstrips. Write for suggestions.

Put on a Play. Two are available: "This Thine House," a one-act play by Marion Wefer; and "Take Any Street," by Helen Kromer, also a one-act play.

All materials are available from Friendship Press, 257 Fourth Ave., New York 10, N. Y., or write Corresponding Secretary, Women's Board, 174 West St., Battle Creek, Mich.

**CHRISTIAN EDUCATION MEETING
IN CINCINNATI**

It was my privilege again this year to attend the annual meeting of the Division of Christian Education held in Cincinnati February 5 to 11. It was a strenuous week but interesting and rewarding. The theme of the meeting was "Communicating the Gospel." There were usually meetings from 9 a.m. to 9:30 p.m. and several nights there were previews of films and filmstrips for an hour or two after that. I attended meetings in four hotels and the Masonic Temple.

The Division is a rather complex organization. There is a Commission on General Christian Education, a Joint Department of Family Life, and a Commission on Christian Higher Education. There are Sections on Adult Work, Children's Work, Youth Work, others for Editors, Pastors, Laymen, Publishers, Professors and Research, Leadership, Missionary, and Week-day Religious Education, and still others for local, state and national Executives and Directors.

There was a fine Christian spirit everywhere and no committee was too busy to open its meetings with worship. There was a fitting memorial service to Dr. John R. Mott, known throughout America and in many other countries as a great Christian leader, inspirer of youth, and founder of the Student Volunteer Movement.

There were many reports and many problems to discuss. In one session of the Commission on Christian Higher Education they were discussing vocational guidance with special concern for the ministry. They have published three leaflets and contemplated more, and also a motion picture in color on the work of the ministry. The Committee on Administration and Leadership considered making a packet of new and older leaflets on enlisting and training teachers, and recommended the revision and publication of a new book that has been written by Dr. Lee Gable.

In the Leadership Section which I attended it was emphasized that we do not train to be leaders or bosses but to do Christian service. Two ministers from Canada described their new Christian

Workers' Centers. Anyone over eighteen years of age is eligible to attend a center regardless of previous schooling. If he is unable to pay the cost of a dollar per day a way is usually found to provide it. All students spend certain hours each day helping with building or other necessary work. After one or several six weeks' courses in one of these centers people become more effective workers in their home churches. Quite a number have become ministers.

Rev. Weldon Crossland, pastor of the Asbury Methodist Church of Rochester, in an address declared that the priesthood of all believers makes the layman very important. A pastor is not above his people and the church program must be worked out by pastor and people co-operating. Every man has talent, a task that God wants him to do and time to do it.

Vacation Church schools, camps, week-day religious education — all came in for discussion. The lack of support by the denominations of an adequate program of youth work in military units was pointed out. It was feared by some that there might result a new kind of military church dominated by a hierarchy of chaplains and holding a military philosophy of life.

At the closing meeting on Thursday evening Dr. Paul A. Wagner, president of the Film Council of America, spoke on "How We Communicate." He showed some of the current radio, television, and motion picture programs and samples of comic books. These, he said, play a most important part in present-day education. Comic books comprise three fourths of the present output of printed matter in America, he said. The results of these forms of education are all too evident.

The high point of the week was Tuesday evening at the Emery Auditorium. There before a huge audience Dr. Gerald E. Knoff, executive secretary of the Division of Christian Education, presented the Russell Colgate Distinguished Service Citation to Mrs. Herald A. Demaree. This award is presented annually to a lay person who has done outstanding work in his local church, state, and nation in the field of Christian education.

The address of the evening on "The Gospel We Communicate" was given by Dr. Elton Trueblood, Quaker author of many religious books, and at present Chief of Religious Information of the U. S. Information Agency in Washington. The death, only the day before, of Mrs. Trueblood who was co-author with her husband of several books, made Dr. Trueblood's address more inspiring to those of us who knew the circumstances. He made keen observations of world conditions and the American turn toward religion. More people attended church one weekend last April than voted in the last election; the motion picture on Katherine Marshall's book, "The Man Called Peter," has already outsold "Caine Mutiny." Five exciting features of our Gospel were impressively presented:

(1) Faith in the living God, not a mere force, but a personal, powerful Creator who loves each of us as our Father. The Christian faith makes more sense than any other explanation of the universe.

(2) The Word was made flesh — God reached down into the world to reveal Himself in Jesus. God despised not the flesh, so Christians build hospitals and send bred heifers to Europe to provide milk for babies.

(3) Our Gospel is revolutionary. The world revolt against colonialism and discrimination stems at least partly from Christianity. We believe that everyone is of infinite value in the sight of God, be he American, English, Chinese, or Russian. Peace will come only when we proclaim and demonstrate that faith even as the early Christians did, in the very household of Caesar. (Phil. 4: 22).

(4) The priesthood of all believers makes all of us missionaries and pastors. The New Testament does not use the word "layman." A layman, according to one definition, is one who claims to be a Christian but who is not really working at the job.

(5) The Gospel has tremendous breadth. It includes the evangelical and the liberal. We need both and we all ought to be both. It includes the individual gospel and the social gospel. My mother's religion will not save me; I must have my own experience. Then I must be concerned

for the society to which I belong. The Gospel brings inner peace but also inner disturbance. It brings joy and sorrow.

These are indeed thrilling features of our faith! The final declaration was that if we will really believe and teach this Gospel it will change the world. There must be a revolution! N. D. M.

A VISIT TO JACKSON CENTER

One of the privileges connected to my work which I enjoy most is that of visiting our churches. I was happy to find that I could return from the annual meeting of the Division of Christian Education at Cincinnati by way of Jackson Center, Ohio, and spend the Sabbath, February 12, with Pastor and Mrs. Emmett Bottoms and our people there. Pastor Bottoms went to the hospital in Sidney Sunday afternoon where he was to undergo an operation. His many friends will continue to pray for a rapid recovery.

On Friday evening I talked about Jamaica and showed color pictures to a small but appreciative group. On Sabbath morning I reported on the Cincinnati meeting attempting to pass on some of the concerns, insights and inspirations.

We planned to meet with a group in Lima Sabbath afternoon but due to the very cold weather and some sickness that meeting was canceled. Instead the time was spent in the pastor's home. It was a pleasure to become acquainted with Mr. Bottoms' son Charles and his family who were there for the weekend. This family has been active in the Buffalo Fellowship which they recently entertained in their home. They took me to Lima where I took the midnight train for home.

N. D. M.

"The apple does not fall far from the tree. These kids live in a world of cold war. Violence is in the air they breathe. The boys in my classes were 14 to 18; they knew that soon they would be in uniform, perhaps at war. Little wonder that nothing much seemed to matter to them except having their own way." — Mrs. Florence Sweeney, 32 years a teacher in high schools of Detroit.

Children's Page

The Magic Suit

By Mrs. Gertrude Rinden

The author, who was a teacher in mission schools in Foochow and Nanking, China, from 1926 through 1950, has had wide and varied experience in the overseas mission and relief fields.

School was over for the day. Ahmed went racing home because he was so full of news. Down the narrow road between the tents he flew, wondering whether his family had heard it too.

Today, while Ahmed and the other Arab boys and girls had sat on their benches in their long tent school, their teacher had told them that bales of used clothing had come to the Bethlehem refugee camp. The winter distribution would begin tomorrow.

"Trousers!" had been Ahmed's first thought. "If only there is a pair for me without patches," he had said to himself as he rubbed his hands down over his patches that seemed everywhere.

Now as he hurried along the muddy path, Ahmed saw little groups of people standing by their tents talking and gesturing in the Arab way. Of course they were talking about the clothes that had come, what kind they were and all about the choosing on the great and important tomorrow.

Suddenly Ahmed stopped running.

"What," he thought, "if my father will not go to the choosing! . . . What if he will not go at all to get the clothes for our family!"

He stood still in the middle of the road while the awful thought seemed to go all through his body making it stiff with fear. Then he scuffed along in the mud. "What if he sits on his stool by the door of our tent and will not go to get us clothes?" he asked himself again.

Ahmed's father could not forget the good little stone house in the Palestinian village where they had always lived until a war had sent the family fleeing to this refugee camp. He could not forget his printing business, and the printing press he had lost.

He could not forget, and he was angry — so angry that he would not try to be a printer any more — even though the great camp had grown into a city of tents and there was need for printers. All he would do was sit in his tent door and think about the good days that were gone.

As Ahmed neared his tent he could hear his small sister Sara's voice.

"Red jacket," she was saying, "I want a red jacket." Ahmed laughed a little. Did Sara think the clothing would be like that in a fine bazaar where one might choose a pretty color? Ahmed's teacher had said it was used clothing sent by the churches of America.

"If only I can have a pair of trousers without patches," he thought again.

There sat Father in the tent door, and Mother and Sara were standing near. Mother was holding the registration card in her two hands. . . . On it were all their names so that each might have a garment at the clothing place.

"The head of the family must go to choose things for us," Mother sighed as she looked hopefully at Father.

Father didn't answer, only sat there with a far-off look in his eyes. The terrible silence seemed to shout to Ahmed that his father would not go. Suddenly he heard himself filling the silence with, "Can I go? . . . Can I go and get something for each one?"

His mother made a helpless gesture, then thrust the card into Ahmed's hands. That was her answer to his question.

"Get me a red jacket," Sara pleaded.

"If there is a red jacket I will choose it," Ahmed said with a manly voice. "And for me, pants without patches. A warm dress for our mother, and, and . . ."

Ahmed was looking at his father's shabby and baggy clothes. How different they were from the suit he had worn when he was the village printer. Ahmed saw the sadness in his father's face. He forgot his own patches just a little as he wished he might make his father look happy again.

Ahmed could scarcely sleep that night for thinking of his great responsibility. Over and over he named the garments he must choose.

(To be continued)

Youth News

Salem College News

One of Salem College's biggest events is soon to take place when the American Humanics Foundation Convocation is held at Salem on Monday, March 14. The Humanics Foundation, of which Salem College is the second in the nation to have a chapter, is an organization designed to train and prepare dedicated youth leaders.

The twofold purpose of the convocation is, first, to give national recognition to the fact that Salem is affiliated with the Humanics Foundation, and second, to advance and publicize the work of the foundation and what it stands for. Many outstanding personalities from the business and professional world will be coming to Salem, bringing with them promising young candidates for youth leadership. Among those to be present on the campus will be Dr. C. Norman Abbott, a noted surgeon and president of the Humanics Foundation; Dr. H. Roe Bartle of Kansas City, its chief administrator; and such people as Mr. R. B. Hall, president of the Hallmark Card Corporation.

Seventh Day Baptists should look with interest to this important event, as one of our own colleges receives national recognition for the work of a fine organization worthy of being a part of any true Christian College. — Richard Batchelder, Correspondent.

[The Clarksburg Exponent-Telegram carried a full-column announcement of this event with a full-page heading. The paper stated that 400 guests were expected from many parts of the nation and would be fed at what was expected to be the biggest banquet in the city's history. Principal speaker for the occasion was Dr. Arthur A. Schuck, chief scout executive, Boy Scouts of America, from New Brunswick, N. J. Honorary doctors' degrees were awarded to another national scout executive and a well-known surgeon.]

"If you can face up to original sin for what it is, there is hope that you can see the grace of God for what it is — a hand extended from the cross of Christ and reaching down to the lowest depths where it can take hold and lift." — Kenneth Morse in Gospel Messenger.

Religious Liberty in Greece

The story of salvation was first given to the world in the language of Greece. Now the World Home Bible League is determined to give the Bible back to the people of Greece in a modern Greek translation. Although that land is nominally Christian and most of the people are counted in the fold of the Greek Orthodox Church, it is estimated that 80 per cent of the one million residents of the Athens area are without a copy of the Bible.

Attempts to hold large Gospel meetings have met with effective persecution on the part of the Greek Orthodox Church. When Evangelicals rent halls to hold such meetings the state church moves to have the leases cancelled. Religious liberty there differs widely from our concept of it. Here is the way one church leader expressed it to Dr. G. A. Hadjiantou, the clergyman who is translating the Bible into modern Greek, as reported in "The Sower": "The Greek Orthodox Church does not want any trouble with the Evangelicals. There is room for both of us. We can very easily get along with you. There is only one thing that you have to stop doing. You cannot be evangelical. You may hold your meetings by yourselves and go your separate way, but do not enage in any way in evangelization."

The Evangelical Church is determined to distribute the Scriptures regardless of the possibility of persecution. May God give His blessing on the sowing of the Seed in this area.

Strong Words — "Any and all attitudes, moods, concepts, feelings, customs, practices, law personal and collective acts that arbitrarily separate men are against the human family. If they are against the family, they are opposed to the will of the Father. If they are against God, then, whatever may be the bases for them — ignorance, fear, prejudice, or aught else — they are sin."

(From a message which was read on Race Relations Sunday from the pulpits of many of the 147,000 local churches embraced by the council's communions. It was prepared by the National Council's Department of Racial and Cultural Relations.)

ELDER E. G. BRANCH

The death of E. G. Branch on February 9, 1955, marks the passing of one of the early residents and one of the founders of the White Cloud Seventh Day Baptist Church.

He was born into a family of seven boys and in 1882 was married to Miss Flora Field. To them were born four children, of whom Harry E. of Plainwell, Mich., survives. Mrs. Branch died on August 18, 1949.

In 1884 he and his family and his three brothers established homes in Newaygo County, where he lived the remainder of his life. In partnership with his brother, Adelbert, a real-estate office was opened which played an important part in the growth and development of the area. Always the best interests of the community were his, and among other offices, he was at one time a supervisor. He also served as under-sheriff for a number of years.

In the church that was soon organized he was one of the leaders of the congregation of the Seventh Day Church of God. Later, when it affiliated with the Seventh Day Baptist Church, he continued active in its leadership. He, with his brother Adelbert who is now 93, gave the property on which the present church stands.

Through the years he has been a pillar of strength in the church and a regular attendant at its services until prevented the past few years by a crippled condition. He was ordained an elder in the Church of God and his influence and leadership continued in the later organization. A man of deep and abiding faith in his Heavenly Father, he went confidently into that greater life beyond.

NEWS FROM THE CHURCHES

NILE, N. Y. — The community Christmas program of recitations and music was held in our church Sunday night, December 19.

Our annual church dinner and business meeting was held in the church parlors. Officers elected were: moderator, Paul Baker; clerk, Mrs. Floyd Giebell; treasurer, Mrs. William Davidson; trustees, Roy Davidson and Alonzo Button.

Our pastor, Rev. Paul Osborn, left for

a new pastorate in New Jersey the last of January after serving here for five years.

We are now having the pulpit supplied each week by one of the seminary students from Alfred. On February 5 we had Doyle Zwiebel, February 12, David Beebe, February 19, Mynor Soper, and on February 26, Donald Richards.

During the past year two new members were received by baptism and one by letter. Two of our members died during the year.

Our membership is small but we are trying to keep up our regular worship services and hope to be able to do so for some years yet. — M. J. D., Correspondent.

CHICAGO, ILL. — During the leave of absence extended to Pastor Alfred Keller by the Chicago Church Dr. Allison L. Burdick has very acceptably taken charge of supplying the pulpit for worship services. Rev. E. R. Smith, pastor of the Truth Seekers Church where services are held, has supplied several times as has Rev. D. D. Parragh of the Hungarian Evangelical Church.

Rev. Elmo Randolph, of Milton, conducted services on February 5 and Don Gray, also of Milton, on January 8. Lunch was served on both of these days at the church. On the January date the semi-annual business meeting was held in the afternoon.

On February 19, the Women's Society was in charge of the worship service. Mrs. William Macorkel, president of the society, presided. Miss Myrtle E. Lewis, Assistant Director of Nurses of Evanston Hospital, Evanston, Ill., gave a most interesting and informative talk on "Contributions and Life of Florence Nightingale," speaking also of conditions existing particularly in England and Germany at the time of the Reformation. Mrs. Sam Dominguez took as her theme, "Women of the Bible" using Luke 1: 38 as a text, "And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word." Bible verses were read by members of the society, Mrs. Dominguez speaking of the characteristics of the various women mentioned in the Old and New Testaments.

While resident membership of the Chicago Church is small and some ac-

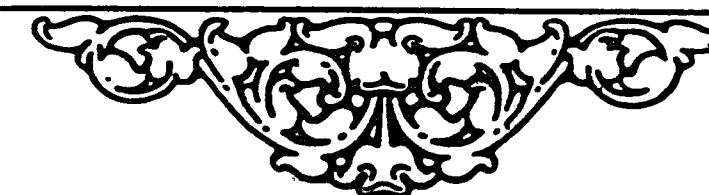
The Sabbath Recorder

Sharon's Rose

A Persian fable says: "One day
A wanderer found a lump of clay
So redolent of sweet perfume
Its odors scented all the room.
'What art thou?' was his quick demand
'Art thou some gem from Samarkand,
Or spikenard in this rude disguise,
Or other costly merchandise?'
'Nay: I am but a lump of clay.'

"Then whence this wondrous perfume — say!"
'Friend, if the secret I disclose,
I have been dwelling with the rose.'"
Sweet parable! and will not those
Who love to dwell with Sharon's Rose,
Distil sweet odors all around,
Though low and mean themselves are found?
Dear Lord, abide with us that we
May draw our perfume fresh from Thee.

— Author Unknown.



tivities have necessarily been suspended there has been a spirit of co-operation and attendance has been good with a few exceptions.

We have been enjoying special music by Mrs. Anne Post Bergh. Miss Constance Coon of Ashaway, R. I., a student at the Baptist Missionary Training School, has been a regular attendant and has assumed leadership of the Junior class in Sabbath school. — Correspondent.

ALFRED STATION, N. Y. — Going out two by two as the apostles of old, fourteen men canvassed the membership of the Second Alfred Church and residents of the Alfred Station community February 20 to March 2. They were dedicated to the task in the service February 19 after making their own pledges.

Mrs. Harley Sutton, chairman of the Church Stewardship Committee, conducted a series of training sessions for the canvassers. At the final meeting it was announced that pledges of the canvassers and members of the stewardship committee, with those of the youth group, amounted to over 40 per cent of the goal which is \$5,864.

A special piece of equipment being used consists of turn-over charts prepared in co-operation with the New York State Baptist Convention and A. Burdet Crofoot, executive secretary of the Seventh Day Baptist General Conference. Rev. Don A. Sanford of Independence, whose church is also engaged in a similar campaign, was another consultant. The charts carry pictures and descriptions of the church activities during the past year and plans for future work.

The Stewardship Committee has sent letters to the nonresident members enclosing personal messages written by women of the congregation. A tureen dinner was served Sabbath noon at the church under the direction of Mrs. Ralph Colegrove following which a play, entitled "Thanksgiving Ann," was read by the youth group. — Alfred Sun.

SABBATH SCHOOL LESSON for March 26, 1955

The Christian and the Social Order
Lesson Scripture: Matthew 5: 13-16;
Romans 13: 8-10; 1 Peter 4: 12-16.

Marriages

Monroe - Mick. — Nathan O. Monroe of Fouke, Ark., and Mrs. Emerald Mae Mick of Bridgeton, N. J., were united in marriage at Texarkana, Ark., March 2, 1955, with Rev. T. R. Sutton performing the ceremony.

Ylvisaker - Bowers. — Ronald Keith Ylvisaker and Mary Rachel Bowers, daughter of Mr. and Mrs. Rex Bowers, of Milton, Wis., were united in marriage in the Milton Seventh Day Baptist Church on Friday evening, Feb. 25, with the bride's pastor, Rev. Elmo Fitz Randolph, officiating.

Obituaries

Whitford. — Clinton S., the son of Schuyler S. and Mae Sherman Whitford, was born Feb. 25, 1910, and died unexpectedly in his home at Alfred Station, N. Y., Jan. 21, 1955.

He joined the Second Alfred Seventh Day Baptist Church in August, 1924. He was also a member of the Alfred Station Volunteer Fire Co., and his skill with motors was well known in the area. For some time he operated the Valley Garage.

Funeral services were conducted by Rev. Hurley S. Warren and Rev. Albert N. Rogers and burial was in the Alfred Rural Cemetery. Survivors include his mother, two sisters, Mrs. Clair Bennett and Mrs. Richard Stimson of Hornell, N. Y., and an aunt, Mrs. Ellen S. Raisch of Alfred Station. A. N. R.

Branch. — Erastus G., son of Erastus G., Sr., and Emily Stoughton Branch was born near Hartford in Van Buren County, Mich., on June 15, 1864, and died Feb. 9, 1955, in White Cloud, Mich.

Funeral services were conducted from the church by his pastor, Rev. Orville W. Babcock, on Sabbath, February 12, and burial was in Prospect Hill Cemetery. (See story of his life on another page.) O. W. B.

Randolph. — Cora Elizabeth, daughter of Booth and Rebecca Bond, was born at Berlin, W. Va., Sept. 5, 1877, and died in the Union Protestant Hospital, Clarksburg, W. Va., Feb. 22, 1955.

On Aug. 20, 1901, she was wed to Deacon Roy Fitz Randolph who preceded her in death by one month. She was an active worker in the Middle Island Church although she was a member of the Lost Creek Seventh Day Baptist Church for 65 years.

Surviving are two daughters, Greta, and Mrs. Kenneth (Mary) Hulin, both of Salem; one brother, Otto R. Bond of Rancho-Mirage, Calif.; and one sister, Mrs. S. Erlow (Antha) Davis of Jane Lew, W. Va.

Farewell services were held in the Middle Island Seventh Day Baptist Church, conducted by her pastor, Rev. Rex E. Zwiebel and Dr. James L. Skaggs. Burial was in the Brick Church Cemetery at Lost Creek, W. Va.

R. E. Z.