

The Sabbath Recorder

Gordon Kilts and Eugene Fatato were elected deacons. Two elders were chosen to assist the pastor when necessary. Arthur Burns, who with his wife is running a convalescent home in Gallupville and therefore unable to attend church, was chosen as one of the elders. He finds many opportunities to perform his duties as elder in the home. Maurice L. Moore of Scotia will be the elder to assist in Schenectady. There are other things to be considered, such as joining the Eastern Association and completing the organizing of the church.

As our church service and Sabbath school are conducted from 11 a.m. until 1 p.m. the afternoon will be used for services elsewhere. One such service will be held at the Burns' home every second Sabbath of the month. We also have prayer meeting and Bible study Friday evening at various homes. — Mrs. M. L. Moore, Secretary.

ALBION, WIS. — A Forum Hour on "What Seventh Day Baptists Believe" has been held each Sabbath afternoon during the month of March at the church. Several Milton Junction friends have attended the sessions. Refreshments have been served after each session.

The church is now the sponsor of a local Boy Scout troop. Under the leadership of Bill and Ken Baum a fine group of boys is now meeting each Monday evening in the basement of the church. The troop will receive its charter on March 28.

The church Stewardship Committee sponsored a Talent Show at the Town Hall on March 5.

A large moveable blackboard has been purchased for use of the Sabbath School and Vacation School.

The Albion Church has been making further improvements this winter. Most of the work centers around the new kitchen which is well under way. The old kitchen wall was taken down and a handsome knotty-cedar wall has been put up with a larger kitchen space provided. The walls have been painted a cheerful yellow and the floor will soon be painted green.

Funds for the kitchen project are exhausted and the next important needs are a sink and a stove. It is planned that a septic tank be laid this spring or summer.

Our regular budget contains allowances for some funds for these improvements and the work depends upon the regular giving of the membership. It is hoped that the Lord's Acre projects will help toward these needed improvements. It may take a long time, step by step, for these needed features, but they must come. A church cannot carry on an adequate program without a functional kitchen and a modern rest room. Let's not leave our responsibility up to the next generation; let's do it within the next couple of years. — The Church Mouse.

MILTON JUNCTION, WIS. — The sum of five hundred dollars has been voted to the Alfred School of Theology from our Lord's Acre fund. A check for \$250 has already been sent and the rest will go later in the year. This gives us a share in the expanding work of the school.

The pastor returned to Garrett Biblical Institute in Chicago, on March 28 for the spring quarter. (He was not in school during the winter months.)

A set of six historical Bible maps on a tripod has been purchased by the Service Class of the Milton Junction Sabbath School. They have just arrived and will be in use soon.

A lovely candelabra set has been given to the Milton Junction Church by Mrs. Hartman in memory of her mother. — The Church Mouse.

Accessions

Fouke, Arkansas

By letter:

Mrs. C. T. Mitchell

Mrs. Emerald Mae Monroe

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Why Weepst Thou?

MARIE L. OLSON

Mary loved her Lord! But on that fateful day
He had been crucified! They took His form away
To Joseph's rock hewn tomb, and near that tomb she stayed
To see the body wrapped and how the form was laid.

The Sabbath passed and then, real early in the morn
With others Mary came, her heart with anguish torn!
She wanted to anoint the body of her Lord
With spices they had brought for Him whom they adored.

But He had disappeared — the lifeless form was gone!
So Mary sobbed and wept, her bitter tears flowed on;
She sorely wept because His body was not there;
To her the empty tomb spelled grief she could not bear!

O Mary! Could you know? Could you have understood
The cause you thought for grief was working for your good!
That empty tomb meant Life — how soon you heard His voice
Dispelling all your tears and making you rejoice!

And we, like Mary then, in vain shed bitter tears
Not knowing that the trials causing all our fears
Are but a means for blessing in God the Father's hand,
And faith can trust although we cannot understand!

That empty tomb meant triumph, so in perplexity,
Our God can overrule and give us victory!
Then trust and do not mourn; before His wisdom bow
Lest He should sadly say: "My friend, why weepst thou?"

— Now.

The Sabbath Recorder

First Issue June 13, 1844

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

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Terms of Subscription

Per Year \$3.00 Single Copies 10 cents

Special rates for students, retired Seventh Day Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed.

Published weekly (except August when it is published biweekly) for Seventh Day Baptists by the American Sabbath Tract Society.

Entered at the post office in Plainfield, N. J., as second class matter. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., APRIL 11, 1955

Vol. 158, No. 15

Whole No. 5,638

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"There is no salvation in war." — Vergil.

BIBLE READING OFFERS

Godly parents, earnest Sabbath school teachers, and even Bible Societies have made offers to children and the spiritually immature if they would faithfully read each day a portion of the Scriptures. They have felt that there was power in the Bible to save and to establish the hearts of believers. Moreover, habits established in youth might carry over to adult life. Treasure stored in the heart could be drawn upon in time of need. The Bible can go where no church can follow. Thus various incentives have been offered to whet the appetite of the young for the strong meat of the Word. Testimonials as to the value of the Word are legion.

Protestants left Rome to cleave to the Bible. To them, both councils and creeds could be wrong. The Word was the court of last appeal. They were sick of indulgences conditioned on the clink of coins. They wanted no more of a church that usurped the rightful place of the Bible as the rule of faith and practice. Has the Catholic Church mended its ways? Has it become the champion of Bible reading? Does it make greater offers for daily Bible reading than do Protestant churches?

No offer can equal that mentioned by Rev. Francis G. Duffy in his February 6 sermon at St. Patrick's Cathedral and frequently found in Catholic propaganda literature. So it would seem, at least on the surface. He stated that the Catholic Church considered continual reading of the Bible so important that it granted plenary indulgences to persons "in a state of grace" who made Bible reading a daily habit. The National Catholic Almanac explains that a plenary (full) indulgence "remits all of the temporal punishment due for sins which have already been forgiven."

Perhaps then, this high-sounding offer is not so great after all. It is only for people who are "in a state of grace." It remits only such temporal punishment as is due after one has been to the confessional and had his sins forgiven. If the forgiveness is divine and genuine one wonders how much punishment is still due and really how valuable is the plenary indulgence for reading the Bible every day. How does it differ from any other penance assigned by the priest in the

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confessional? These terms sound strange in our ears.

Whether or not the offer is great can best be tested by the response. Our observation of the relative place of Bible reading in Catholic and Protestant circles leads us to think of the former largely as window dressing in the showrooms of American church salesrooms. We have ministered to Catholic men and women in county hospitals. We have served Catholics by the thousands in military establishments. We have handed out rosary beads and Catholic emblems upon request in the absence of a Catholic chaplain. We have seen men throng to church on holy days and we have seen many Catholics willing to accept a Testament if it had an official imprint on it. We have found a hunger for the Word among them. But, regardless of this great Bible reading offer standing in the records of years gone by, we have not found many parish priests zealously promoting Bible reading or many of their people carrying Bibles. We are inclined to think that they put more emphasis on bingo than the Bible. We believe that the greater number who do faithfully ready the Bible do so because Protestants have convinced them that the Bible is its own best Bible reading offer. It contains the promises of God which can be appropriated without priest or pope. Doubtful indulgences are but tight-drawn apron strings of a "mother?" church, in the mind of those who have found a freedom, that is circumscribed only by the law of Christ.

IS THERE FOOD IN THE CHURCH?

The Bible speaks of sparrows in the house of the Lord and swallows laying their young in altar nests. The house which is only a physical home for the birds that are incapable of being concerned with the sacredness of its precincts is holy to those who cry out for the living God.

Caretakers of 30 churches in England have reported with great distress that the steeples have been riddled with 500 to 1,000 1-inch holes drilled by woodpeckers in search of food. Why they found more promise of food in the steeples than in the sanctuaries is not stated. What with

termites tunneling up through the foundations, woodpeckers boring through the steeples, and poor church mice gnawing from within, we wonder if any lessons can be drawn. Church-attendance figures in England have been notoriously low. Is it because men have become discouraged in their attempts to find food for their souls in the house of the Lord? Woodpeckers seek living food and keep on drilling until they find it. Perhaps there is living bread in every church if only the people would make more effort to get it.

Here is another thought. As people pass by the church and look at the steeple with holes in it, they may catch the viewpoint of the birds. Revival may be on the way! People ought to have more faith than sparrows, swallows, and woodpeckers.

Let us not forget our responsibility. Jesus as a boy found food conversing with the doctors in the courts of the Lord. When He became a man, He had a God-given commission to add vitality to the bill of fare that was offered there. We, too, are called to a lesser degree to make sure that no hungry souls go away from our services unsatisfied.

ABC to XYZ

Kenneth Morse

Editor of Gospel Messenger

On two different occasions recently Pope Pius spoke out strongly against ABC warfare, meaning atomic, bacteriological, and chemical warfare. These particular brands of warmaking seemed to him to deserve condemnation as being inhumane and destructive.

The Pope was right — as far as he went. He should have finished with the alphabet. We tried to think of the other kinds of war, beginning where the Pope left off and continuing through the dictionary. This is what we found:

Demolition bombing is deadly and destructive. Even a war that seems to be expedient calls for expeditionary forces, for expendable life, for endless expenditures, and often leads to extinction. War is seldom final unless it is at the same time fatal and futile. Future wars may make use of guided missiles but there is no guarantee of any result but more graves.

Secretary's Column

Church Attendance Via Personal Evangelism

Conference President Rogers, with the approval of Commission, has designated the current three months for a drive for church attendance. The letter which President Rogers has sent out urging us to make a special effort for church attendance during this drive has been widely quoted. Most of the Sabbath morning church bulletins which reach the secretary's desk have either directed specific attention to the drive or have quoted the letter in full.

Much can be accomplished by the written word. Were this not so, our denomination would not be supporting the Sabbath Recorder, the publication of tracts, or the use of bulletins at the Sabbath morning service. The written word, however, is effective only so far as it is read. What about those people, either communicants or neighbors, who do not see the Sabbath Recorder or the church bulletins?

The most convincing appeal to these people is the sincere spoken invitation coupled with an obviously enthusiastic concern for the spiritual life of the living member. To build up church attendance during the current drive those of us who know that such a drive is in progress must speak to others about coming to church. How consistently do we invite a neighbor to come to church with us or offer a ride to some person who might otherwise not be able to reach church?

Personal evangelism is necessary for building up, not only of immediate attendance, but the hoped-for corollary of continued support of the church and its work by persons who may at present be either indifferent or actually inimical to its work. Personal evangelism can be manifest in many small ways similar to those already suggested and does not need to be evidenced by standing on street corners, Bible in hand, and exhorting strangers to repent.

This is not to say that the latter form of evangelism is not valuable. Many of us, however, are not equipped, emotionally or intellectually, to practice evangelism in that way. All of us, however, can prac-

MEMORY TEXT

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night. — 2 Peter 3: 9, 10a.

Hydrogen weapons are worse than atomic, and incendiary bombs prove how insane war can become. A war fought in jet-propelled planes leads to more jeopardy than one fought with javelins. There never has been a just war. The results are just war.

Even the Pope must admit that a kind war is a contradiction because the keyword in the conflict is killing, not kindness. A war may start as local and limited but it soon becomes lethal. War is best described as mass murder leading to misery and mourning. Napalm bombs were notorious for the horror they caused in Korea. The obliteration bombing of cities means only an opportunity for new oppression. Wars may begin as provincial but they threaten to become planetary. They start as a quarrel but when neither side gives any quarter, the fighting becomes rampant and leads to ruin.

The Pope might not admit it, but even religious wars that begin with recriminations lead to remorse but seldom to repentance. There is no safe war, and another world conflict may have few survivors. The more technical our weapons, the more terrible the tally of death. War tends to become unlimited and unrelenting. It is vicious in its effects upon both victors and victims. In brief, war as we find it waged with modern weapons is wicked and wrong.

When will the Christian Church go beyond the simple ABC's of the Pope's condemnation and admit that all war — from ABC to XYZ — is sin? The Church of Jesus Christ must never refuse to recognize that war is evil.

MINISTERS CONFERENCE
Salemville, Pa., May 9 - 12

ONE SOLUTION FOR THE SLOW-GROWTH PROBLEM

Clifford Branch,
White Cloud, Mich.

The article "Why Don't We Grow Faster" of February 21 is a challenge to all.

In the commercial world we are continually searching for new methods in an effort to do a better job of selling, or to improve our service. In this we often find that we must change some of our ineffectual ways of advertising our product. With this in mind couldn't we make a study of why our church is failing to grow? Perhaps some changes in our approach to the matter might help.

In observing some of the denominations that seemingly enjoy a steady growth we find that each of these has a strong evangelistic program, planned and prayed for continuously, and that they have at least one evangelistic effort each year. We observe that they are mission-minded, often with an individual church supporting one or more full-time missionaries. Many of them have their own church schools, where the faith and doctrines of their denominations can be taught daily, without interference.

Some years ago I was privileged to conduct music classes in a parochial school of our vicinity, and after that experience there was no longer any question in my mind as to how that particular church held its young people. Each room began the day with a short worship service, Scripture reading, prayers, hymn singing. I shall never forget the blessing I received from listening to their services.

In all schools the athletic program has a great appeal to all students, whether they participate in the events or not. Pep meetings are held before each game, with the entire student body attending. Talks are given, the band plays, and everyone is pepped up for the game, which, of course, is held on Friday night.

Practice personal evangelism in the quieter direct approach to friends and neighbors who are not as yet enjoying the full advantages of Christian fellowship as we may be.

Instrumental and vocal groups rehearse for weeks in preparation for the spring music tournaments, and it often happens that Seventh Day Baptists have very important parts in both. But the tournaments are held on Saturday, and you know the answer to that — the Sabbathkeepers just don't go. How does this affect them? The answer is obvious — they sometimes fail to understand, and often complain. I know, I raised a family of boys. To miss the event works a real hardship on our students; and if allowed to attend, it is but the beginning of a Sabbath-breaking practice.

What can we do then? Is there an answer to the problem? I believe that the church school, at least through junior and senior high, is the only answer we can possibly find. School age is the impressionable age; no one disputes that. And those of us who have been brought up to believe that the parochial schools are un-American, and ineffectual, might well pattern after those who have found them to be successful — at least a study of the matter might be very revealing. I sincerely believe that if we expect to grow, or even hold our own, we will have to do something along that line.

Here I Stand —

Under the above title embodying the famous words of Martin Luther a 336-page life of the great German reformer has appeared in a new form. It is the paper-bound Mentor edition of Roland H. Bainton's book and sells for 50 cents. Complete with bibliography, index, and abundant references here is something well worth reading. In his last chapter, "The Measure of the Man," the author's discussion of Luther's attitude toward the Anabaptists reveals a strange mixture of cruelty and mercy. If the book is not available locally it can be ordered from 501 Madison Ave., New York 22.

Other recent Mentor books at the same price which some may find interesting are "The Age of Belief" by Anne Fremantle, and "The Holy Bible in Brief," edited by James Reeves.

Hymn defined: Theology set to music.
— Anon.

GOD'S PRINTED TREASURE

Rev. Edgar F. Wheeler

(Continued from last week)

The Bible Speaks With Authority

Let us now look briefly at its contents. The Bible speaks with authority on subjects upon which the works of other writers dare not go beyond conjecture. The Bible is indispensable to true faith because it speaks with authority and verity.

The hearers of Jesus were pleasantly surprised because "he taught as one having authority, and not as the scribes." He spoke from firsthand knowledge and experience. His was not a borrowed testimony, nor mere opinion. So the Bible speaks the heart of God — it speaks eternal verities to which men may look with confidence, and upon which they may build their lives.

Though not primarily a book of science, it goes to principles beyond scientific fact. Though not primarily history, it delves into the meaning behind all history.

Certainty About Origins

Science has uncovered great facts about the universe and has advanced theories as to the development of the universe. Were these theories to be granted, however, they still do not explain the source of the world's beginning. Only the Bible can speak with certainty at this point: "In the beginning God created . . ."

The Bible speaks with authority about God. Men everywhere and in all ages of earth's history have recognized the existence of deity. They have tried to explain deity in terms of visible created objects. Such idolatry is described in Isaiah 4. Men have come up with many gods, capricious and small and terrible.

The Bible declares that there is one God who is greater than all of creation together, without beginning or end, who rules over the universe. He is everywhere and is Himself the very personification of steadfastness, faithfulness, righteousness, and love. He is a loving Father with whom sincere men may have fellowship.

The Final Word on Ethics

On the matter of ethics, the right and wrong in human conduct, the Bible again gives the final word. It takes ethics out of the relative realm of human custom and

practice, and lays down clear-cut and eternal principles upon which human conduct must be based for happy, successful living. The unchanging character of God, and not the unpredictable whims of men, is our standard of righteousness. Customs change with time, civilization changes, but God's standard of righteousness remains unaltered. Our methods of making a living differ greatly from those of our forefathers a hundred years ago, but the principle of honesty in business cannot be ignored successfully now any more than then.

Society is radically changed from that of not many years past, but yet it can stand firmly only on the principles of purity, of faith, of unselfishness, of consideration for the other fellow. So with all the underlying principles of righteousness taught by the Bible, they will always remain the key to man's well-being.

Answers the Mystery of Destiny

The Bible speaks to answer the mystery of man — what he is, whence he came, and where he goes. It is noteworthy that the Scriptures do not go along with the conjecture of some so-called scientific minds that man is "a little higher than the monkey," but rather that man was created "a little lower than the angels." It describes man as made "in the image" or likeness of God, therefore a moral being who knows no true satisfaction until his life is in harmony with God, because of this kinship.

The Bible shows a perfect insight into all the many-sided characteristics of mankind. A Chinese man who read the Bible exclaimed, "Whoever made this Book made me." Yes, the One who made man, has expressed His will for him, given the way man may live happily and eternally, in His Book. We may say that it is our "Book of Instructions," even as manufacturers put out instruction booklets for the successful operation and long life of their products. We cannot disregard the teaching of Scripture for right living without harming ourselves and society as well.

God's Redemptive Purpose

We cannot speak of man, his origin, nature, and destiny without declaring that the Bible tells the story of God's redemp-

tive work to restore mankind to holiness and eternal life in harmony with God. Man, who since he fell in sin reflects so little of his likeness to the divine, shall be restored to his original sinless state. For this Book has at its heart a loving God who works aggressively to restore man to his former joys and life eternal. It pictures God's redemptive purposes at work when man first fell, and working unceasingly until the universe is again brought into full submission to God and man restored to the perfect image of God.

The Holy Scriptures dare to speak of the future with authority, where the works of men may only express conjecture and opinion. It substantiates the claim that men may have everlasting life by the life, death, and resurrection of Jesus Christ. "Whosoever believeth on him shall not perish, but have everlasting life." (John 3: 16.)

Once again we are brought to observe that the light of other so-called "inspired" writings is no more than an infinitesimal glimmer by comparison with the light of Scripture. We are compelled to say with the Psalmist: "The entrance of thy word giveth light." (Psalm 119: 130.)

Practice Its Precepts

What more need be said of the unmeasured superiority of the Bible over all the works that men have been able to produce, or what need to declare further that it is the Word of God? The Bible read and put in practice is its best defense. The futility of the arguments of well-meaning people in its behalf from early Christian history should be convincing proof that mere vocal argument as to its divine origin and supreme worth is futile. It is as we become "doers of the word, and not hearers only" that we convince others of its true merit. To know its teachings, to have a hope built on its promises, to live by its principles is the strongest witness we can give to its sterling worth.

Robert Ingersoll, the notorious infidel, had a godly aunt to whom he sent a copy of one of his books attacking the Bible. On the flyleaf was written over his signature: "If all Christians had lived like Aunt Sarah, perhaps this book would never have been written."

Then let us study our Bible, let us live

confidently in its promises, and righteously in its light. To neglect its use is either to deny our belief in its divine inspiration, or to show contempt for divine instruction.

Study your Bible prayerfully, asking for the enlightenment of the Holy Spirit to understand its truths, for He who inspired the Scriptures must be their best Interpreter.

In Bible study avoid preconceived opinions. Someone has said that one could prove nearly anything by the Bible, and that is true if we are so dishonest as to misuse it in such a manner. By careful study, attempt to learn what it really teaches.

Do not be satisfied with fragmentary reading alone, the kind we so often do in our devotions. This can lead to misunderstanding and part truths. Read the Bible for its total story, for it is essentially one story of God reconciling lost mankind back to Himself, the story of man's redemption.

Unfathomed Treasure Is Ours

Read it repeatedly. The magnificence of the Bible is that its truths are inexhaustible. With each reading new truth presents itself, and in the course of an entire lifetime we shall never have exhausted its meaning for us.

What fathomless treasure is ours in the Bible, God's Word written for the guidance and hope of mankind! Blessed indeed are those who have found for themselves the meaning of John Burton's words:

"Holy Bible, book divine,
Precious treasure, thou art mine;
Mine to tell me whence I came;
Mine to teach me what I am;

"Mine to chide me when I rove;
Mine to show a Saviour's love;
Mine thou art to guide and guard;
Mine to punish and reward;

"Mine to comfort in distress,
Suffering in this wilderness;
Mine to show by living faith,
Man can triumph over death;

"Mine to tell of joys to come,
And rebel sinners' doom;
O thou holy book divine,
Precious treasure thou art mine."

Missions

What A Man!

An article in Christian World Facts, 1954, an annual publication of the Division of Foreign Missions of the National Council of the Churches of Christ in the United States of America, bears the above title. It tells of a "magic lantern service held in Gallabat, Ethiopia." Rev. J. Lowrie Anderson tells of hanging a sheet on the side of a house in the open square of the town, in front of which the male population and much of the female was seated on the ground. The story of our Lord's life from Bethlehem to Calvary was told, the love of Jesus, His miracles, His parables, with a prayer in their hearts about the greatest miracle of all — the story of the Cross.

Dr. Anderson writes: "As in our telling we grew closer and closer to that event, a deep hush came over the audience; and when they gazed at Jesus upon the Cross, a sigh of sorrow came from every one.

"Later, a lad of fifteen helped us carry our stuff back to the truck, and as he walked along beside me I heard him repeating over and over again as if he could not say it enough, or with enough meaning, 'Oh, what a Man! What a Man!'"

H. R. C.

Vergenoegen C. E. Society

The third anniversary of this society was observed at the Auckland Memorial Seventh Day Baptist Church, British Guiana, Sunday evening, March 6. There was a good attendance locally and from Parika and Wakenaam. Secretary Harris was invited to preach in that service. There was a program of songs and recitations and a social time. Mr. Harris has written, "It seemed to be a very worthwhile and happy occasion for all in attendance." Headmasters of two schools in Vergenoegen were present, and in conversation with Secretary Harris, after the service, spoke of the high esteem in which Rev. Mr. Berry is held in the village. He is a government-appointed member of the Village Council and by the council has been elected chairman of that body for the current year.

Three years ago Rev. Benjamin O. Berry was instrumental in organizing the Vergenoegen Christian Endeavor. He was elected president and continues by election to serve in that capacity the ensuing year. In his report Mr. Berry mentioned the beginning of the society and spoke of its aims. It was (and is) a challenge to active service in making "a better Vergenoegen, morally, socially, educationally, and spiritually." The program for the year was varied. "Each quarter included lecture, pound sale, games, question box (Bible), discussions, Bible study, prayer meetings, debates." Keen interest was evident throughout.

A lecture given by Mr. C. V. Nunes, headteacher of the Government School, Vergenoegen, was challenging for the future. Recognizing failures, "we should be all the more determined to eclipse our past performance in this work of the Master."

Mr. Berry commended "the older folks of our organization in that they are teaching the villagers a better way of life, not by precept only, but also by example." He also said, "Our clarion call today and always is, 'To Arms,' so that we may arrest the evils in our district, and by the help of God, put 'beauty in the place of ashes.' My Christian friends of Vergenoegen, we can unitedly transform Vergenoegen into a place of high ideals, which is our aim as an organization."

H. R. C.

Prayer

(China Bulletin)

O God, who dost hold the destiny of nations in Thy hand, we pray that out of the travail of this present time a new China may come to birth in which justice, righteousness, and peace may reign. Open the eyes of her people to their need of Thee. Strengthen Thy Church, we pray Thee, that through trial and testing it may grow in spiritual power, and may lead men to find in Jesus Christ the Way, the Truth, and the Life. Amen. — from Prayer for China, 1954.

It isn't the wet spots of the highway that cause the trouble so much as it is the wet spots just off the highway.

Giving Through Denominational Channels

Just suppose that you wanted to offer a gift toward the proposed building project on the Maiden Hall property in Jamaica where Crandall High Vocational School may some day stand on a commanding hill-top overlooking the fertile valleys below. What are the channels through which the gift might travel to its destination? Since there is an item in the denominationally approved budget for assisting on this project, the gift should go through the Missionary Society.

First you would mark your envelope and place it as an offering on some Sabbath morning in your home church. Your church treasurer would forward it to Denominational Treasurer Milton Van Horn. At the end of the month Mr. Van Horn would send it, along with the proportionate amount of denominational funds allotted to missionary work to Treasurer K. G. Stillman. Mr. Stillman would send it at the end of the month along with other gifts marked for Jamaica to Rev. Wardner T. FitzRandolph, head of the mission. In addition, Mr. Stillman sometimes forwards special gifts to Pastor FitzRandolph during the month but he makes it a practice to clear his books at least once each month.

When the check arrives in Jamaica, Pastor FitzRandolph divides it between the amount designated for church work and that which is intended for Crandall High School and the educational phase of the mission field, carrying that amount to Mrs. O. B. Bond, treasurer. Mrs. Bond will direct gifts for the operation of Crandall High School to that purpose and that which is designated for the Maiden Hall building project will be used accordingly. Your gift has arrived at its destination.

There are several observations which may be noted from this tracing of the channels through which your gift has traveled. The giver might note that it could take from two to three months from the time the gift is given until it arrives at its destination. This should cause no hardship so long as there is a constant monthly flow of gifts for the work of that mission.

Another matter of interest should be the fact that your gift went free of charge from the giver in his local church to the mission field. Our treasurers serve without salaries. If your gift had gone through postal channels you would have paid government officials for their services.

Still another observation is pertinent. If your gift is sent directly to the mission field rather than through the channels noted above, there is no way to hold our giving in proportion, and then some field might be neglected while another through much publicity might receive more than was actually needed. There would be no way to give the annual accounting or to plan for the next year if giving was on impulse and sent directly to the field. When there are several leaks in a pipeline the pressure goes down. And when too many people send gifts outside the denominational channels it means the breakdown of our united work.

Next Sabbath day as you make your contribution, send it with a prayer of gratitude for those who are helping the gift to reach its destination as well as for those on mission frontiers who will be putting the gift to work in the establishing of Christ's kingdom on earth.

E. T. H.

A Study of City Churches

Dr. Ross W. Sanderson, of the Boston University School of Theology, has recently conducted a thorough interdenominational study of city churches for the Department of the Urban Church of the National Council of Churches, the results of which need to be noted by all who are concerned with the problems of the urban church.

Among other things the study reveals that in areas of Boston, Milwaukee, and New York, which are "going down hill economically and socially," the churches doing the best jobs are those that have literally adopted "the open-door policy." Dr. Sanderson finds that city ministries are more expensive than generally believed, that pastorates should be of long duration, and that the denominational isolation of Negro churches must be overcome.

NATIONAL FAMILY WEEK

May 1-8, 1955

Theme: Open Your Home to God.

The annual observance of National Family Week gives Seventh Day Baptist families and churches these benefits: (a) the occasion to consider ways of improving the spiritual life of their homes; (b) a reason for highlighting the whole family life program in the local church; (3) an opportunity to fit into the religious life of the community.

"Open your home to God" is direct and specific. Homes are open to many influences today. Television programs, circulars on the doorstep, people who pass on the sidewalk — all affect the life of those who live in the home. While a family cannot choose all the things that will get their attention they can make general selections. **They can open their home to God.**

Of course, God may enter your home in many ways. Jesus emphasized in His teaching about seeking and knocking, that God will not intrude where He is not wanted. A home is open to God when it is ready to be God-led, according to His will.

What then shall we do to enrich our own home life and plan with our church to observe Family Week? These are a few things:

1. Think back over last year's observance and recall what was the most helpful thing you did. Repeat or modify that to meet the needs this year.

2. Remember that the observance of Family Week is an occasion to explore what practices will be worth while through the coming months. Make a list of ideas your family would like to try out during the coming weeks.

3. On the first Sabbath arrange for your family to go to church together and sit together.

4. Plan activities for the coming week for the family to do together. The young people of the family may have some suggestions.

5. Some suggestions might be these:

Telephone to a distant friend or member of the family away at work, in school, or in the service.

Write a letter to some one who is lonely.

Plan to invite some one without family or friends to dinner some evening during the week.

Agree on a stay-at-home night when all members will remain at home without telephone calls or interruptions to devote the evening to activities planned by and for your family.

Try opening the door to God through music. Spend an evening playing and singing favorite songs, including hymns you all know.

Establish a family council. Discussion might be on "What I like best about our family" or "I think our family should do this."

6. On the second Sabbath of Family Week invite some family to attend church with you. Perhaps you could invite them to dinner with you or plan a co-operative dinner with them.

7. Co-operate with your pastor in whatever he is planning for your church fellowship, and help in community services. Many families in your town or community will be observing the special week, also.

8. Encourage some group in your church, perhaps the young adults, to make a serious study of the responsibility of the Christian home. Excellent helps are available. They are inexpensive. Write to the National Council of Churches, 79 East Adams St., Chicago 3, Ill., or to The Women's Board, 174 West St., Battle Creek, Mich., for suggested materials.

A new high record total of 30,648,792 pounds of emergency relief materials — food, clothing, medicines, etc., conservatively valued at \$12,134,750 — was shipped abroad in 1954 by Church World Service on behalf of major Protestant and Eastern Orthodox churches in America. The 1954 shipments represented increases of approximately 8% over 1953 in quantities of supplies to the homeless and destitute abroad and of more than 25% in dollar value.

*Children's Page***Co-operation**

R. Marion Carpenter

'Twas a brilliant moonlight night. The moon peeped into the tool shed. He saw the tools all hanging, or standing, orderly in their places along the north wall. "I believe I will wake them up," he whispered to himself. So he shone brighter and brighter, making a big square patch of light on the floor of the tool shed. Pretty soon the tools began to stir and wiggle and stretch; they were waking up.

One by one the tools crept from their places on the wall into the square of moonlight. There were the rake, the pickax, the shovel, the hammer, the lawn mower, the wheelbarrow, and the fork. The moon thought they were gathering for a party, but, no, they began to argue.

"Look at me," demanded the lawn mower. "I am the biggest tool here. I am the most powerful, too. See my new motor."

"Oh, bosh," said the hammar, "you're not so strong as I am. With one good whack I could smash your motor."

"Maybe you could smash his motor, but you can't do what I can do," bragged the pickax. "I can pick solid rock into tiny pieces."

"That's all right, Mr. Pickax, but you can't pick up your little pieces of rock. I can pick up and toss away the pieces twice as fast as you can break them," and the shovel leaned against the wheelbarrow with a satisfied smirk.

The garden hose hung coiled on the wall from hook to hook. On the nozzle hung one tiny drop of water. "Mr. Garden Hose," cried the tiny drop of water, "please take me over into the patch of moonlight where those tools are bragging. I have something to say to them." Slowly the garden hose uncoiled himself from the hooks and crawled across the floor, snake-like, and poked his nozzle into the moonlight. The tiny drop of water sparkled dazzlingly in the moonlight and caught the attention of the other tools.

"And who are you, little upstart?"

"Listen, I am only a tiny drop of water,

but you make me tired bragging what you can do, and how strong you are. I want you to know that I have friends, hundreds of little drops like me, who if I just said the word, would rush to my aid through the garden hose, and we could spoil every one of you. We could rust you red so you could never do another day's work. So there!" And little drop of water winked wisely to the garden hose.

Over in the northeast corner of the tool shed was the gardener. He often slept on a cot in the shed during the summer. Unknown to the tools he had been listening to their talk. He now thought it was time for him to interfere, so he climbed out of his cot and joined them in the moonlight.

"You foolish, foolish tools! You talk and brag, and brag and talk. Let me tell you something. You are none of you strong in yourselves. What good are you, Old Pickax, without Mr. Shovel to toss out your rocks? What good are you, Motor Lawn Mower without Rake to clear up your cuttings and Wheelbarrow to cart them away? And what use are you, Hammer, without your Nail? As for you, Tiny Drop of Water, what could you and your friends do without the help of Sill Cock; even Garden Hose would be helpless. Oh, foolish, foolish tools, you surely are moon-struck. You must learn, and remember, that you can't be strong alone; you must gang up and work together. Now, go back to your places on the wall and go to sleep, and be ready for work tomorrow," and the gardener returned to his cot.

The next morning when the gardener awoke, he rubbed his eyes; he looked over to the spot of moonlight on the floor. The moonlight was gone, and the floor was bare. Not a tool there. Then he looked over to the north wall; there were the tools, each hanging or standing orderly in his place.

"Well," said the gardener to himself, "I guess my tools took my advice, and will be ready to co-operate."

"He who thinks by the inch and speaks by the yard ought to be moved by the foot." — Quoted in a sermon by Neal D. Mills.

SECRETARY VISITS WASHINGTON CHURCHES

It was something of a coincidence that when I called Pastor Elizabeth F. Randolph regarding a visit to Washington on the weekend of March 12, a letter was already en route inviting me to come. But the invitation was for two weeks later and Pastor Randolph and Pastor Crichlow had to do some fast re-planning to meet my schedule.

On Thursday evening a group met at the home of Pastor Randolph where we discussed problems and watched some helpful filmstrips on the Bible and on leading children in worship. Another filmstrip was shown Sabbath morning and I preached at both churches. After a basket lunch at the People's Church I spoke on Jamaica, using slides. Two nights were spent at the home of Deacon Grover Brissey who will be leaving in June to take the place of Dr. O. B. Bond as principal of Crandall High School. Naturally Mr. and Mrs. Brissey had many questions to ask about Jamaica. We wish them good health and the guidance of God as they enter that field of great opportunity.

OPPOSES UMT AT CAPITOL

I went to Washington with two men from Alfred to interview congressmen about the pending legislation, HR 2967, to establish compulsory universal military training and service in peace time. We spent two days in which we talked with Senator Lehman and about a dozen Representatives and ten assistants and secretaries. We were well received and heard with interest in most cases. When they asked what organization we represented and we replied that we were there as private citizens concerned for the welfare of our country and the world, some, at least, seemed quite impressed. They are quite wise to the professional lobbyist.

We shared with our congressmen their concern for security, their fear of Communism, and their sense of grave responsibility for decisions that will powerfully influence our nation and the world for years to come. But we pointed out that, in our view, a large compulsory reserve and universal military training, involving many

thousands of men who would never be used in military service, would constitute a most costly and unnecessary encroachment upon our traditional individual liberties, and a dangerous expansion of military power over civilian life.

We Express Our Opinion

The American people and the world are looking to our government to lead the way to peace and good will. A mere show of military might, or a demonstration of it, is not a satisfactory fulfillment of their expectations. It will not solve world problems or lessen world tensions; rather it will increase them. An excess of manpower and money spent in preparation for war will weaken our economy upon which even military strength depends. An honest, well-planned and well-executed, full-scale program of land reforms, education, and technical assistance to impoverished peoples would do more to ease world tensions than any amount of military preparations.

The military indoctrination of all our young men for a period of eight to ten years is poor preparation for the responsibilities of free citizenship and the solution of the difficult individual and social problems of our time. Any further extension of military power over various branches of government, over industry and education, and over the lives of citizens is not a protection of our nation but a destroyer of it, not a support to world efforts toward peace but a hindrance to them, not a bulwark against totalitarianism but an ally of it.

Christian people, notably the Methodists, have registered their disapproval of the bill (HR 2967) as unnecessary, dangerous, and not in accord with Christian principles. It is to be hoped that many more people will inform their congressmen of their opposition to such legislation and their desire to support a more positive approach to the world situation.

N. D. M.

SABBATH SCHOOL LESSON

for April 23, 1955

Asa's Religious Reforms

Lesson Scripture: 2 Chronicles 15: 1-12.

THE LIVING WORD



Dr. Luther A. Weigle

One of a series
by the noted man.

**"Ye allow
the deeds of
your fathers"**

The word "allow" is used five times in the King James Version of the Bible. In each case it has the sense of praise, approve, or accept — the common meaning of "allow" in the sixteenth and seventeenth centuries, derived from the Latin *allaudare*, to praise. Jesus' accusation of the lawyers (Luke 11: 48), "ye allow the deeds of your fathers," does not imply that they had any power to permit or prohibit what their fathers did. That was history, past and done. What He said was, "you approve the deeds of your fathers." The Greek word means literally "join in thinking well of." The revised versions use the word "consent" — "you consent to the deeds of your fathers."

When the King James translators used the word "allow" in Paul's vivid description of the predicament of the sinner (Romans 7: 15) — "that which I do I allow not: for what I would, that do I not; but what I hate, that do I" — they used it in the sense of "approve." Their rendering would be expressed today in the words, "I do not approve what I am doing." But in this case they mistranslated the Greek verb, which means "know" or "understand." What Paul said was, "I do not understand what I am doing." The Revised Standard Version translates the verse: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate."

Paul's statement in 1 Thessalonians 2: 4 does not mean merely that God permitted him to be entrusted with the preaching of the Gospel, but that God approved him for this mission. The Revised Standard Version uses the word "approve" in Romans 14: 22 also, and the word "accept" in Acts 24: 15.

Resolution on Denominational Building

At the Sept. 12, 1954, meeting of the Board of Trustees of the American Sabbath Tract Society it was voted that the Advisory Committee be requested to formulate a resolution regarding the board's position in regard to the sale of the Seventh Day Baptist Building (which has been proposed by some and is still being considered by a subcommittee of the Commission of the General Conference). The following resolution was presented to and adopted by the board at its well-attended quarterly meeting held at Shiloh, N. J., on March 20, 1955:

Whereas, the Board of Trustees of the American Sabbath Tract Society is one of the principal users of the Seventh Day Baptist Building at 510 Watchung Avenue in the City of Plainfield, New Jersey, and as such its reasoned views as to the advisability of disposing of the building ought to be made known, and,

Whereas, from our intimate knowledge of the building and its relation to our publishing interests, we consider that the proposed sale is both economically unsound and is fraught with grave dangers to our world-wide work and to our prestige at home and abroad, be it therefore

Resolved, That the Board of Trustees of the American Sabbath Tract Society, in the interest of promoting what it believes to be business economy, and envisioning an ever-increasing denominational literature program, favors, under present circumstances, the maintenance of the Seventh Day Baptist Building in its present status.

Man Is Better than a Worm

Centipedes and thousand-legged worms, if they read the papers, no longer can brag about their co-ordination. Perhaps the story is misleading which tells of an airman "who dangled 4,000 feet from the wing of a C 124 cargo plane." Some feat! As a matter of fact, it was some feat when M. Sgt. Floyd A. James repaired the landing gear in flight while two other men held his feet — saving the plane and its passengers from a crash landing.

So Built They the Church

Mrs. Hugh Whitford
North Loup, Neb.

It was forty years ago, in August, 1914, when fire destroyed the North Loup, Neb., Church — the wooden building — not the people. The present brick structure was dedicated in June, 1915.

The building fund was soon started, after the fire — by children. It is reported that George Hemphill, the first donor, was much perplexed by the loss of the building. Where would he go for Sabbath school and Junior? His mother explained it took time and money, especially, to build a church, a place for worship. Well, he had money in his bank; why couldn't he give that? His mother agreeing, he took his money from his bank to the church treasurer, C. W. Barber. Mr. Barber said he and Mrs. Barber had just about decided the people could not finance a new building, but when that first donation was made, he said, "We can." Myrtle Ressiguie, who lived with the Barbers, was the next donor, with money from her bank.

Other children in the Junior Society, of which W. G. Rood was superintendent, were interested. It was estimated that one nickel would buy one brick. So the children began to bring their nickels to buy bricks for a new building. Rev. George B. Shaw was the beloved pastor of the church and he soon had a building plan adopted.

It was also estimated, by the builders, how many bricks were needed to build the north wall of the church and that number was almost equaled by the bricks or nickels given by the children.

The north wall has been known as the Children's Wall.

The churches today are working on a tithing plan. The youth do not have, many of them, an income to tithe. From observation, some of them have an out-go. Would they or could they be interested in tithing the out-go? money spent for ice cream, gum, shows, or whatever it is? Could they build a "Youth Wall," a north wall to protect the Denominational Budget?

Reviewing the Resurrection

A number of Methodist Church publications are saying editorially on the Easter theme: "Perhaps the most amazing single thing about Gospel writers, those who penned the epistles, and the members of the early churches of whom we have record was the calmness and entire lack of doubt with which they believed the resurrection and reappearance of their Master, and that 'God raises the dead.' That was because there were so many witnesses to the resurrection, and because so many had received the promised power of the Spirit. 'We are all witnesses,' Paul said once. And again, 'He appeared to more than 500 brethren at one time, most of whom are alive' — and no doubt bore witness everywhere and to everyone. With so many eyewitnesses, all eager to testify, who could doubt? That, plus the power that came to the physically defeated disciples, plus the experience of the power of the Living Christ by men of all the centuries, even to our own day, make unanimous testimony to Christ's resurrection."

Interesting Figures

The American Sabbath Tract Society shared in the Denominational Budget from Dec. 1 to Feb. 28 to the amount of \$1,067.90. From the Recorder Press it received almost half that much, \$500 (1/4 of the annual contribution). Receipts from Sabbath Recorder subscriptions were \$1,057.70. From invested funds held by the society there was an income of \$1,427.01 to which was added \$1,129.74 from funds held by the Memorial Fund. The income of the society for the quarter was somewhat above the expenses. — From the treasurer's report.

NEWS FROM THE CHURCHES

LOS ANGELES, CALIF. — On March 19 as a part of the Sabbath morning worship, there was a service of consecration and commitment for two new deacons, Ronald Mackintosh and Victor Burdick, and three deaconesses: Laura Cooper, Eithella Bauersfeld, and Sarah Becker.

The services on the south side of Los Angeles continue every Sabbath afternoon

at 16121 Orchard Ave., Gardena, with Bible study at two o'clock and a sermon by Pastor Lawton at three o'clock.

There is still work to be done on the new church. A special "Church Work Day" on Sunday, April 3, was scheduled well in advance so that people could plan to be on hand with their tools and their energy. — Gleaned from the Church Bulletin.

SALEMVILLE, PA. — Our church co-operated with other churches of our community for the Week of Prayer the first week of January, with the service in our church on Sabbath eve, January 7. These meetings were well attended.

Our church and Sabbath school attendance has been between fifty and sixty. Our Friday evening prayer meetings have been very interesting with the members of the Brick Seventh Day Church co-operating with us and taking charge of the service every other week. Several of our meetings have been hymn sings. Stories regarding the hymns made their use more interesting.

Rev. B. E. Ewing of Philadelphia, superintendent of the Pennsylvania Temperance League, was a guest speaker in our church recently. He spoke of the evils of the sale and use of alcoholic beverages, and urged our support of the state-wide and nationwide temperance program.

We are planning for Salem College Day, April 23. Representatives of the college are expected to be present, and perhaps also the president of General Conference, Attorney Clarence Rogers of Salem.

Salemville Church will be host to the ministers of the Seventh Day Baptist denomination in May, beginning Monday evening, May 9, and lasting through Thursday noon, May 12. About 35 ministers are expected. The evening meetings will be open to the public.

Pastor Paul S. Burdick has resigned to accept the call of the Waterford, Conn., Church, taking effect in May. Pastor and Mrs. Burdick have been here since June of 1949, nearly six years. His pastorate with us has been a success and has included some happy experiences, with several additions to the church by baptism and two by letter. He has always been willing and ready to help those in need, and has

worked with other churches in our community. We feel that in his leaving us, while it may be our loss it will be someone else's gain. We wish him Godspeed and success in his new field of labor.
— Church Correspondent.

BOULDER, COLO. — The church quartet carried the Gospel on March 27 to an old mining community in the mountains. The community called Sunshine now numbers 42 people and is without a church. The Lord seems to have led in this evangelistic outreach and it is hoped that other doors of challenging service will open to the quartet. The first meeting included a children's chalk talk by Willard Wells, one of the members of the quartet.
— From a letter.

EDINBURG, TEX. — Our church building has a new roof — no more worry about leaks! More work has been done cleaning up the church lot, and setting and watering grass. Now with warmer weather here the place is looking much better.

In December, Pastor Mitchell and family moved to 1212 South Depot Rd., McAllen, Tex., to be nearer his work. We now use the pastor's apartment for Sabbath school rooms and Junior C. E. classes. They are also available for parties, of which we have had two since the first of the year.

At the January 2 yearly business meeting the church voted to drop 5 nonresident members from our roll because of their continued lack of interest in the church. For several years all nonresident members have been sent church news and tracts. For two years a special effort has been put forth by sending out questionnaires with stamped self-addressed envelopes. Five members never answered. One other has joined the Methodist church; so on March 5 her name was also removed, leaving us 29 members, 9 of whom are nonresident.

Our Sabbath school, worship service, C. E., prayer meeting, and the Woman's Benevolent Society are all usually well attended. During 1954 the average attendance Sabbath mornings was 28. Six of our resident members practically never attend because of poor health and other reasons.

The Sabbath Recorder

The Sabbath school record shows that one person had perfect attendance, and two others only missed once during the year.

Church officers elected for 1955 are: moderator, Pastor Mitchell; clerk, Mrs. L. L. Van Horn; treasurer, L. L. Van Horn; trustee for three years, Florencio Mata; chorister, Mrs. Alfred DeLeon; pianist, Mrs. James M. Mitchell; chairman in charge of janitor work, Mrs. J. R. Boehler; ushers, Bert Boehler and Alfred DeLeon, Jr.

We enjoyed having Mr. and Mrs. Nelson D. Inglis visiting in Edinburg during February and March. Mr. Inglis was kind enough to teach the Bible class once and brought us a good Sabbath morning message on "The Words and Power of God" on March 12. They left Edinburg the morning of March 17 just before Mrs. Inglis' sister, Mrs. Jay Van Horn, fell at her home and fractured her hip. (She is recovering rapidly and the doctor holds out hope that she will be able to walk in two months.) Others of our church family who have been hospitalized have made a good recovery, for which we are very thankful.

We have also enjoyed the presence of Mr. and Mrs. Harry Bird of Dodge Center again this winter. They have been a great help with the singing and in many other ways. Each has taught a Sabbath school class. — Correspondent.

Accessions

Battle Creek, Mich.

By Testimony:

Fred W. Cox
Mrs. Fred W. Cox

Westerly, R. I.

By Baptism:

Miss Nancy Jean Husselbee
Mrs. Elizabeth Fraser

By Letter:

Mrs. Barbara W. Barber

Associate Members

By Letter:

Mrs. Sylvia L. Smith
William C. Smith

Births

Hulett. — A daughter, Linda Gayle, born to Mr. and Mrs. Douglas Hulett, Milton, Wis., on March 2, 1955.

Obituaries

Wooden. — Rosa Belle Niles, daughter of Lewis and Roxy Grover Niles, was born at Newfield, Pa., Oct. 24, 1873, and died at her home in Lambertville, N. J., Feb. 15, 1955.

Educated in Alfred she came to Plainfield as a typesetter when the Sabbath Recorder moved to that location. She was married to George R. Wooden of Plainfield, Nov. 2, 1899. She joined the Plainfield Seventh Day Baptist Church in 1905 and remained a member until her death.

Surviving are: her husband; 5 sons: Wm. Alfred, George, Franklyn, Melvin, and Lawrence, all of Lambertville; 4 daughters: Mrs. Victor J. (Dorothy) Hug, East Greenville, Pa., Mrs. Earle R. (Mildred) Hunt, DeLand, Fla., Mrs. Henry A. (Gladys) Poulin, Plainfield, N. J., and Mrs. Frank H. (Evelyn) Tomlinson, Solebury, Pa.; 24 grandchildren, and 3 great-grandchildren.

Farewell services were held February 19 from the Blackwell Memorial Home in Pennington with Rev. Lee Holloway of Plainfield officiating. Burial was in the Harbourton Cemetery.

L. H.

Crandall. — Calvin Eugene, son of Rev. George Jay and Elizabeth Ann Champlin Crandall, was born July 28, 1863, at Watson, N. Y., and died at his farm home in Milton, Wis., March 22, 1955.

He was married to Esther Amy Rood Oct. 15, 1884, at North Loup, Neb.

He was baptized in 1895 by Rev. Stephen Burdick. While in West Hallock, Ill., he served as church treasurer. Since coming to Milton, he has been affiliated with the local Seventh Day Baptist Church. He was of the ninth generation in direct descent from Elder John Crandall, of Rhode Island, the first Sabbathkeeper buried in America, in 1676. His sister, Dr. Grace Crandall, a Seventh Day Baptist missionary-physician in China, died in Shanghai in 1947.

Surviving him are: three daughters, Cecile, Ada, and Esther (Mrs. Merrill Bingham), all of Milton; two sons, Person J. of Dallas, Texas, and George H. of Madison, Wis.; 7 grandchildren and 5 great-grandchildren.

Funeral services were conducted on Sabbath afternoon in the church with Pastor Elmo Fitz Randolph officiating. Burial was in the Milton Cemetery.

E. F. R.

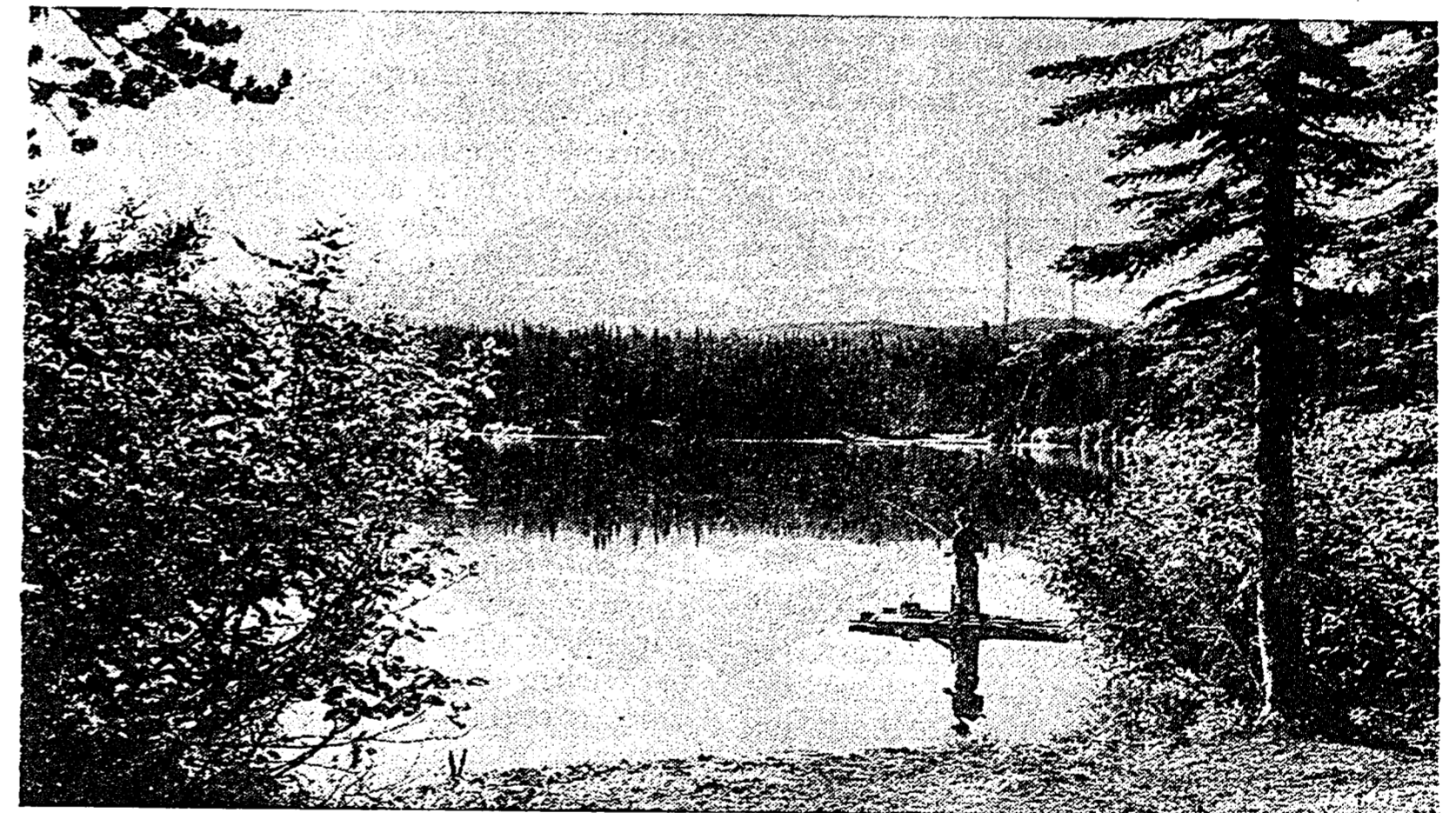
Boss. — Stella Loofboro, daughter of Lewis A. and Tamar Forsythe Loofboro, was born May 26, 1865, at Welton, Iowa, and died, in her ninetieth year, at Milton, Wis., March 14, 1955.

On Jan. 13, 1889, she was united in marriage with George Rogers Boss, who preceded her in death in 1953. Baptized in 1874 by Rev. Varnum Hull, she had membership in the Welton, Iowa, Walworth, Wis., and Milton Seventh Day Baptist Churches. For a number of years she served as treasurer of the Women's Board.

Surviving are: a daughter, Mrs. Charles Place, Zephyrhills, Fla.; a son, Malcolm, Los Angeles, Calif.; 2 grandchildren, and 5 great-grandchildren.

Farewell services were conducted by her pastor, Rev. Elmo Fitz Randolph, in the church. Interment was in the Milton Cemetery.

E. F. R.



U. S. Forest Service Photo.

The call of forest and stream in the springtime perennially beckons. Those who love the handiwork of God find more than fish in the mountain lakes. In days of stress we long for the promised quietude of soul as "He leadeth me beside the still waters."