

which was sent to the Schenectady, N. Y., Church for their Building Fund and the other \$25 to the Korean blind children. After the vesper service a group of about 25 persons went to the home of one of our shut-ins, to an old folks' home, and then to a nearby Catholic nursing home to sing carols. More than sixty small packages of cookies were given out to the patients.

On December 25 our morning service was advertised as a community Christmas service. Invitations were extended from the pulpits of several churches in Plainfield on the preceding Sunday. The guest speaker was Rev. John Bubar, pastor of the Piscatawaytown Baptist Church. The pastor of the Netherwood Reformed Church read the Scripture and offered prayer. The major part of the program was a cantata, "The Adoration," by Nevin, sung by the choir under the direction of Dr. Howard S. Savage. Among the guests were two other ministers not participating in the service.

On January 7, 1955, Rev. and Mrs. Leon M. Maltby showed pictures of Jamaica to the prayer meeting group and told their impressions of their recent trip to that mission land. Colored slides sent by Jackie Wells were also the basis of the Pro-Con group program on the evening of January 9. — Correspondent.

**PHILADELPHIA FELLOWSHIP, PA.** — The group has recently changed its meeting place. Meetings are now being held on Sabbath mornings in one of the rooms of the Germantown Y.W.C.A. The former meeting place was the home of Pastor Carlton Wilson at 118 Ryers Ave., Cheltenham, Pa.

Mr. Wilson has resigned his leadership of the fellowship. At a meeting held on Sunday, January 16, it was decided to ask Rev. Clifford Hansen, who is now working on his doctor's degree in Philadelphia, to act as leader of the group for the next few months.

This fellowship has been an inspiration to all those who have so faithfully attended. It has provided unusually talented training for children in two or three families, and has a record of very generous support of missionary projects of the denomination.

## Obituaries

**Crandall.** — Addie Whitford, daughter of John and Ada Jane Whitford, was born in Utica, Wis., Aug. 13, 1863, and died at the Edgerton Memorial Hospital on Dec. 5, 1954.

She was married to John B. Crandall on Apr. 3, 1884. She was educated at Big Foot Academy in Walworth and at Milton College and was a resident of Milton Junction and Milton all her married life. Until her health failed in 1939 she was an active member of the Milton Junction Church.

Funeral services were held from the Albrecht Funeral Home with Pastor Kenneth E. Smith in charge.  
K. E. S.

**Babcock.** — Alice Pinney, was born in Windsor, Wis., June 26, 1873, and died in a Janesville convalescent home Dec. 28, 1954.

She was married to Allie Babcock Nov. 8, 1924, and has lived in or near Milton all her married life. For many years she was a Sabbath school teacher in the Milton Church.

Funeral services were conducted at the Milton Seventh Day Baptist Church, Kenneth E. Smith officiating in the absence of the pastor.

K. E. S.

**Hutchins.** — Guilford L., died at his home in North Loup, Neb., July 26, 1954.

Funeral services were conducted at the Seventh Day Baptist Church, July 29, by the pastor, Rev. Francis D. Saunders.

F. D. S.

**Hutchins.** — Myra Crandall, died at the home of her daughter, Mrs. Inez Fox, at Gary, Ind., on Oct. 8, 1954.

Services were held from the North Loup, Neb., Seventh Day Baptist Church, Oct. 13, with her pastor, Rev. Francis D. Saunders, officiating.

F. D. S.

**Maxson.** — George Stephen, died at his home in North Loup, Neb., Oct. 18, 1954.

Funeral services were held Oct. 22 at the Seventh Day Baptist Church. His pastor, Rev. Francis D. Saunders, conducted the services.

F. D. S.

**Palmer.** — William Joseph, son of Herman and Julia Jordan Palmer, was born Dec. 7, 1889, in Brookfield, N. Y., and died Sept. 6, 1954, at his home in Brookfield.

On Aug. 28, 1912, he married Mary Elizabeth Witter, who died Nov. 5, 1937. Mr. Palmer was a retired farmer and member of the Brookfield Seventh Day Baptist Church. Although he lost his sight a number of years ago he was active around his home and a regular attendant at his church.

Surviving are: a daughter, Mrs. Bessie Whitacre of Cassville; three sons: Herman J. and Francis W., both of Brookfield, and Kenneth of Ithaca; eight grandchildren; three sisters and a brother.

Farewell services were conducted at the home by his pastor, Marion C. Van Horn, and interment was in the Brookfield Rural Cemetery.

M. C. V. H.

FEBRUARY 14, 1955

# The Sabbath Recorder



*George Washington*

1732-1799

Honored as the father of his country, Washington had no children of his own. He ably guided this nation in its genesis and through its formative years. He left a constitutional heritage which has proved rich and enduring. Religious faith, religious liberty, and the separation of church and state were bulwarks of our national structure. Ours is a generation that has seen the rise and fall of dictators and the present ascendancy of godlessness in many parts of the world. The current news features the fall of foreign cabinets, and the resignation of the head of the Soviet government. We can thank God that we live in a country that is constitutionally free from the terrors of antireligious despotism and the oppression of unbridled religious dictatorship.

# The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. A. Russell Maxson  
CHRISTIAN EDUCATION ..... Neal D. Mills, M.A., B.D.  
CHILDREN'S PAGE ..... (Mrs.) Mizpah S. Greene

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## A VISIT TO THE FITZRANDOLPH HOME

It was the privilege of the writer and his wife recently to spend a week with Rev. and Mrs. Wardner FitzRandolph in the house which they have rented for the past two years in the southeast portion of Kingston, Jamaica. Much of our time, naturally, was also spent with Dr. and Mrs. O. B. Bond and Jackie Wells who live at the school and church property in the heart of the city a mile and a quarter distant. We would like to speak of the splendid work being done by all our missionaries on the island, but on this occasion we want to limit ourselves to impressions of the FitzRandolphs and how they live.

To describe a house such as theirs in terms understandable to northern readers is difficult. It is hard even to tell how many rooms it has because the porch where we sit at sunrise to write this description differs from the inside rooms only by having a little more lattice work and a little less furniture (1 chair). The modest stucco, one-story house has two bedrooms, a living room (which serves also as an office), a good-sized dining room (now boasting a gleaming electric refrigerator), a native-style kitchen, and a small bathroom with no provision for hot water. Some of the floors are of concrete overlaid with hard tile. The lattice work above all the doors, after the tropical fashion, does not give the privacy to which one is accustomed in this country but does permit a free flow of air which is more needed for comfort.

We observed that the FitzRandolphs had not provided themselves with any matching pieces of furniture. There was no evidence of installment-store buying. They have been frugal in this respect and apparently in every other respect in their long term of service at the head of the mission. We gathered that they begrudged the expenditure of £12 per month of rent allowance because that is as much as any of our native workers are receiving in salary. Although the home is but one block from the quiet water of Kingston Harbor it is in a low-rent district because of its proximity to the prison, the insane asylum, and a house of ill repute.

The kitchen stove is beyond the imagination of most Americans. It is built of

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concrete around the corner of the tacked-on room. There are 4 burner holes and 2 cleanout or draft holes 15 inches below. The stove burns charcoal and is not encumbered with any sort of chimney. This makes it a bit difficult to keep the painted walls from turning dark for, although the charcoal burns smokelessly, the kindling does not. Baking is done on top of the stove with an oil stove oven such as some of you may remember. The Bonds at 29 Charles Street are not much better equipped for cooking. They use one of those old-fashioned tall burner wick-type oil stoves. We must say, however, that all the cooking in both houses was very delectable. Much of the housework and cooking in both homes is done by very dependable Jamaican women, members of the church, who are glad to have employment at wages that are, according to our standards, extremely low.

Those who know Brother FitzRandolph and his somewhat informal, homespun ways would know that he would not be one to adopt any sort of clerical dress or distinction. Traveling with him in the mission Chevrolet we were amazed that traffic policemen miles from the city in different directions recognized him. We were further surprised every day as we rode with him, first 60 miles to the west, then 30 miles north, 50 miles northwest, or circling the eastern half of the island on a 140-mile trip, to hear people call him Pastor as the car wriggled around mountain corners or pulled up in front of distant homes and churches. The whole island seemed to be his parish. Regardless of who was the local leader or the supervisory ordained minister, faces lighted up everywhere when "Pastor" came in sight. We noted also that in tiny mountain stores on some of our excursions he called non-Sabbathkeepers by name.

In twenty or more churches the superintendent is expected to be present at the annual missionary meetings, the annual harvest festivals, and most of the "concerts." Where the ordained ministers are not marriage officers he is expected to do the marrying. When death comes to prominent church leaders they want him present at the burying. Besides these things and the straightening out of difficulties

throughout the field, he spends some time daily at the mission headquarters, and serves as pastor of the 137-member church at Kingston, with pastoral responsibility for several others.

During the first years of his administration, we understand, he had to send back home every year to draw on his personal financial reserves because of insufficient salary and a too generous policy of loaning and giving to meet the distress of church people. We gathered that there had been improvement in salary, more wisdom in benevolences, and, of course, a depletion of financial reserves. Our own opinion after but a few days was that there were so many needy and worthy projects that anyone with love in his heart and money in his pocket or bank would have great difficulty in deciding how he could well express that love without completely wiping out his resources.

We trust that this little description will help people to see how carefully the money is used on this mission field by the head of the mission. Perhaps the consecration of these leaders will rub off on some of the readers and inspire them to support the work more adequately through the Denominational Budget.

## WAX ANGELS WITH DARK FACES

Gilbert Love in the Pittsburgh (Pa.) Press speaks of it as a "tremendous trifle" that manufacturers of decorative candles are now offering (and selling) wax angels with dark faces as well as white. It is taken as indicative of a growing sense of brotherhood.

The tendency in art to represent Christ and angels in the garb and features of the artist's own nationality has long been noticed. It is good to have wax angels with faces of another race. But this is mostly in the realm of sentimentalism. We might suggest that if we had more white-faced angels in real life there would be no need for black-faced figurines.

Christian brotherhood, according to the Bible, is not so much based on the logic of creation as upon the reconciling, regenerative work of Christ. Only in a general sense are all races born brothers. The distinctiveness of Christianity is in

the teaching of Christ and His apostles that only through acceptance of the Saviour do men become children of God. When we have found that experience, then all men of like faith regardless of race join in a sweet family relationship. Such a fellowship of races existed in the early church. Any lack of it in later centuries must be judged as sinful, as must any failure to extend this brotherhood by missionary enterprise.

No one can deny that there are some problems in the social aspects of church life where congregations are half white and half colored. Those we must face, remembering at the same time that the mission of the church is not primarily the social life of its members, important as that may be. We believe that, generally speaking, people of different races are happier if it is possible to have separate churches, but in many places that is not feasible. We show the fruits of the Spirit quite well when colored people are a minority in a white congregation and when white people are a small minority in a colored congregation. We need to show the same fruits of the Spirit when the percentages are more equal. Perhaps we as a denomination have no such situations. Until we can project ourselves into that position let us be careful about criticizing others.

### Clothing for Nyasaland

Used clothing destined for the Seventh Day Baptist Mission in Nyasaland, Africa, has been coming into the denominational headquarters at Plainfield, N. J., in a steady stream during recent weeks by car, by freight, and by parcel post. The ladies of the Women's Society have packed three heavy crates and plan to get the total shipment off during the last week of February. It is probable that all church groups now have their contributions on the way. It is doubtful if freight shipments sent after the receipt of this Recorder will arrive in time to be included.

Word comes from Los Angeles that the California churches found it cheaper to ship direct from there by boat. A 300-lb. box was sent January 27.

## Secretary's Column

Reference has been made in this column to the fact that our denominational agencies depending upon the budget have to meet monthly payrolls. Fortunately for them, all of such agencies except one receive some gifts from interested persons outside the regular undesignated budget receipts. This, together with income from investments held by some of our boards, has permitted most of these agencies to meet their monthly payrolls.

For the first quarter of the current Conference year receipts of those agencies which depend exclusively upon the budget have been a little over half the quarter's requirements. One agency, which in making up its own budget considered an anticipated large individual gift, received that gift during the first quarter. Its total receipts made up of distribution from the undesignated gifts plus the anticipated individual gift puts it in the position of having received three quarters of its requirements for the year.

Our other agencies are not so fortunate. The Missionary Society which has the largest monthly payroll has received through the budget treasurer slightly over forty per cent (40%) of its quarter's requirements.

In spite of the decision of the Battle Creek Conference, some gifts are still going direct to some of these agencies, so they are perhaps in a slightly better position than is reflected in the budget treasurer's reports. Nevertheless, since most of our giving does now go through the treasurer, a study of his reports for the first quarter indicates that we are not meeting even the salary requirements of some of our boards.

Since salaried workers alone cannot complete an assigned task, and these agencies need funds for expenditures other than salaries, it's obvious that we have not as a denomination approached the meeting of our financial obligations during the first quarter of the current year. Based on past experience, it is possible that the January receipts, when reported, will show some slight improvement. However, if we are to meet our monthly budget of

## HELPING OUR CHILDREN TO LOVE THE SABBATH

Rev. Marion C. Van Horn

When we begin to think about this problem — it is a problem, the solution of which is vital to Seventh Day Baptists — there are two things we should recognize. The Sabbath is not "a day," nor is it "one day." It is quite likely there will be three to four thousand Sabbaths in the life of each of our children. To get this idea well fixed in our minds at the outset may be helpful. But just the knowledge that there are going to be a lot of them is not yet enough. The Sabbath must be more than merely a weekly recurrence. Each Sabbath must be a new experience.

The second truth we must admit is that love cannot be a static experience. It is alive, vital; it grows. And if it stops growing it is dead; it no longer exists. If it is to grow, it must continually be fed, nourished, and cultivated. This long life of many Sabbaths will begin for the child when he is very young. The possibility for light in an electric bulb is established in the very first processes of construction. Also the foundation of Sabbath love is laid in the basic habit-forming experiences of earliest childhood. The youngsters in nursery and kindergarten love Sabbath day because it is "Church Day." It means stories, things to do, a place to go, kind people who take time to do the little things. They love it. Don't let them miss it.

### Sabbath in the Primary Age

In the primary age it is very much just more of the same, but there is a difference. At this age the child has had a little more touch with the world outside of the family. He has noted the difference between those who worship on Sabbath and Sunday. He has become conscious of some of the issues in the enlarging world around him, and while the Sabbath is not yet an issue with him, it is beginning to pose a problem. This child is beginning to be sensitive to, and sympathetic with the problems of living together with others in a com-

**\$5,896, continued consecrated giving must be our watchword for the coming months.**

munity where there is a difference of thought and practice. He will need to have pointed out to him the fact that his kind and loving friend, Jesus, lived in such a community and kept the Sabbath. For the primary child, that may be enough to give his love of the Sabbath the impulse of wholesome growth.

### Junior-age Sabbathkeeping

But as he grows into the junior age it will take more for him to be able to face the issues, for they will become more acute. What for him earlier had seemed only to be differences are now becoming limitations, and even restrictions, some of which will be hard to take. He must have special preparation. The habits he has formed in earlier years will be of first importance, but not enough. At this age he will begin to observe any little inconsistencies in the observance of the Sabbath by parent, pastor, teacher, and others. He will even draw comparisons from Sundaykeepers. This youngster is quite a hero worshiper. Jesus is the great hero, of course, but there must be added now the heroes of Seventh Day Baptist history. There are many even among our contemporaries.

### The Critical Teen Age

Now we have brought the child up to be a youth and in his junior-hi and senior-hi period the going is really getting tough. This is the age from 12 years and up. Let me first of all point out that this is the time when the parents of Jesus introduced Him fully to the duties and obligations and privileges of religious observance.

At this age more than ever our youth is conscious of competing ideals. He is forming in rather specific molds his philosophy of life. This is the critical period. Much food for thought, much food for the soul, much kindling for the fires of love must be provided now, because the fires may have to burn very hot in order to combat the opposing fires.

It is here in this teen-age world, full of questions that must have an answer, that we win or lose the battle for Sabbath love and for all other worthy loves. That is so true, because here our youth begins to meet criticism and, even in enlightened America, ridicule.

### Facing Ridicule

I remember so well an experience of my own youth in Arkansas, when we Seventh Day Baptists were openly called Seven Day Poodle Dogs. The result of the naming plus the reaction was a near riot. We were just not prepared or conditioned for such. We had been pretty well schooled in things we might have to give up. We had been warned of limitations and restrictions we would have to accept. We still loved the Sabbath and all its associations, but this insult and ridicule we were not prepared for.

I confess that even yet I do not have the complete answer of how to go about giving our youth the best preparedness at this point, but I know from my own experience that it is critically important that I and all of you struggle valiantly with the problem. We must condition him to face and to accept with Christlike spirit.

### Expressing Our Sabbath Love

Let us face our problem now from a different angle. We have in our home four children, ages thirteen to three. I have noticed lately that some of them are quite mystified because Mother and Dad seem not to have any feeling about things that give them a dancing, bouncing, jostling kind of joy and happiness. They can't understand why we aren't excited and thrilled, too. Well, we are. But we let our feelings boil more quietly. We have the restraint more befitting our age. Let me say right here, however, that we have at that point begun the stultifying process of killing love in our child.

For the child, love is an active thing. It must have visible and physical expression. It must be tangible. Not only must he be able to give it expression, but it is quite essential that this expression be witnessed by others. He loves the Bible, even though he cannot read the stories. He loves it, so he carries it. He holds it. He wants folks to see he has it. If they don't notice he will draw their attention to it. But if his parents don't love it and let it be seen that they do, his love also will soon die. He, too, before long, will leave his Bible at home.

Neither will the child love the Sabbath long if the parents cannot give evidence

of a lively, vital, growing love. Parents should be more demonstrative of their love for the Sabbath, and more expressive of their feelings and thrills, in words if not in actions, for the benefit of their children. Restraint is a proper virtue. I believe, however, parents can make it a stumbling block for their children in this respect. If they do, this virtue, by the word of Jesus, becomes a millstone about their own necks. It is startling too, just how much influence an auntie or uncle or teacher or pastor has in this unexpressive way.

The preparation for the Sabbath is greatly important. The polishing of shoes, baking, cleaning up the house should not be drudgery, but a shared experience which leads to the expression, "Cleanliness is next to godliness." But if the complaint arises, that because of this preparation one is too tired to enjoy the Sabbath, even cleanliness has not achieved godliness. Either out of sympathy for the tired parent or pity for himself, the child will learn to hate rather than love the Sabbath. If, in preparation for its coming, the Sabbath is made a dreaded or difficult day it will not be loved.

The parent should, shall we say, get the jump on the youngsters. Perhaps like this: "Now tomorrow we will listen to this and that radio or TV program." "We will do this and this and go here and there." "We will play such and such games." Advance planning is absolutely essential and the time should be filled. The children will even co-operate in the quiet times with keen pleasure, if such quiet times are a part of a total planned program. But Seventh Day Baptist parents must take considerable time in planning such programs if our children are to love it.

Even though we do not teach some positive thing about the Sabbath to our children, we are teaching them just the same. I recently heard a sermonizer remark about a youth brought before the justice for speeding. Testimony showed the youth's father had never been "picked up" for speeding, but from his childhood he had watched his father beat the limit, and by watching, had always avoided the officers. It's a rather poor boast that the

youth is not as clever as his elders. However, our point is this: the youth will love what his parents love, and will also practice it.

Miss Frances on the "Ding Dong School," TV program for pre-school kiddies, in the time she gives for parents, one day spoke about how we try to train our children not to "jaywalk" in the city. Yet a mother will take a three- or four-year-old by the hand and dash across the street at mid-block through the thick traffic. The chances we drag our children through! Well, we take just such chances with the Sabbath experiences, too; and still hope they will perhaps love and keep it. But children who from tender age have been taken by the hand and led across the street at mid-block will continue to cross the street thus when they are on their own.

Children who grow up in a home where parents are too tired to worship on Sabbath, or to plan for the Sabbath, will not think very highly of it. Also, those who are reared in homes where the planning and discipline is mostly of the don't variety, will not learn love for it. The child lives in a world of positive experience. The don't's drive him away from the desired objective, while the do's lead and guide him in chosen paths.

A forgetfulness about filling the gas tank before Sabbath, even though seldom, will be the beginning of the idea in the child's mind that the Sabbath is not quite so important. A carelessness about being punctual at the services of worship and other church appointments and committee sessions will show the child the inconsistency in the parental experience as well as open the way for disrespect for the Sabbath and its associated elements of religion. If our children are to have a vital, deep love for the Sabbath, it will come as a result of a consistent, ever fresh and growing way of living, set before them by precept and example by parents, teachers, and pastors who themselves find a vibrant joy in their own Sabbath experience.

"A habitual drinker becomes conceited and feels that the whole world revolves around him; and it does! ! !"

### MEMORY TEXT

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 Tim. 1: 15.

### DAYTONA PASTOR ORDAINED

Oscar C. Burdick was ordained to the Gospel ministry by a council convened by the Daytona Beach Seventh Day Baptist Church on January 29, 1955. The council was made up of delegates from several other churches and, by vote of the local church, all members of Seventh Day Baptist churches present.

Among the churches represented were Alfred, Lost Creek, Milton, Plainfield, Pawcatuck, Piscataway, Putnam County Salem, Verona, and Washington. The School of Theology was represented by Dean A. J. C. Bond. Greetings were received from Clarence M. Rogers, Conference president, and from the Milton Junction, Ritchie, and Salemville Churches.

The council chose Rev. J. W. Crofoot chairman and Mrs. Ruby C. Babcock, clerk. After a prayer for guidance by Elizabeth F. Randolph the candidate read his statements of Christian experience and beliefs. Following a brief question period the council voted, no one opposing, for the ordination to proceed.

At 11:45 the council recessed, and the congregation listened to an address on our mission work by Secretary E. T. Harris.

The council reconvening at 1:35 listened to the charge to the candidate by Clifford A. Beebe, and a charge to the church by Secretary Harris. The consecrating prayer was offered by Dean Bond, the laying on of hands being participated in by all the ordained ministers present: C. A. Beebe, J. W. Crofoot, E. T. Harris, Elizabeth F. Randolph, and Dr. Murphy, pastor of the Methodist Church where Mr. Burdick is organist.

After the welcome to the ministry by Mr. Crofoot, and the hymn, "Lord, Speak to Me That I May Speak," the benediction was pronounced by Rev. Oscar C. Burdick. — J. W. C.

## Missions

### Can You Read?

The departure of Secretary Harris on his mission to Jamaica and British Guiana on Thursday, Jan. 27, made it impossible for him to attend the annual meeting of the Committee on World Literacy and Christian Literature to be held in New York on that day. It was my good fortune to have him ask me to attend the meeting in his place.

The work carried on by Dr. Frank Laubach and his staff, inspired and directed by the Holy Spirit, causes one to marvel at the accomplishments. On the day of Pentecost, we read, "And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? . . . we do hear them speak in our own tongues the wonderful works of God. And they were all amazed."

In these days, using the effective method devised by Dr. Laubach, people here and there in many parts of the earth may say, "How read we every man in our own tongue, wherein we were born? . . . We do read in our own tongues the wonderful works of God." And they are all amazed.

You are invited to follow the Laubach team in your prayers and thoughts as they carry on during the months literacy campaigns on these approximate dates — to February 9 in West Pakistan; February 12 to March 30 in South Sudan (March 15 to May 15 Dr. Laubach will return to the U. S. A. for another speaking tour); May 15 to June 15 in Korea.

In "World Literacy News Letter" for December, 1954, it is stated that the "Story of Jesus" has just been translated into its 51st foreign language, Kapunka, a language of Netherlands New Guinea. Only eight years ago the Committee on World Literacy and Christian Literature published the first edition of Dr. Laubach's English "Story of Jesus." It was written in a limited vocabulary for use as a second reader and as a possible model for similar works abroad. Faster than we could keep track of them, missionaries and nationals in every part of the world



### YOUNG MINISTER HONORED

Kenneth E. Smith, pastor of the Albion and Milton Junction, Wis., Seventh Day Baptist Churches, who has been awarded an International Fellowship by the 210th District of Rotary Clubs.

Mr. Smith, a graduate of Milton College and currently finishing his theological course at Garrett Biblical Institute in Chicago, will leave next September with his family to study Religious Philosophy at the University of Edinburgh, Scotland, supported by this fellowship.

The selection of Mr. Smith was made from a field of candidates submitted by the 50 Rotary Clubs of the district. Nomination was made by the Janesville club, seconded by the Edgerton, Stoughton, and Fort Atkinson clubs. The committee, meeting in Madison January 27 under the leadership of Frederick S. Brandenburg, chose the young minister for the honor.

Attorney Malcolm Mouat, presenting Mr. Smith to the Janesville Rotary said, in part, "Ken Smith carries with him the best wishes of some fifty Rotary Clubs and hundreds of individual Rotarians in Wisconsin. We believe he will be a real ambassador of good will to our British cousins in Rotary. The purpose of this District Fellowship is to enable worthy students to study abroad; but beyond that purpose, laudable as it is, is the deeper purpose of promoting an experience in world brotherhood and understanding. By living in Scotland as a family, the Smiths will ensure better understanding of our American way of life. The grant provides for travel and opportunity for public addresses in Scotland."

Although not yet ordained, this young minister, raised in the Westerly, R. I., Church, has received wide recognition in Seventh Day Baptist circles. He is the author of a small book of children's stories, and his powerful sermon at the 1953 General Conference was counted by many as a high point in the program. The best wishes of all his friends will go with him and his family as he studies in a renowned university.

began translating this series of twelve booklets for second and third readers in literacy campaigns. Today, the "Story of Jesus" is used in 28 languages of Africa, 8 languages of India, as well as in languages of Burma, Korea, Latin America, South Asia, and the Middle East. The English edition is in demand for English classes in Japan, Hawaii, Korea, and the United States. This brief glance at one facet of the work of the committee gives but a very limited glimpse of the great work being done.

Dr. Alfred D. Moore is retiring from the position of executive secretary of this committee of the National Council of Churches and Dr. Floyd Shacklock, a man eminently fitted by broad experience, assumed the position as of February 1, 1955. Dr. F. J. Rex, education secretary, stressed the need for trained literacy workers and helpers who know how to use correctly the tools made for them.

Twenty-one missionaries in Pakistan, 17 in the Sudan, 4 in Korea were found by the Literacy Team to have had literacy training at the Kennedy School of Missions in Hartford, Conn. In every language area of India, and in Nepal there are Christian literacy workers who have been graduated from the training courses at Allahabad Literacy House, or from the Social Education Writing courses at Hislop Christian College.

Through this agency illiterates in so many lands and isles of the sea are becoming literate. They are rapidly becoming able to read through the efforts of consecrated men and women, primarily that they may read in their own tongues the wonderful works of God.

Great missionary work! Seventh Day Baptists may rejoice that they are having a small part in this amazing and marvelous work. — H. R. C.

### Africa — Continent in Peril

Quoted from a  
Pocket Testament League Statement.

"The crushing problems of a continent awakened out of centuries of darkness are creating tensions which may explode at any moment (racism, nationalism, mau-mau, apartheid, poverty, hunger, and disease).

"To these problems may soon be added Communism — the monstrous conspiracy that feeds on confusion and unrest — exploiting and enslaving people.

"Only a miracle of God can save Africa and make it safe both for the black man and the white man. If the crisis in Africa is not resolved quickly the doors of unlimited missionary opportunity may soon be closed.

"The only answer for Africa is Christ. But we must hurry. A mighty campaign to evangelize Africa is of paramount importance."

### Pastors' Training in Nyasaland

In a letter received from Mrs. David Pearson she writes: "David is very busy with pastors' training classes now, and his correspondence is getting the least of his attention. He asked me to write giving you some information urgent at this time and he will write sometime later and tell you more about the pastors' classes. They came last Tuesday, Jan. 11, and will stay till Sunday, Jan. 30. There are 10 pastors and 4 others taking the course. Pastors from the north could not come for it."

Bettie announces with apparent enthusiastic gratitude, "Our boxes came. About the last of December we had word from Allen, Wack and Shepperd of Beira saying they were being railed to Limbe. On January 4 we got word from Limbe that they were there and drove in that afternoon to get them."

Another paragraph from her letter says: "Beth and Joan are taking a short vacation this week. They may have written their plans. We took them over to Malumulo last Thursday to spend about a week with the Stevensons. Haven't had word yet as to when they want to return."

They have delicate problems to solve at Makapwa Mission and seem to be solving them with wisdom. Some are matters that require time for careful thought and prayer. Won't you add your prayers that all these may be solved under the direction of the Holy Spirit? — H. R. C.

"The history of liberty is the history of limitations upon the powers of government." — Woodrow Wilson.

### Secretary Harris' Itinerary Jamaica and British Guiana

A letter to Secretary Harris from Rev. Wardner T. FitzRandolph gives some indication of anticipated activities on his mission to Jamaica and British Guiana. He writes, "Plans here are materializing for a strenuous and enthusiastic four weeks." It is expected that he will visit in each pastor's "parish" for one weekend — Friday to Sunday — each pastor planning the services for his week. Wednesday evening, Feb. 2, was scheduled to be spent with the Whitfield Church in Kingston. Sabbath morning, Feb. 5, Secretary Harris was to preach in the main church of Kingston at 29 Charles St. In the afternoon a visit to the church at Luna was planned. On Sunday a visit to Font Hill, Sunning Hill, and Bath was proposed. An "Open House" is to be observed at Maiden Hall on Wednesday, Feb. 23, to which all Seventh Day Baptists of the island will be invited. Mr. FitzRandolph says, "This will be the official farewell but the following weekend will be spent in St. Mary."

Plans for British Guiana are not so definitely worked out, but will be worked out in collaboration with the council officials and pastors there.

The plan is for Secretary Harris and Superintendent FitzRandolph to leave Kingston, by air, Sunday, Feb. 27 at 1:20 p.m., going to San Juan where they will spend the night. Monday morning they will take the plane scheduled to arrive at Georgetown, British Guiana, at 6 p.m.

Announcement of the proposed visit has previously been made and we trust that you have remembered the mission of our secretary in your prayers and that you will continue to pray for him and the interests of our churches in the American Tropics. — H. R. C.

Our mission churches in Jamaica are in need of hymnbooks. The Kingston Church and Crandall High School could profitably use many more used copies of The Service Hymnal and Tabernacle Hymns, No. 4. They will gladly repair damaged books. Other sets of hymnbooks could also be used to advantage.

### WOMEN'S GOALS FOR THE YEAR

#### PERSONAL GOALS:

1. Ask God for wisdom before any decision.
2. Build greater faith through daily Bible study.
3. Give a word of praise for someone every day.

### THE WORLD DAY OF PRAYER

Friday, February 25, 1955

Theme: "Abide in Me" — John 15: 4.  
Call to Prayer:

The mighty One, God the Lord, speaks and summons the earth from the rising of the sun to its setting. Psalm 50: 1.  
Come with the comfort of His love, abiding;  
Come with the sense of His grace, divining;  
Come with the knowledge of His wisdom, plenteous;  
Come with the sureness of His power, endless;  
Come with the joy of His presence, radiant;  
Come with the hope of His promises, certain;  
And abide in prayer

With Him and with Christians everywhere, from the rising of the sun to its setting on this World Day of Prayer.

### Seventh Day Baptist Women Send Greetings Around the World

An international team of four women will leave on a world flight to meet with groups of Christian women in a dozen countries and will take with them a "Fellowship Book" containing letters of Christian greetings from groups of women in this country to women they visit. The president of our Women's Board has prepared and forwarded a message of love and greeting on our official stationery from women of our denomination to be placed in that book.

Members of the team will be Mrs. James D. Wyker, president of United Church Women, Miss Josefina Phodaca of Manila, P. I.; Miss Felicia Sunderlal of India. Mrs. David Baker of the Church Woman

will accompany them as reporter and manager.

Countries in which the team will stop will include Hawaii, Fiji Islands, Australia, Indonesia, India, Pakistan, Kenya, Uganda, Egypt, Jordan, Lebanon, and Germany. They call themselves a "listening team," their purpose being to study with groups of women at each consultation point, using the Book of Ephesians for their basic study to learn how women of other countries are thinking, how all women may approach understanding and work together for Him.

Women's groups in this country will be called on to make the same study, to deepen their own spiritual life and widen their horizons. Seventh Day Baptist women may enter this fellowship, keeping on their hearts especially the women of our mission countries.

### CHRISTIAN EDUCATION BOARD MEETING REPORT

The Directors of the Board of Christian Education held their regular quarterly meeting Sunday, January 16, with twenty members present. President Don A. Sanford opened the meeting with Scripture reading and prayer.

Executive Secretary Neal D. Mills reported increased correspondence, activities with the Workshop Committee of the Western Association, and various meetings attended. He has visited Salem College and the churches of West Virginia and Salemville, Pa., and attended a meeting of denominational board representatives at Plainfield, N. J. He was away from home five weeks during the quarter.

Treasurer N. D. Mills read his report and pointed out some expenses that have exceeded budget allowances and some expected receipts that have not yet materialized. \$6,508.68 has been received in the last six months and \$85.34 remains on hand.

The Youth Work Committee, Don Richards, chairman, reported on three definite plans for the 1955 Pre-Conference Camp. Final decision is pending further information.

The Church School Committee report was given by the chairman, Rev. Paul

Osborn, Pastor Delmer Van Horn, and Mrs. Madge Sutton. Mr. Van Horn reported for a subcommittee that volunteer writers have been secured for one year's lessons for juniors to begin next October and based on the Cycle Graded Lessons outlined by the Division of Christian Education of the National Council of Churches. Mrs. Sutton reported progress in organizing a workshop of three sessions on "Materials and Methods" to be held March 5, 12, and 19. It has been planned to meet the requirements of a Standardized Leadership School so that those who engage in it may receive credit. Mrs. Elizabeth Percy will be the new chairman of this committee, replacing Mr. Osborn whose active service will be missed by the board.

It was voted to publish 1,000 copies of the junior helps and to request the Commission to provide reimbursement to the board for the amount it must advance for the project.

The resignation of Miss Marion Carpenter as business manager of the Sabbath Visitor was accepted with regret and with an expression of appreciation for her faithful service.

The report of the Finance Committee, read by Dr. H. O. Burdick, showed that nearly \$8,000 had been realized from the sale of securities and reinvested, and that the records of securities had been reorganized. Hearty thanks was expressed to the Finance Committee and especially to its secretary, Dr. Ben Crandall, for this splendid achievement.

Secretary Mills reported receiving from Rev. Victor W. Skaggs, chairman of the Conference Committee on Publications, a questionnaire which was referred to the Executive Committee.

A letter from Executive Secretary Crofoot concerning the holding of biennial General Conferences was tabled until the next meeting. — N. D. M.

### SABBATH SCHOOL LESSON for February 26, 1955

The Church Proclaims the Gospel

Lesson Scripture:

Rom. 10: 8-15; 1 Cor. 2: 1-5.

## DEAN OF ALFRED RESIGNS

Dr. Harold O. Burdick has submitted his resignation as dean of the Alfred University College of Liberal Arts to become effective on June, 1955. As professor of biology and head of the Department of Biology, Doctor Burdick will return to teaching and research.

In accepting the resignation, which was submitted nearly a year ago, President M. Ellis Drake expressed appreciation for the excellent service Dr. Burdick has rendered during his deanship since 1948. "As a friend and counselor of students and faculty and as an administrator he has done an outstanding job and we are very grateful," the president declared. A successor to Dean Burdick has not yet been appointed.

Dr. Burdick is a graduate of Milton College and holds degrees from the University of Wisconsin and Salem College; he taught in all three before coming to Alfred. He became head of the Department of Biology in 1931 and has given outstanding service in teaching and research. He has won nation-wide recognition in the field of endocrinology and his papers have been published in *The Journal of Endocrinology* and in *The National Journal of Physiology*.

Dr. Burdick is chairman of the Advisory Council of the Alfred University School of Theology and chairman of the Finance Committee of the Seventh Day Baptist Board of Christian Education. He is also an active member of the First Alfred Seventh Day Baptist Church and has served it as president for two different periods. He was a member of the Commission of the General Conference from 1933 to 1938. — N. D. M.

## Prayer Thought

The women pray. Previous mention has been made on the Women's Page to the World Day of Prayer, February 25. Let us not forget that this 69-year-old observance is a day for missionary prayer and giving. In large interdenominational gatherings for prayer it is sometimes hard to arrange a program in which vital, intercessory prayer is dominant. Let us pray for these meetings as well as praying in our own groups for the mission causes that we know the best.

## Children's Page

Dear Jean:

I was very much pleased to receive your letter, and hope to hear from you often after this.

Christmas is indeed a very happy time, especially when we give it its true meaning, in memory of the birth of our precious, loving Saviour, Jesus Christ.

You speak of Mrs. Arlie Davis. I'm sure you will be pleased to read the following story written by Mr. Davis.

In Christian love,  
Mizpah S. Greene.

### THE HANDS OF THE KING

Arlie Davis

Hi! I'm Rodney, and I guess I'm about your size. Did you ever have to help your mother or father? Why bring that up, eh? I helped my father out in the yard all morning. There seemed to be so many things to do, but Father kept saying, "Many hands make light work." I didn't have "many hands," only two, but I did the best I could with the two hands I had.

Right now I'm having a "horizontal period." That is what Mother calls it; to me it's just resting. Mostly I hate it, but now it feels good, so-o-o good. . . .

\* \* \*

Now that's strange. I didn't know there was a closet door on that side of my room. I guess I'll just take a look behind that door, and see what is in there.

I find myself in a dark room. Slowly my eyes become accustomed to the darkness. I begin to realize that there are two other people in the room. One is standing near me, and we both are looking at a Person in a casket.

A large drape hangs on the wall at His head, on which is painted two arms with hands extended in a "blessing" position. Suddenly I become conscious of the sound of many running feet.

"Who are you?" I ask, turning to the one at my side, "and who is the One over there?"

"I am your Guide, and this is our King. You see the painting of the hands? The

King has lost His hands. Do you hear people running? They are looking for the King's hands, but most of them look without a Guide; so they will not find them."

After talking for some time, I learn that the King will "come alive" when His hands are found. Of course, nothing seems as important just now as finding His hands.

"Let us also look for the King's hands."

"If you wish," my Guide answers, and He turns to another doorway.

The door leads to what seems to be a pathway into a cave. It descends slowly until I feel we must be in the very center of the earth. On either side of us I can hear weird moans and muffled screams; and I know that we are passing through the region of the spirits chained in darkness awaiting the day of judgment. Then I realized I have a hood over my head. I am thankful for it, for it protects me from the eyes of the evil spirits about me. Then I remember that this was the same way Peter had been protected by his garment as he escaped with the angel from Herod's jail.

It is impossible to see because of the darkness about me, but my Guide seems to have a light shining behind Him from His belt. And as He walks before me, I can see His heels. You can be sure I am very careful to walk in His footsteps.

Presently the path seems to level off. I can hear human voices in the distance. People, people, people — there is a great murmuring, muttering mob all about me. And then I notice we are before a great double door.

Suddenly the door opens a crack. A face appears, and a voice asks softly, "Did you knock?" With all the others about me, I am surprised that He spoke to me. Now I notice that the others about me do not have a Guide. Poor lost souls; they are without hope!

I hastily reply, "Sir, I am looking for the King's hands. My Guide and I have come far. Can you tell me where I may find them?"

"Come in," He says gently, and we enter a vividly lighted chamber. I just stand there and stare. The room is too beautiful to describe. Gold, as transparent as glass, shimmers from every direction.

I turn to Him who had let us in. It is OUR KING!

"B-but, Sir, your hands; where are they? And you are alive."

Lovingly He answers me, "You, my son, were my hands. 'Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me.'" (Matthew 25: 40.)

\* \* \*

I realize, as I awake, that in my dream I had been traveling through this sin-cursed earth. With my Guide, the Holy Spirit of Christ, I had been safe from every danger along the way. Every little detail of my life was in His blessed control. And I thought, why even this morning, as I let my hands help my father, I had served my King.

Boys and girls, mothers and fathers, are you letting King Jesus use your hands in His service?

## YOUTH NEWS AND VIEWS

### An Atmosphere of Brotherhood

We Seventh Day Baptists are certainly lucky to have schools of higher education where we can truly feel at home. I have seen this at Salem College in a way that has deepened my own appreciation of such colleges even more, for at Salem, Seventh Day Baptists live, work, and worship with people of other denominations in one fellowship of mutual Christianity. By this I mean that Seventh Day Baptists, although unique among Protestants, still recognize that others who sincerely believe in God and Christ possess that common tie that makes us brothers.

We, in this recognition and understanding of the ties of faith, hold to a quality that is not only a great asset to college life, but to the life of nations as well. In a world where differences in doctrine and belief seem to defy co-operation, we need an understanding, sympathetic philosophy in which we may retain our differences while recognizing the greatness of God's fatherhood to all of mankind. We need to awaken even more to the fact that true Christian faith can bridge the gap of needless religious conflict. We can indeed be proud of our Seventh Day Baptist colleges for possessing this vital atmosphere — an atmosphere in which

true Christians of many faiths can, in a real way, feel at home. — Richard Batchelder, Salem Correspondent.

### Denver C. E.

Helena Knox, high school senior and member of the Denver Seventh Day Baptist Church, was interviewed by Jane Sterling on "These Kids of Ours," KOA-TV, Denver, Monday, January 23. This honor came about by Helena being chosen "Christian Endeavorer of the Year" from a group of outstanding young people nominated by the various churches represented in the Denver District C. E. The program, which features a panel of teen-agers once a week, focused its attention at the beginning of Youth Week upon Christian Endeavor, an organization in which sixty Denver churches co-operate. Each week a \$25 bond and the designation of "Champ of the Week" is awarded to an outstanding high school student. To Helena went this honor also.

Helena began attending the Denver Church several years ago when the family lived across the street from the church, and even though they later moved to Littleton, which is ten miles distant, she and her sister and brothers have continued to be regular in attendance. To do this they walked over a mile to catch a bus, made one transfer to South Denver where they met some church people who brought them the rest of the way. The family has moved once more, but no closer to the church and just as inaccessible to transportation. Still they are loyal in attendance.

In the course of the interview, Helena announced that she hoped to attend Milton College, Milton, Wis., next year. When asked, "You are the assistant superintendent of the Sunday school, is that correct?" Helena replied, "Of the Sabbath school, yes." — E. D. D.

### Another Church Tries Tithing

Loosely speaking, all of our churches try tithing. But they try it with differing degrees of conviction and intensity. There certainly must be some consistent tithers in every church. It is quite apparent that more would be willing to try it if they

could be assured that it was a real movement of the majority of the wage earners. Some are sensitive about having their contributions stand out much larger than others, as would be the case if they brought "all of the tithes into the storehouse."

An attempt is now being made at the beginning of 1955 to enlist all of the members of the North Loup, Neb., Church in a tithing experiment that will last through the calendar year. In material sent out by the pastor in the name of the church the members are given an opportunity to check (but not sign) a pledge to test for the year the familiar promise of Malachi 3: 10. Information is not yet at hand as to the number of cards returned. Attention will be focused on this church as the year progresses.

A few years ago under the leadership of this same pastor the Denver, Colo., Church tried the tithing experiment for a six-month period. The results were astonishing, as anyone can tell by comparing the financial statistics in the Year Books before and after. That church has become a self-supporting, self-respecting, strong church very largely through the impetus of that tithing experiment tried and continued. The success of such a venture depends on the spiritual tone of the church, the leadership of the pastor, and the consecration and push of leading laymen. — Ed.

### Associations Push Tract Work and Evangelism

The Tract Society notes with satisfaction the increased emphasis on tract distribution in the planning for evangelism in a number of the associations. Some associations have set up special Tract Committees; others have kept the emphasis by appointing joint Missions and Tract Committees or by naming a sub-committee of the Evangelism Committee. However it is done, the important thing is activity on the local level. Frequently a strong tract distribution effort can be made when circumstances prevent a series of Gospel meetings. There is no need to wait. Opportunities to seal our Christian witness with an appropriate tract always abound. — L. M. Maltby, secretary.

### VOCATIONAL SLOGAN

**To strive always to be like a good watch**

**Pure Gold** — quality in life — purity. See Matt. 5: 48; Zech. 13: 9; John 17: 17-21.

**Open Face** — attitude in life — sincerity. Read Phil. 2: 15; Mark 8: 38; Matt. 5: 13-16.

**Busy Hands** — ambition in life — activity. Note 2 Thess. 3: 10; John 9: 4; Matt. 28: 19, 20.

**Well-Regulated** — control in life — sobriety. Compare Col. 3: 15; 2 Peter 1: 3-8; 1 Thess. 4: 11.

**Full of Good Works** — purpose in life — productivity. Observe Eph. 2: 10; John 15: 8; Titus 2: 11-13.

**Set with Diamonds** — endurance in life — stability. Heed Phil. 4: 13; 2 Tim. 1: 12; Mark 13: 22.

Draw help also from these words: "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." John 8: 31, 32.

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James 3: 17, 18.

— A. Mackintosh.

### NEWS FROM THE CHURCHES

**DAYTONA BEACH, FLA.** — The church is enjoying its new pastor, Rev. Oscar Burdick who has been serving since September. In addition to such preparation as previous pastors have had, Mr. Burdick has had much special training in music, being a member of the American Guild of Organists. Mrs. Burdick, also a musician, plays the piano for the services and occasionally sings a solo. She is a student, majoring in music, at Stetson University, twenty-three miles away,

So the church is enjoying more good music than it has for a long time — perhaps more than ever before. This is not to undervalue the excellent work that has been done for many years by Mrs. C. M. Rogers and the members of her family, nor does it forget that last year the Rogers family gave the church a fine piano. It is an advantage to the new pastor to

feel free to choose hymns from a larger number than it has been feasible to use in the past.

Mr. Burdick is appreciated by others also. He is salaried organist of the large Community Methodist Church and at present is acting director of Religious Education for them.

At the annual church meeting, January 10, several officers were re-elected, among them Dr. J. N. Norwood, president; Dr. W. A. Titsworth, treasurer; C. M. Todd, Sabbath school superintendent. (Perhaps it should be explained that members of any Seventh Day Baptist church who attend this church at all regularly are considered voting members here.) Mrs. Ruby C. Babcock became church clerk, Earl Burdick of Orlando is vice-president. The trustees are those officers with the addition of L. E. Babcock, Orson Randolph, Mabel Rogers, and Dr. Josie Rogers, trustee emeritus. Mrs. Marjorie Randolph is secretary-treasurer of the Sabbath School.

On January 1 we enjoyed a too brief visit from the Maltby family of Plainfield, N. J. Mr. Maltby spoke twice: a meditation before Communion, and later about tracts and Jamaica. — J. W. C.

**PAINT ROCK, ALA.** — Our church bus, converted from a used candy truck, has served a very real need. Not being designed for a bus, the heater is very inadequate, which causes decrease in attendance on the coldest days. Being a used vehicle its upkeep is also quite an expense which, of course, has resulted in the draining of the bus fund (which we keep separate from our regular church fund).

Our attendance has continued through the year to average beyond 100% of church membership. For this we are thankful. The children seem to enjoy our program for them. Many of these children come from homes that have no Christian influence. Because of this we do hope that we can continue to provide conveyance for them. We believe that God will in time answer our prayers and efforts with at least some of these precious children becoming stalwart Christians. Pastor Soper uses his car to transport some children not on the bus route. Robert L. Butler, Sr., also uses his farm truck to bring in others.



# The Sabbath Recorder

## Church — R. J. F. SMITH

Sparked by the ministers that feed each soul  
 Within its sacred portals it expands  
 As climbing rose helped on by loving hands,  
 As yeast dough under competent control.  
 No uncoached growth can be the blessed goal,  
 Nor awesome numbering of untold bands  
 Of men. But wisely serving God's commands,  
 Unfolding knowledge, wisdom, keeps church whole.  
 We hunger for its unstained quality  
 That folds us in the bosom of God's care.  
 The practicalness of its polity  
 Is boresome as the hypocrite at prayer  
 Or priest displaying rank frivolity,  
 Ignoring any undermining snare.

The church is every Christian's rightful place,  
 His source of satisfaction past all doubt,  
 His place to find what life may be about.  
 The strong design of courage draped with lace  
 Long recognized and classed as Christian grace  
 Is woven surely where no sin may flout  
 Its tones, within the church. Now coming out  
 Of all her sacrifice there glows one face  
 To thrill the child and steel the fainting heart.  
 For Christ Himself renewed her boundless worth  
 Insistent of the values of each part,  
 The interdependence of each bit. The earth  
 Is bettered by the well established start  
 The church may claim throughout the world's wide girth.

She sheds an aura of God's light on seeds  
 Sown without care and often left to chance.  
 The church in dignity seeks to enhance  
 Our attitudes. When we grasp for our needs  
 Outside of God, the church in pity bleeds  
 And shows its members a more trusting stance.  
 The knowledge that God's penetrating glance  
 Can probe the depths of all our human creeds  
 And turn them Godward, guides us in His way,  
 Inspires the leaders for His church's care.  
 They always work toward that most glorious day  
 When in her perfect form she rises fair.  
 Stern, gracious, merciful, our hope and stay,  
 God's church shines brightly; so we trust and dare.

Several of the children are making plans to go to Fouke for camp this year, and we do trust that they will not be disappointed.

We rejoice in our hearts to have, among our membership now, Miss Golda Gerat, who came here last fall from Decatur, Ill. She is very interested in the work with the children, and has worked out a plan for those in Paint Rock to meet with her for a Bible story hour at least once each week. We now have a young couple with a family attending our services. They are an asset to our congregation both in Sabbath school and worship hours.

We ask your prayers that only God's will be done in all our efforts. — Mrs. Robert L. Butler.

BEREA, W. VA. — A church bulletin received at the Recorder office carries the information that Don Richards has accepted a call from the Berea Church and will be taking up his pastoral duties in June upon the completion of his three years of seminary training at the School of Theology, Alfred, N. Y. This church has been without a regular pastor since last summer when it released its new pastor, Rev. David Pearson, to go as a missionary to Nyasaland. Don's wife, a sister of Mrs. Edgar Wheeler, is a West Virginia girl. The new pastor came home from the Army at the close of World War II with a desire to enter the ministry. His parents live in Riverside, Calif. He has worked his way through college at Riverside, and Salem, W. Va., and has rendered valuable service to the Lord in every community where he has lived. Mr. and Mrs. Richards have one child. — Ed.

DENVER, COLO. — In the middle of a January which is a little colder than usual, the Denver Church has begun to lay plans for summer activities. An invitation has been extended to Rev. Loyal F. Hurley of the Alfred School of Theology and a quartet of ministerial students to come to Denver in the summer for evangelistic meetings and visitation.

In connection with the Bible Reading Fellowship, which involves the reading of the whole New Testament during the first six months of 1955, Friday night meetings have been resumed. A sound movie is being shown in the church once each

month, the one on January 28 being, "Jesus, Lord of the Sabbath," a Family Film.

During the Sabbath school hour on Christmas Day, an original play about the Makapwa Mission in Africa, written by Mrs. Iris S. Maltby, was given. Late developments in Nyasaland were incorporated in the play, making it unusually timely and informative. Following the presentation, the quarterly missionary offering was received to be sent to Nyasaland. The program was in charge of Mrs. Susa Patterson.

On New Year's Day the young people of the church took over with a novel idea of reserved seats. Cards were sent out in advance with seat numbers. As folks arrived they were seated according to the number on their cards. Then all were reminded that a "reserved seat" would be awaiting each one each Sabbath throughout the new year.

Officers of the Denver Church will remain the same for this year as a result of the election held during the annual business meeting, December 26, except that one new trustee took office.

Sabbath school superintendent, Bob Shepard, and the graded department superintendent, Mrs. Evalyn Turpin, arranged the Christmas program of music, recitations, and a playlet, presented December 19. — E. D. D.

## Obituaries

Randolph. — Deacon Roy Fitz, son of Franklin and Mary Fox Randolph, was born Dec. 30, 1873, and died Jan. 23, 1955, at St. Mary's Hospital in Clarksburg, W. Va.

Mr. Randolph was a member of the Middle Island Seventh Day Baptist Church and served as deacon for more than 40 years. A graduate of Salem College, he taught in Doddridge County schools and was a successful farmer. He was very active in national and local farm organizations and held the highest offices of the local departments. His death is a severe loss to the church which he served so faithfully.

He is survived by his wife, Cora Bond Randolph; two daughters, Greta, at home, and Mrs. Kenneth (Mary) Hulin of Salem, W. Va.; two brothers: Iseus F., of Plainfield, N. J.; and Esle F., of Fairmont, W. Va.

Farewell services were held on Tuesday, January 25, in the Middle Island Seventh Day Baptist Church, conducted by Rev. Rex E. Zwiebel and Dr. James L. Skaggs. Burial was in the Brick Church Cemetery at Lost Creek, W. Va.  
 R. E. Z.