

The Sabbath Recorder

ITEMS OF INTEREST

Church of God (Seventh Day)

The Seventh Day Church of God (Stanberry, Mo.) held its biennial Camp Meeting Conference in Denver, Colo., the last of August. In alternate years this denomination holds a camp meeting without conference business. The editor of the Bible Advocate (16-page weekly organ of the church) reports that about 225 were registered to participate in General Conference, with about 535 registered in the camp meeting register and about 450 present at the Sabbath morning service. The denomination has about 45 churches and approximately 5,000 members according to *The Small Sects in America* (1953).

The Bible Advocate in its first editorial on the conference does not do much evaluating but notes that their financial condition is better than it has been since the merger. He states: "Home Missions is ready to launch a bigger campaign than has ever been launched in the Church of God before. Foreign Missions is in a critical spot, unable to move forward until the church is better able to support the expanding work."

From previous issues of this paper we learn that their greatest foreign missions effort is in Nigeria, Africa.

OUR SERVICEMEN

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Marriages

Saunders - Saretzki. — Miss Mildred Saretzki, of Ashaway, R. I., became the bride of Stephen Saunders of Stonington on Sept. 5, 1955, at an outdoor wedding on the lawn of her home, with Rev. Roland Palangio, of Westerly, officiating, assisted by Pastor Osborn. The couple will reside at 9 Backus St., Rochester, N. Y., where Mr. Saunders is a student at the Rochester Institute of Technology.

Births

Ayars. — A son, David Frederick, to Mr. and Mrs. Fred Ayars of Philadelphia, Pa., on Aug. 28, 1955.

Soules. — A daughter, Debra Elaine, to Mr. and Mrs. Richard Soules of Shinglehouse, Pa., born Aug. 14, 1955. Mrs. Soules is the former Nettie Sue Drake, member of the Richburg Seventh Day Baptist Church.

Obituaries

Davis. — Margaret B., daughter of Presley and Nancy Reed, was born on June 22, 1880, in Sycamore Dale, W. Va., and died Sept. 12, 1955, in Battle Creek, Mich.

On Nov. 19, 1898, she was married to Welton Burdick Davis in Clarksburg, W. Va. Twenty-three years ago they came to Battle Creek and have since made their home here. Mr. Davis preceded her in death in April, 1946.

She was a member of the Battle Creek Seventh Day Baptist Church and Ladies' Aid. Being an invalid she was unable to attend church in recent years, but she was interested in its work.

Those who survive her are: a daughter, Miss Tella Davis, and a son, Paul D., both of Battle Creek; a sister, Mrs. Okey Snider, and a brother, Cecil Reed, both of Salem, W. Va.

Farewell services were held at the Hebble Funeral Home with her pastor, Rev. Leland Davis, officiating. Interment was in Memorial Park Cemetery.
L. E. D.

Petty. — Hattie Scott, was born at Farmersville, N. Y., March 19, 1863, and died Aug. 17, 1955, at the home of her son, Leslie E. Scott of Portville, N. Y.

Mrs. Petty had lived in the same town for 80 years. She was the widow of Rufus Petty, and a member of the Olean Grange. She attended the Richburg Seventh Day Baptist Church as long as her health permitted. Surviving besides her son are: one grandson, Acel Scott, of Eldred; one granddaughter, Mrs. Donald Coss, of Olean; two great-grandchildren, and several nieces and nephews.

Funeral services were held at the late home with Rev. Herbert Harrison, of the First Methodist Church of Olean, officiating in the absence of her pastor. Interment was in the Cuba Cemetery.

Stillman. — Nettie, daughter of James and Sara Waddell Hibbard, was born in Jefferson County, N. Y., March 26, 1868, and died July 20, 1955, at her home in West Winfield, N. Y.

She was married to Lamont Stillman February 25, 1892. For many years they resided in the Stillman homestead at West Edmeston where she was a member of the West Edmeston Seventh Day Baptist Church. Later they moved their home and membership to the Brookfield Church. Mr. Stillman passed away in 1937. Nieces and nephews survive.

The funeral service was conducted from the Wilcox Funeral Home July 23, 1955, by her nephew, Rev. Mr. Hubbard and her pastor, Rev. Marion C. Van Horn. Burial was in the West Edmeston Cemetery.
M. C. V. H.

Winter in Florida

WANTED: Married couple (or other family of two) to share my house in Daytona Beach the coming winter, they to board me as rental, and I to pay for water, electricity, gas, fuel oil, and telephone. If interested please write to Jay W. Crofoot, 739 Huntington Ave., Plainfield, N. J.

- Prayer for Safety -

Almighty Father, strong to save,
Whose arm hath bound the restless wave,
Who bidd'st the mighty ocean deep
Its own appointed limits keep:
O hear us when we cry to Thee
For those in peril on the sea.

O Christ, the Lord of hill and plain
O'er which our traffic runs amain
By mountain pass or valley low;
Wherever, Lord, Thy brethren go,
Protect them by Thy guarding hand
From every peril on the land.

O Spirit, whom the Father sent
To spread abroad the firmament;
O Wind of heaven, by Thy might
Save all who dare the eagle's flight,
And keep them by Thy watchful care
From every peril in the air.

O Trinity of love and power,
Our brethren shield in danger's hour;
From rock and tempest, fire and foe,
Protect them wheresoe'er they go;
Thus evermore shall rise to Thee
Glad praise from air and land and sea.

The above hymn sung to the well-known tune, "Melita," comes from the 1940 edition of the Hymnal of the Episcopal Church and is designed to be used to promote safety.

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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A Minnesota subscriber writes this unusual note of appreciation: "The Sabbath Recorder articles quiet my nerves. I read them as I travel in auto . . . to church."

WHAT YOUNG PEOPLE SAY ABOUT CHURCH

When an interdenominational survey of young people is made, we wonder how closely the results reflect the thinking of young folks in our own denomination. During the past several years the Department of Research and Survey of the National Council of Churches has been conducting a poll of 1,300 young people in 188 local churches from coast to coast. The report states:

"Half of the persons interviewed were no longer considered active in church work — but of these, seventy-two out of every hundred affirmed the church's influence in their lives. Of the half still active, ninety-three out of every one hundred said the church was important to them."

The above statement has an optimistic flavor which we would like to approve but we cannot overlook the fact the survey found that only half of the young people who were counted as members could be counted as active members. It is not a new thing for people to acknowledge the blessings received when questioned about the matter while at the same time doing practically nothing on their own initiative to pass on those blessings to others. Human nature appears not to have changed much since the earthly ministry of Jesus. If a questionnaire had been sent to the nine healed lepers who failed to return and glorify God, it is probable that at least 72 per cent of them would have acknowledged the influence of Jesus upon their lives. How could they deny it?

We are in favor of surveys. They are helpful, but not conclusive. They may enable us to see the weak points in our church program. The above-mentioned sampling of the thinking of young people in the churches is not too easy to evaluate. It does not seem to delve into the vital religious experiences which very probably contributed largely to the staying qualities of the 50 per cent who were found to be active. A real conversion is like a baptism by immersion — it can't be forgotten.

Quoting again from the report:

"The young people were also asked what activities had provided 'rich and

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lasting experiences.' Only one third of the total group reported activity in a fellowship group. The church school was mentioned by 21. One out of five mentioned Sunday church worship and only two out of every one hundred said they found lasting value in the communicant's class — the special class giving preparation for church membership, usually conducted by the minister. On the other hand, of the two per cent who had participated in interdenominational programs, all reported they had found rich rewards for their time and effort.

"A high percentage indicated it had been their adult leaders and teachers who had interested them in the church. The importance of this influence was mentioned by 81 per cent of active young people and by 70 per cent of the inactive. Ten out of every hundred interviewed considered the adult leadership ineffective, but still reported the church had had a favorable influence on their lives."

The figures mentioned above speak for themselves and may represent a cross section of the young people in other denominations. It is quite probable that no church of our denomination was contacted in the survey. We would like to think that our young adults would yield better statistics than those we have quoted. In a year in which we have been called upon to "accentuate the positive" we would do well to strengthen in every way possible the adult leadership in our churches so that the oncoming youth will be better grounded in Christian convictions. Stronger believing and better living on the part of adults would seem to be the key to more steadfastness in the next generation of young people.

Portrait of Dr. Corliss F. Randolph

The Historical Society will hold a ceremony for the unveiling of a portrait of its late president and founder, Corliss F. Randolph, on the second floor of the Seventh Day Baptist Building, Plainfield, N. J., Sabbath afternoon, October 29. Careful plans are being made. Friends are invited.

Sabbath Recorder in Every Home

A subscriber in Alabama has written several letters voicing a concern that others have mentioned from time to time. This long-time supporter has paid for a number of subscriptions for libraries and for individuals. The present suggestion is, "that each church make it a policy of Christian honor that every family be supplied with our denominational paper." The same writer deplores the fact that the 12 special missionary numbers at \$1.00 per year had to be discontinued several years ago and would like to see them started up again.

The American Sabbath Tract Society has not pushed the often suggested plan of having each church provide its members with the Recorder on a plan similar to that by which the Sabbath schools make the Helping Hand available to all young people and adults. Perhaps one of the major problems in such a plan would be persuading our traditionally independent churches to unite on such a program.

Another difficulty is the difference between church and Sabbath school membership. Local orders for the lesson study quarterly are based upon the number actually used by those who attended during the previous quarter or year. In most churches there are many dead-wood members. The loyal members might reasonably object to the added financial drain involved in providing the denominational paper for these drifters or "free-loaders." On the other hand, it could be argued that if every member read the Sabbath Recorder there would not be as much dead wood in the future as there is at the present time.

The Presbyterian Church, a much larger and somewhat more centrally governed denomination than ours, has tremendously enlarged the ministry of its periodical *Presbyterian Life* by having each church supply its members with the paper. It has become a much improved journal in the process. However, the potential of new subscribers within our denomination under such a plan would probably not be sufficient to bring the printing and mailing costs down to a point where

Secretary's Column

Denominational New Year's Day

A new Conference year has begun. The Conference year 1954-55 ended on Friday night, September 30. We are now embarked on a new year, a new program, a new budget, with a new set of officers already functioning.

Appropriately enough, our new year began on the Sabbath. There was no boisterous New Year's Eve celebration, no New Year's Day exhaustion caused by emotional late parties the night before. In fact it is doubtful if many of us noted the passing of the old year and the beginning of the new.

Many thoughtful people take occasion to review the past year at such a time. Perhaps more profitable a procedure is to look ahead to the year approaching. While New Year's resolutions have become a bit unpopular, we are now faced with a new page in our denominational church life. What are we going to write on it?

Already our Planning Committee has met and projected an active missionary evangelism campaign. Correspondence has been inaugurated with the Nigerian Seventh Day Baptists in accordance with the action of our last Conference. Those associations meeting this month have been informed of the references of Conference

subscriptions alone would finance the paper and at the same time enlarge it.

Suggestions for making our paper a more potent force in the lives of our present and potential readers are always welcomed and will be considered by the Advisory Committee in its regular monthly meetings. Major changes in financing and distribution become the concern of the whole board and of Commission and the General Conference since our periodical is subsidized from invested funds and, to a certain extent, from the Denominational Budget. Conference this year adopted the report of a special committee suggesting changes in one department of our paper designed to increase the general effectiveness of the publication.

and urged to strengthen their activities for church life in their respective areas. If we can carry over into this new year some of the enthusiasm for raising the new budget that was demonstrated in the closing days of September, we should raise it this year.

The new budget is only 43/4% higher than last year's. Commission and Conference scrutinized carefully each item that went into this new budget. With American prosperity what it is, less than 5% increase in our budget should be easily attainable this year.

Our new Conference president has announced as his theme, "Be happy — you are the light of the world." Let us write this on the new page that is before us. When the time comes to turn over this page fully written on, let it be a happy one — one of fully demonstrating our light to the world, one of accomplishment which we can turn over to God with happy hearts, conscious that we have indeed advanced His Kingdom among men a long step toward full acceptance of the truths we hold important and dear.

WESTERN UNION

On Monday afternoon, September 26, the day before going to press the following telegram from Executive Secretary Crofoot was received:

Three Western Association Churches end year over target: First Alfred, Second Alfred, and Independence.

Church bulletins from a number of churches have called attention during the past few weeks to what they lacked of reaching their target of denominational giving for the Conference year closing September 30. When the story is fully told, we confidently trust that quite a few more churches can be mentioned as above the goal.

Let's not give up! Giving is up. Religious bodies in the United States now receive gifts totaling over two billion dollars a year. It amounts, however, to less than one per cent of the total disposable income of the people of the United States.

FAITH OR PRESUMPTION, WHICH?

Myrtle W. Cushman
Galway, N. Y.

This idea of simply "having faith" being sufficient for obtaining salvation, is one of the oldest traps for the Christian mind to fall into. (James 2.) Indeed, even today the word "faith" is so badly misused and abused, by clergy as well as laity, that the ordinary person thinks that it means to just believe that God exists, has a Son who died and lived again who will guide, protect, and forgive anytime he asks Him to. Many use prayer as a convenience when their own power is insufficient and when they can't make up their minds in some matter. They believe that prayer will act as a sort of fetish, the rules of which are: Don't waver in your belief that He will answer you; if you do, He won't. They think that in this way God is obligated to answer. What presumption! They will tell you that if you fear you are lost, "you have nothing to fear but fear itself." Some, in their delusion, think that they may live the way they please and at the same time have confidence in the Lord's benevolent care! They refuse to see that three things are necessary ingredients to faith as described in the Bible, in order to be saved by it. These are **conviction, conformity, and confidence.**

The first ingredient in faith, **conviction**, is the strong belief that God created the world through Christ, His Son, who died for our sins in our stead, arose from the dead, and now sits on the right hand of God. "Consequently he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them" (Hebrews 7: 25). We are sinful and helpless in our own strength. We must feel the need for salvation. That is true repentance. But we cannot stop there, for the next ingredient in faith is **conformity**, which is the action which is in accordance with the rules.

"Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit," Acts 2: 38 tells us. Repentance, though, means

more than being sorry for one's sins — it means to forsake them as well; as Jesus said, "Go and sin no more." John the Baptist also said, "Bear fruits that befit repentance." Can we say we have faith and do nothing to substantiate it? James wrote in the second chapter: "Show me your faith apart from your works, and I by my works will show you my faith. You believe that God is one; you do well. Even the demons believed — and shudder. . . . For as the body apart from the spirit (breath) is dead, so faith apart from works (actions) is dead" (James 2: 18, 19, 26).

We have active examples of faith in Hebrews 11. Each of the righteous men mentioned of the Old Testament first believed, and then immediately acted accordingly. May we say to God, "Give us this day our daily bread," and do nothing to find the bread? May we ask Him to heal us, and then do something against the natural laws of the body? Now here is where we add the ingredient, **confidence.** We may have full assurance that since we "have put off the old nature with its practices, and have put on the new nature, which is being renewed in knowledge after the image of its creator" (Colossians 3: 9), we may expect to be given whatever we ask, providing it is the Lord's will. If we meet the requirements we have full confidence in His abiding, loving care and we may expect to be forgiven for our mistakes, as long as we forgive others (Mark 11: 24, 25).

Sometimes we do not receive because we ask wrongly — that is, to gratify selfish whims (James 4: 3). He guides us into right decisions only if we kill our selfish will and decide according to what He would have us do. Do you think that God will protect us from harm if we deliberately, without spiritual reasons of necessity, come in contact with evil, diseases, poisonous snakes, go without medical aid (which is God's miraculous gift to mankind), and the like? This is not faith — it is presumption! It is putting God to the test.

Then does God ever heal those who ask in faith, believing? Let's look at Paul's experiences, first: "And to keep me from being too elated by the abundance of revelations, a thorn was given me in

the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness' (2 Corinthians 12: 7-9). Don't you think he asked, believing? Paul said in verses 9 and 10, "I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me . . . for when I am weak, then I am strong." What a wonderful paradox! God places these burdens of sickness upon us sometimes to teach us submission. As for my own experience in this matter — for a while I couldn't understand why He didn't remove the suffering of arthritis and poor health from me. Now I understand. It wasn't because I didn't pray, believing. I just didn't take enough time to study out His ways. Before this I had prided myself on having good health, ambition, and a little talent in several things. But the pride of life had engulfed me! Oh yes, I was thankful for these things plus the fact that I had a good husband, home, and six fine children, but I used these things to satisfy my ego. I also believed at the same time that I wanted to serve the Lord. I embraced the idea that if one has health, he has everything and this was the due of anyone who believed. How wrong I was! If one has good health he is apt to push the Lord's work into the background.

After my confinement I went through the usual pattern of a self-righteous person. First, I rebelled like a steer and felt very sorry for myself. Then I would be submissive for a while, until I got tired of being the "martyr" and then went back to contrite prayer and study. I still refused to feel that suffering was the Lord's will, for how would I be able to raise my family properly this way?

When I finally became submissive enough to pray: "Lord, if I can't have good health, please give me the strength to bear the pain and trials," I began to improve mentally and emotionally. This was the strength that the Apostle Paul found. Suffering killed his ego — submission and faith (tested by trial) made him useful to God, and moved him to say, "For the sake of Christ, then, I am

content with weaknesses, insults, hardships, persecutions, and calamities" (2 Cor. 12: 10). Did he lack faith? Certainly not. For he was assured by the Lord that he would not be tempted or tried beyond that which he could endure (1 Cor. 10: 13). Has God guaranteed us protection from hardships, sickness, etc.? He has only guaranteed us strength of mind through faith.

Paul was not a humble man to begin with, but he obeyed and through many trials and hardships, he trusted in whom he believed. Do you think that he enjoyed his suffering? No, and no one does. However, they can learn to accept it as a reforming and refining process to make them more useful to the cause of salvation. We know that God must chastise His children sometimes. But some, like stubborn children do not learn so easily. It might take a very sad experience to teach a stubborn one, but some never learn. They just continue to feel very sorry for themselves and accuse the Parent of not loving them.

Some would have us believe that fear is the reversal of faith; that "it is believing the opposite of God and His power." (Quoted from a tract called, "You Are What Your Believing Is," by Oral Robert's Healing Waters Tract Society, Tulsa, Okla.) Fear is not an antonym of faith. Fear does not need to make us doubt God, but rather, make us more careful not to depend upon our own will (fear lest we spread false ideas) and make us more dependent upon God's strength. It should cause us "to work out our salvation with fear and trembling" (Phil. 2: 12). These teachers of faith healing should also have enough fear to watch and take another look at the doctrines they are spreading.

I would rather believe in God's Word, obey it, and die in poor health than have so-called "health and peace of mind" gained through the power of positive thinking doctrine! This sophistry of philosophers posing as ministers of the Gospel, is leading many away from prayer and the dependence it brings upon God's guidance. They would substitute for the blessings of humility in prayer, the cheap philoso-

Teen-Age Retort

"These are just a few words for the defense of us teen-agers. Who are those that publish bad comic books? Adults! Who are those that produce immoral moving pictures? Adults, to be sure. Who are those that smuggle and sell dope? Adults again! And last, but not least, who are those that prove to be worthless parents? Adults! Adults are the enemies of the country because they have set a bad example for the younger groups to follow." — A Proud Teen-ager.

The reader who sent in the above clipping adds, "These same 'adults' never attend any church."

phy and psychology which the devil has used through his willing human agents since the world began. They tell you, "If you say something good over and over enough times, you will start to believe it — it will do wonders for you." This, of course, only brings a dependence upon one's own will and strength. Sure, it gives confidence and assurance — but not the kind that the Bible teaches. It is rather like a boy whistling in the dark to boost his courage. He makes himself believe that the danger does not exist, but it is nevertheless still there!

Those who are conscientiously interested in God's will should be extremely careful about accepting fanatical ideas on faith healing. God has reasons and purposes and we should eagerly seek the truth about them from His Word. Originally, miraculous healing was done by Christ and His disciples to prove, as signs to unbelievers, God's power, and that they were of Him. The Holy Spirit gives the gifts of healing as He wills — not to churches — but to individuals who are of Christ (1 Cor. 12). Those who are of Christ are the ones who love and obey Him; for Jesus said, "He who has my commandments and keeps them, he it is who loves me . . . and I will love him and manifest myself to him" (John 14: 21). He manifests Himself through the Holy Spirit to all who believe and obey.

"Marriage is the most important job in life and is about the only one still left to amateurs." — Richard E. Lentz.

Statement of Christian Experience

Darrell D. Barber

Given on the day of his ordination to the ministry at North Loup, Neb., August 27, 1955.

Above all, I thank God for the fact that I was born into a Christian home. I thank God that I was born in a land where the individual may believe in, and worship God as his conscience directs him. While professing this idea, a man's beliefs must remain coherent to the will of God, and only by founding the primary concepts on the record we have, the Bible, can we anyway near be sure it will remain as such.

My early training I owe to a goodly number of sincere, conscientious people: my parents, and the teachers and pastors of the North Loup Church during my early childhood and youth. This one factor has been the basis of my Christian growth, and love for these people and their faith in me has been my stay in the course of my experiences in life.

Not only have my early Christian experiences helped me to develop this Statement of Beliefs, but my experiences in life in general. These, coupled with my theological training, all considered in the light of respect and reverence for God and the truths found in the Bible, have led me to these present conclusions.

In order for a man to grow in Christian experience in the sight of God certain concepts, impressions, and beliefs must also grow. I do not feel that in the essential truths I have changed, only in the way in which I develop and express these truths.

One's Christian experience does not end with his statement of beliefs, but must continue throughout his entire life. If they may be called Christian experiences, the experiences that I have had so far in life, have led me into a closer relationship to God, a stronger faith with more love toward my fellow man, and an understanding in which I find the Bible meaning more to me than it ever has before.

Possibly the greatest step in my life was my decision to let God have His way and to enter the Christian ministry. At no point in my life have I found temptation to be more severe than it has been since I took this step. Likewise, at no other

point in my life have I enjoyed more true happiness.

I find it impossible to make a statement of my Christian experience without tying in my beliefs. I trust that this will be evident in the statements that follow.

Editor's Note: The statement of beliefs being unusually long will have to be condensed in later issues of the Recorder.

GREENMANVILLE SEVENTH DAY BAPTIST CHURCH

Story of the dedication,
featuring remarks by Karl G. Stillman

The restoration of the old Greenmanville Church building as a museum and assembly center at a new and prominent location at the Mystic Seaport has been mentioned in previous Recorder articles. An occasion of importance and much interest was the dedication of this beautifully restored building on August 20.

Rev. Harold R. Crandall led the pilgrimage of the congregation of the Pawcatuck Seventh Day Baptist Church to the old meetinghouse to conduct the service of dedication on that Sabbath morning. The building was crowded to overflowing, with people standing in the vestibule and balcony. Karl G. Stillman reviewed the history of the church organization in a very interesting way, showing that it was one of the daughter churches of the Pawcatuck Church at Westerly. He also noted the importance of some of the early members of the Greenmanville Church to the State of Connecticut and to the work of the denomination. Due to the other historical celebrations currently requiring space on our pages we are unable to use it in full.

Mr. Stillman notes that the Greenman brothers established a ship building partnership in 1836 and moved their operations in 1838 to the vicinity where the church now stands in order that they might have room to build larger ships. The most notable clipper built there was the David Crockett.

We quote the speaker for further details:

"In 1849, the Greenman Manufacturing Company was established also, where fine woolen goods were manufactured. By this

time many Seventh Day Baptists had been attracted to Greenmanville, as the community was then called, by the opportunities for employment afforded by the various Greenman enterprises. . . . The nearest Seventh Day Baptist churches at Waterford, Conn., and Westerly, R. I., being ten miles and more away, made attendance at weekly services well nigh impossible. It was deemed wise to erect this church building and set up an independent church organization, which was completed in 1850 with Rev. Sherman S. Griswold as its first pastor, who served until 1865.

"The largest membership of this church was fifty-six, reached in the first year of its existence and maintained at approximately the same total for thirty years. Its initial membership was approximately forty. Although it never became a large church, its influence on the community and the Seventh Day Baptist denomination was unusually powerful. George Greenman was one of 13 constituent members and president of the Seventh Day Baptist Missionary Society for thirty-one years, a period of large denominational growth; he, as vice-president of the Seventh Day Baptist Education Society, was one of three individuals who helped in planning the founding of Alfred University, Alfred, N. Y. . . . Thomas Greenman was one of the incorporators and trustees of the Seventh Day Baptist Memorial Fund. . . . He served in the Connecticut Legislature as a representative from the Town of Stonington in 1866, as did Benjamin F. Langworthy in 1853 and 1854. . . . Clark Greenman likewise served as Senator in 1854 from this district. . . .

"These remarks briefly outline the close relationship of this old church to the Pawcatuck Seventh Day Baptist Church in Westerly, and a little of the history and accomplishments of the Greenmanville Church and its members. I am sure I express the feelings of our church when I say that we are very happy that the Mystic Seaport was able to rescue this meetinghouse from an undeserved fate, restoring it to its former beauty and dignity. We are pleased too, that it will be used for educational purposes and as an assembly place."

MEMORY TEXT

For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matthew 6: 32-33.

FREEDOM'S BLOOD

Chaplain David J. Williams
Frobisher Bay, Canada

Blood of American defenders of freedom has flowed freely since 1918. Confronted with figures, we pause and are appalled at the cost in human agony, mental cruelty, and heartache. In World War I, the world mobilized 65,000,000 men. Of this number, 37,000,000, or 57%, were casualties. The U. S. rate was 8% with 460,300 casualties. After a brief lull, Germany and Japan convulsed the world in another blood bath. With sixteen million American men in uniform between 1941 and 1946, we suffered 407,828 deaths and 670,846 were wounded. On June 25, 1950, over 60,000 North Koreans invaded the Republic of South Korea, and two days later General MacArthur received orders to assist South Korea. Some 33,417 Americans paid the supreme sacrifice in Korea and 103,269 received the Purple Heart.

The cost of preserving freedom is great in blood and billions, pain and punishment. A royal heritage is ours — a heritage steeped in freedom's blood. Who knows the exact interval that will elapse between Korea and the next war? Will our blood be required of us?

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13). The life of all flesh is in the blood (Lev. 17: 14). To enable warring, sinning man to recognize this fact, the Bible informs us that without the shedding of blood, there is no remission of sin (Heb. 9: 22). The blood of Christ alone can purge the conscience and heart of man from dead works to serve the living God (Heb. 9: 14).

Freedom's blood is representative of the greatest human sacrifice. To belittle our heritage would be a terrible sin, yet the

atoning blood of Jesus Christ, God's only Son, was shed for our redemption. "God commends his love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5: 8).

We are privileged to be Americans — so by faith, we can become justified by His blood and have individual peace with God through the Lord Jesus Christ. Christ's blood yields freedom from sin and the pangs of hell. If we are to work as Christians, let us remember that no man cometh to God but through Christ (John 14: 6). He alone is the antidote for bloodshed — The Prince of Peace.

A Bulwark Against Communism?

Dr. John A. Mackay, president of the Presbyterian World Alliance, in a recent address took sharp issue with the statement of Vice-President Richard M. Nixon reported in an earlier *New York Times* item that the Catholic Church is today "one of the major bulwarks against Communism and totalitarian ideas." Dr. Mackay answers:

"In charity and with candor and at the risk of being termed a bigot, I am compelled sorrowfully to say that the exact opposite is true. Two decades ago the Roman Catholic Church made concordats with the totalitarian rulers of Italy and Germany, Mussolini and Hitler. Today the Roman Church has a concordat with, and is the chief supporter of, Francisco Franco, the totalitarian ruler of Spain.

"It is also a painful fact that those Latin countries where the Roman Catholic Church has been the predominant religious influence have been breeding grounds for Communism. This is true of Italy; it is particularly true of lands in Latin America. The consistent antipathy which the Roman hierarchy in Latin America has shown towards democratic ideas and land reform measures, in such countries, for example, as Guatemala and Colombia, has had two sinister effects. On the one hand, it has promoted Communism; on the other hand, this attitude has exposed to being labeled as 'Communist' men and women in the great liberal tradition who have been stalwart promoters of spiritual freedom and social justice. . . ." — E. P. S.

ARE YOU LEAVING GOD OUT?

Rev. Paul S. Burdick

"And the Lord called unto Adam and said unto him, Adam, where art thou?" (Genesis 3: 9).

Like Adam, many are leaving God out of their lives and God is saying to each of us as He did to Adam, "Where art thou?" On the bulletin board of the church we placed the words, "The greatest sin — over-confidence." Is it true that trusting in our own powers, and leaving God out of our plans, is at the bottom of all our wrong-doing?

It is well to have a certain amount of confidence in ourselves, especially if that confidence is based on knowledge of our own limitations. But how much better to remember our weakness, trust in God for strength, and beware of false confidence in our own powers.

When the men climbed Mount Everest some months ago, they felt confident, but their confidence was based on the great care they had put into the preparations, and also they had faith in God, and knew that they could not do it without His help. They knew, too, that coming down the mountain is more dangerous than going up. It is then that more accidents occur. Men get careless. They take chances they would not take earlier in the climb.

So we grow careless when we leave God out. When we think that our own powers have "gotten us the victory."

Are we leaving God out of our pleasures?

Eve saw the fruit of the forbidden tree, that it was "pleasant to the eyes." It looked good; it smelled good; it tasted good. What was the harm in eating it? Because God had said, "You shall not eat of it."

The boy or girl who takes the first drink, does so because someone says, "What's the harm? One little drink cannot hurt you." Or the first cigarette: How can it lead on to a habit that cannot be broken? Many who are now saddled with the habit, and who hear of the prevalence of lung cancer and heart trouble among smokers, now wish they had never taken the first smoke, or listened

to companions who said, "What's the harm in just one?" God's commandments always have a reason behind them, which we may not always see at first glance.

Are you leaving God out of your daily life?

Eve saw that the fruit was good for food. When we bow our heads at meal-time and ask God to bless the food to our bodies and us to His service, are we really thankful? Do we partake only of what is good for us, and no more? Do we think that while we have an abundance, and more than enough, that there are some in the world who are starving?

When Jesus paused to bless the bread, He was thanking God for the little that had been provided, and for the chance to share it with the multitude.

Are we leaving God out of our search for wisdom?

Eve saw that the fruit was desirable to make one wise. "You will be like God," Satan said, "knowing good and evil" — not, "knowing about good and evil." Anyone who wishes can know what is good and what is evil. God puts that knowledge into the heart of every child of His. But Satan wants us to try it out, to know firsthand: "Don't you want to know about life?" "Why be a back number?" "Everybody does it." So he lures us on.

Oh, how we need to take God into our studies — into our schools and colleges, into the classrooms of the nation. The greatest sin — over-confidence — is shown every day where men are seeking knowledge of science, of the atom, of greater and greater powers, and are leaving God out of the search. "The fear of the Lord is the beginning of wisdom," says the psalmist, and he is right. It is the beginning, the middle, and the end of it.

Jesus helps us to put God back into life.

When we are at the table, He helps us to remember that God is the giver of all our food and all good things. He helps us to remember to give thanks to God for it.

He goes with us in our pleasures. He Himself enjoyed the marriage feast, the meal by the lake, but He also helps us

to remember that all things are for our enjoyment, and not for our hurt, or for harm to others. If He made the wine at the marriage, I am sure it wasn't the intoxicating kind. It would not take away man's reason, and leave him in a drunken stupor.

Jesus helps us to take God into our education. When our youth are seeking the way of knowledge, and they should, He reminds us that there is One who is the author of all knowledge. And Jesus is the way by which we come to that knowledge. "I am the way, the truth, and the life," He said.

And we are privileged to tell others about Jesus, the Way. We can tell about Him in our daily life and conduct. We can tell about Him through the church. Our Sabbaths are one means of telling others. Take away from our lives today this knowledge of God through Christ, and what would be left? Where would we go to learn about righteousness and peace? Take away the church and you take away the means by which men can come to God. The club cannot do it. The schools cannot do it. Therefore, support the church. Support the distribution of the Bible. The Gideons are doing a good work in that. But most of all, live the Bible in your daily lives.

ASSOCIATIONS AND YEARLY MEETINGS

Mid-Continent Association, October 7, 8, and 9 with Denver as host church. The program is to center around a prophetic statement by Rev. James Bailey in 1867: "The future of the Seventh Day Baptist Church in this country depends largely upon the individuals of the present. The cause will die out with the generation that enjoys its faith more than it labors to propagate it."

Proposed business items concern changes in the constitution, camp, the student-aid fund, and further consideration of the inter-working of the church, the association, and the General Conference. — Denver Church Bulletin.

Pilgrimage to Newport. The Yearly Meeting of the New England Churches

will make its five-year trip to the old mother church at Newport on Sabbath day, October 15. — Ashaway Church Bulletin.

New Jersey Yearly Meeting. The theme "Christian Joy" has been chosen for the Yearly Meeting of the New Jersey and Eastern New York Churches to be held with the Shiloh Church October 21 and 22.

Wisconsin and Minnesota. The Semi-annual Meeting of the Wisconsin and Minnesota Churches will convene at Dodge Center, October 21, 22, and 23. The theme will be "Burning Hearts." The committee in charge expresses an earnest desire for a large attendance.

Northern Association made up of churches in Ohio and Michigan will meet with the Jackson Center, Ohio, Church, October 14-16. — White Cloud Bulletin.

Central Association, now known as "The Central New York Association of Seventh Day Baptist Churches" holds its fall meeting with the Brookfield Church, October 8, according to a notice in the Adams Center Bulletin.

North Central Association composed of the churches in Illinois, Wisconsin, and Minnesota meets with the Farina, Ill., Church, in October, the date not known at this office as we go to press.

The Semiannual Meeting of the Western Association will be held at Alfred, N. Y., Sabbath day, October 15. — Alfred Church Bulletin.

NOTICE OF ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Board of Christian Education, Inc., will be held on Sunday afternoon, Oct. 9, 1955, at 2 o'clock in the new home of the School of Theology located at 58 South Main Street in Alfred, N. Y.

The purpose of the meeting is for the election of the board of directors and such other business as might properly come before the meeting.

DRAW NEAR TO GOD

[Sermon preached by Rev. Rex E. Zwiebel August 20, 1955, at the annual meeting of the Seventh Day Baptist General Conference.]

TEXT: James 4: 8a — "Draw near to God, and he will draw near to you."

The Christian life is begun, continued, and is made perfect as one draws near to God. While millions of us are striving daily to have God draw near to us, it is altogether too evident that we do not realize His nearness as we desire. When we become quiet enough to look honestly at the whole relationship, we find that the fault lies on our doorstep — we do not meet the conditions of drawing near to the Source of all being.

From the powerful sermons preached this past week, we have had several interpretations of what must be done in order that we can freely draw nigh to God. All our lives we have heard of and experienced ways of approaching God, and we have found ways that do bring us into a consciousness of His being, yet we are hungry for a closer walk.

Christians are assured that a right start has been made upon accepting the way exemplified by Jesus Christ, for none can really approach God unless it is done in the spirit that Christ revealed. We find ourselves in somewhat the same condition that I found myself as a lad when I was set all alone for the first time in my life on the streets of a large city with a satchel in one hand and an address in the other. Immediately I inquired of a policeman as to which street car I should take to get to my destination. Taking his advice I boarded a certain car, and was on the way. I should have been at ease and enjoying new faces and conversations. I should have thrilled at the store fronts and the beautiful homes we later passed, but I didn't. I was worried about getting off at the right place. It didn't appear to me that the motorman could remember to tell me when to get off since he had so many folk to look after. He did remember, and after some cautious and worried investigation I was safe in the home of my friend. Even though I was on the right car and was deposited in the right neighborhood, I was worried and

frightened. My fear was due to inexperience and lack of trust in the people helping me. While my fear in riding street cars and buses has lessened a great deal, experience has taught me that when going to new places men offer different directions, that the motorman does forget sometimes, and I'm often delayed until it seems that I shall never reach my destination. Yet I know that I can never make it alone. I must have help.

So, in drawing nigh to God, our chosen Christian pathway is dotted by those who help and hinder, but by continuous effort, and often with new starts, we do make progress toward experiencing fellowship with our Maker. We attain intermediate goals that are station stops along the way to heaven. We do draw a little closer to God, and know He has drawn nearer to us.

The early apostles experienced great difficulty in their ministering because several persons to whom they preached were deluded by thinking that after they had begun the Christian life in the Spirit, they attained or would attain perfection in the flesh. And many there are today who draw away from God, because after beginning as sinners resting upon Christ, they want to go on as independent saints — taking any street car they want regardless of where it will take them. If we think that we can claim the nearness of God, as James says so positively that we can, we must not make the mistake of thinking we can forget His admonitions which give direction to the throne of grace.

He suggests humility, clean hands, submissiveness, sincerity, freedom from lusts, purity. He further declares that these directions were received from none less than Jesus Christ. Man must have authority.

Under all circumstances and in all conditions we look to Jesus Christ, for it was He who knew how to fulfill the conditions that draw a soul to God and to whom in turn God draws nigh.

Others can lead us and help us, certainly. We get a vision of God through the faith and works of Moses, but his inability to be the perfect pattern is portrayed by his leading the children of Israel to the edge of the Promised Land and not into it;

but Christ has the power, the authority, and the ability to take us through the wildernesses of all of life and deliver us fully into the hands of God. Neither is it with Jesus as it was with David for he could not build the temple even though he collected much of the material. Christ has the power to build a temple of the living God in your very soul, and He lays it stone upon stone when you believe in Him.

That's what we mean when speaking of Jesus as the Author and Finisher of our faith, and the Alpha and Omega.

Drawing near to God is a continuous coming. This is expressed in 1 Peter 2: 4, where that apostle writes: "The one to whom you are coming is the living stone, . . ." (Lamsa translation.) "To whom coming" — so simple a phrase yet so full of meaning — and it is preceded by a figure in verse 2 that helps explain what he means. Verse 2 reads: "And become like newborn babes, and long for the word, as for pure and spiritual milk, that you may grow to salvation by it." By His word we draw near to God.

A baby turns to its mother for food automatically, without thought. He tells her, and anyone else in the vicinity, when he is hungry, or too hot or too cold. As he grows older he comes to the table where he has been taught to come. Where he used to have to be lifted up to sit on a chair, now he pulls up his own.

He still keeps coming. But not only for food does he come. There are many more items he wants. In fact as he grows older he comes for more than before. He comes with a greater freedom, for habit has made him bolder to ask, and he learns his requirements. You don't have to beg a lad to stop what he is doing to go to town for a new pair of shoes. He is after you days before you might agree to do so. He is always coming for something. He comes so often and asks for so much that Dad begins to wonder if his bank account is sufficient for the demands. Of this you can be sure — it will be easier to drain your account than to stop your children from coming. So it is — they come — and we would have it no different when we really think about it.

Even as you went to your parents, and even as your children come to you, and just as youngsters come to their parents for their needs, so we are to do with God. You are always to be coming to Him for spiritual food, spiritual garments, for cleansing, guidance, help, health — everything. And we will be wise if the older we grow, the more we depend on Him. The more we depend on Him, the closer we are drawing near to Him.

(To be continued)

More College News

The Milton College student body is not only 12½% larger than last year, but the percentage of women students is also up. President Dunn expresses gratitude over a larger number and percentage of Seventh Day Baptist students. The figures given on religious preferences are as follows:

"As in the past several years the largest single church group, totaling 71, is Lutheran. The second largest group, 51, is Catholic; followed in order by Methodists, 31; Congregationalists, 22; Seventh Day Baptists, 17; and Presbyterians, 11. Religious groups with less than ten representatives include six Episcopalians, five Baptists, four Evangelical and Reformed, four Evangelical United Brethren, three Seventh Day Adventists, two Jewish, two Christian, and one Christian Scientist. Seven students listed only a Protestant preference and five have no preference."

A total of 254 students are enrolled, of which 234 are full-time.

An Air Force General during World War II was asked about the quality of the young men whom he was training to become pilots. He spoke very highly of their excellence, physical, mental, yes, and spiritual. "But there is only one thing wrong with them," he added grimly, "nobody has taught them how to die."

If a man wants a faith sufficient to live by in all kinds of circumstances, it must be a faith which he can die by too. — Eugene Carson Blake.

ITEMS OF INTEREST

There was a new word recently coined, "rurbanite," to designate the people who live in the country but are neither rural nor urban. The religious problems arising from this class of people will be discussed at the annual National Convocation on the Church in Town and Country to be held at Springfield, Mass., October 18 - 20.

At West Point, Annapolis, and at the U. S. Air Force Academy in Colorado, no alcoholic beverages are permitted to the men who are studying to become officers in the Army, Navy, or Air Force. If it is good sense to ban alcoholic beverages to these men, why is it not as logical to ban such beverages to all military personnel? — Major Clayton M. Wallace, Executive Director, National Temperance League, Inc.

Aoyama Gakuin, an 81-year-old Christian school in Tokyo, Japan, had an enrollment of 9,500 students, both men and women, in the second semester last year. Of that number, 3,700 students were enrolled in the college, 1,700 in night college classes, 900 in junior college, 1,600 in senior and junior high school, and 57 in primary school.

One of the most fruitful projects fostered in Korea under missionary auspices and through Church World Service has been the organization of "Widow's Sewing Circles." In practically all parts of Korea such circles have been organized by the churches and schools, gathering women widowed by the war into small co-operatives where they are able to make a livelihood or part-livelihood for themselves and for their children. — Selected.

At the dedication of the new Danish church in Paris, King Frederik of Denmark took active part in the church service, a unique event in the history of the Danish Church and in the history of the Danish royal family. The chairman of the Dansk Kirke i Udlandet (The Danish Church in Foreign Lands), Bishop C. W. Noack, asked the King to take the place of Dean Hermansen who was unable to attend. The

King consented and read the first of four passages of Scripture.

The Danish Christian daily *Kristeligt Dagblad* wrote as follows: "We wish to express our gratitude that such a thing is possible. At a time when many forces are opposed to the Church, our King has given an example that will not soon be forgotten. The history of the relationship between the royal family and the Danish people has been enriched by an incident that is worthy of being added to many other good memories."

The relation between cigarette smoking and lung cancer will become more and more clear. This modern disease has increased 400 per cent in 25 years. Per capita cigarette smoking has increased 456 per cent in 33 years. — Authority: Dr. Lester Breslow, chief of the California State Bureau of Chronic Diseases.

Commenting on the Ten Commandments, at the Juvenile Delinquency hearings in Chicago, Senator Kefauver said, "It would certainly be a mighty fine thing for kids to know about the Ten Commandments and basic morality." — Chicago Daily News.

News from the Publishing House

The offices of the publishing house of the American Sabbath Tract Society have a bright new look since September 21 when a light gray asphalt tile flooring was laid over the old and deteriorating covering which had been in use for 17 years. This minor improvement was authorized by the Tract Board upon the recommendation of the Supervisory Committee at the September 18 meeting.

Another minor but money-saving improvement authorized for the print shop was a large air compressor to be placed in the basement to serve all the printing presses. It will provide adequate pressure for the attachments on the presses which spray the printed pages with a dust which keeps the ink from "offsetting" on the back of the next sheet. This equipment has been ordered and will soon be in use. It is paid for from the earnings of the publishing house.

THE LIVING WORD

Luther A. Weigle

One of a series of articles by this noted man.

When "commune" is "speak"

As applied to the interchange of thoughts and attitudes in conversation, the verb "commune" was a colorless term in the sixteenth century. But it now implies an interchange which has a measure of intimacy and a high level of artistic or spiritual content. We would no longer use the word "commune" to describe ordinary conversation or talk that is low or quarrelsome or malicious. The result of this change in English usage is that the Revised Standard Version of the Bible retains the word in only two out of the twenty-eight instances of its use by the King James Version.

For example, where the Psalmist says of the wicked: "They encourage themselves in an evil matter; they commune of laying snares privily" (64: 5), the present version reads:

"They hold fast to their evil purpose; they talk of laying snares secretly."

When the scribes and Pharisees were angered by Jesus' attitude toward the Sabbath (Luke 6: 11), it is stated that "they were filled with madness, and communed with one another what they might do to Jesus." RSV has changed this to read: "they were filled with fury and discussed with one another what they might do to Jesus."

The account in the King James Version of Judas' bargain to betray Jesus reads (Luke 22: 3-6): "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude." It is curious to note the high terms in which this treasonable transaction is described — Judas "communed" with the priests, they "covenanted" with him, he "promised" them. These are words of honor; they do not fit the scene. The Revised Standard Version is more faithful to the Greek, and better describes the

NEWS FROM THE CHURCHES

Important things are happening in our churches from one end of the country to the other as the fall programs get under way. We know this from experience; we know it from some of the church bulletins received but we do not know it from the duly appointed correspondents in the churches. The things that other people would enjoy reading ought to be written up while the news is fresh. Some of the things going on may be of history-making importance. Our readers do not like to wait; they would rather have one or two items of news than two pages of history later on.

BATTLE CREEK, MICH. — Junior Bible Club will meet on Thursday at 4 p.m. at the church. We feel this work is supplying a great spiritual need around our church. Last week there were 19 present. Of this number only three attend Sabbath school regularly. This is our "back-door mission." Praise God for it! Pray His continued blessing upon it! — Church Bulletin for September 24.

PLAINFIELD, N. J. — On June 16 a joint reception was held in honor of the 25th wedding anniversary of Editor and Mrs. Leon M. Maltby and the 20th anniversary of Mr. and Mrs. L. Harrison North. This was sponsored by the Women's Society in honor of the new and retiring presidents.

During the month of August the services were conducted by lay leaders. One person took charge of the worship service, one the Sabbath school lesson, and a third person took charge of the children. In previous years no services were held during August.

During the summer, new green choir robes were purchased. They were first used at the 250th anniversary celebration of our mother church at Piscataway. — Correspondent.

situation, by using more objective terms — Judas "conferred" with the priests, they "engaged" to give him money, and he "agreed."

The two passages where the present version retains the word "commune" are Psalms 4: 4 and 77: 6, both of which are concerned with meditation.

The Sabbath Recorder

RESOLUTIONS OF RESPECT

It has been a custom of some of our churches and particularly the women's organizations within the churches to pass resolutions of respect for outstanding members who have passed on to their reward. These memorials are sent to the next of kin, become part of the permanent record of the church or society, and are sometimes sent to the Sabbath Recorder. Such recognition of outstanding service is both right and commendable, especially in the circles where the individual was well known. We forget all too easily those who a short time ago worked with us and brought blessing to our lives.

Several such testimonials have recently been received by your editor and he is glad to make mention of them. It has been our rule to print brief obituaries of the church-connected deceased when sent in by the pastors, and longer life stories of ministers and deacons.

Upon the death of the highly respected Mrs. Walter D. Kenyon came the resolution:

"That we, The Second Hopkinton Seventh Day Baptist Church of Hopkinton, R. I., express our sense of loss in her passing, and together with all her bereaved loved ones, look for a reunion in a happier and larger life that is prepared for all that love the Lord."

The Women's Benevolent Society of Leonardsville, N. Y., looks back upon the life of Mrs. Bertha Rogers with these words of appreciation:

"Sister Rogers was one of our oldest and most devoted members. In her quiet and unassuming manner she was a tireless worker for her church and society as long as her health would permit and was vitally interested in the affairs of both until her death."

The Ladies' Aid Society of Battle Creek paid tribute to Miss Helen Libby saying that they held her life of Christian faith in grateful remembrance.

A beautifully worded tribute to the life of Miss Susie Stark of Verona, N. Y., emphasizing her devotion to the church and her "rare unselfishness" has been received from the ladies of the church. Although we are not printing it in full we would like to add that Miss Susie Stark was for many years a most faithful correspondent, furnishing the Verona news for this paper.

SABBATH SCHOOL LESSON

for October 15, 1955

The Baptism of Jesus

Lesson Scripture: Luke 3: 2b-8a, 15-22.

Accessions

By Baptism:

Mrs. Eleanor Collier
Mrs. Lillian Tompkins
Mrs. Winifred Van Horn
Donald Hansen

Obituaries

Bliven. — Jessie Van Horn, was born in Jefferson, Wis., April 25, 1868, and died in the Edgerton Hospital, Sept. 16, 1955.

She was married to John Bliven Dec. 26, 1894. Mr. Bliven died in 1933, and a daughter, Marjorie, preceded her mother in death in May, 1950.

Always active in community, civic, and church life, Mrs. Bliven was a member of the Albion Seventh Day Baptist Church.

She is survived by two daughters, Marion Onsgard and Doris Saunders of Albion; and one son, Horace, of Ft. Atkinson, Wis.; five grandchildren, and a stepbrother.

Burial was in Evergreen Cemetery near Albion, Sept. 19, with Pastor Doyle Zwiebel officiating.

D. K. Z.

Carr. — Zelma Frances Wear, daughter of William Walter and Mary Murtle Reeves Wear, was born Dec. 26, 1923, and died at the State Sanatorium, Norton, Kan., Sept. 9, 1955.

She was a member of the Denver Seventh Day Baptist Church. Besides her husband she is survived by her father and mother, five brothers, and a sister.

The funeral service was on September 11, with burial at Dighton, Kan.

C. H. D.

Wilson. — Elizabeth E., was born in New Market, N. J., Oct. 30, 1875, and died in Fort Lauderdale, Fla., Sept. 4, 1955.

Mrs. Wilson joined the Piscataway Seventh Day Baptist Church Dec. 16, 1911, by letter from the New York City Church. Her husband was the late J. Alfred Wilson who died in 1952. She has been living with her son, Austin D. Wilson, in Fort Lauderdale, Fla.

Farewell services were conducted by her pastor, Frank R. Kellogg, from the Runyon Funeral Home at Dunellen, N. J., September 7. Interment was in Hillside Cemetery, Plainfield.

F. R. K.

Winter in Florida

WANTED: Married couple (or other family of two) to share my house in Daytona Beach the coming winter, they to board me as rental, and I to pay for water, electricity, gas, fuel oil, and telephone. If interested please write to Jay W. Crofoot, 739 Huntington Ave., Plainfield, N. J.

- God's Way -

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs
And works His sov'reign will.

We fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessing on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace:
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

— William Cowper, 1779.