

The Sabbath Recorder

NEWS FROM THE CHURCHES

MILTON, WIS. — In an earnest desire to make an investment in the future leadership of the church, the members of the Milton Church who attended the quarterly meeting held October 2 voted to put aside \$300 a year in the church budget to be used as a ministerial education fund.

This fund is to be built through the local church budget at the rate of \$300 per year. The administration of the fund will be in the hands of a committee consisting of the Board of Trustees and the Advisory Board of the church.

An outline of the plan is that \$300 per year will be made available to qualified candidates from the church membership who are preparing for full-time Christian service. It is a long-range plan and evolved out of the Board of Trustees.

The Milton Church members felt that they wanted to make an investment in the future leadership of the church and acknowledged the urgency of encouraging young people to enter the ministry. This is a realistic gesture on the part of the church — encouraging young people to consider a career in full-time Christian work.

At the present time, Paul Green, Jr., a member of the Milton Church, is enrolled at Alfred Seminary as a first-year student in the School of Theology.

— Correspondent.

PLAINFIELD, N. J. — The pastor of the church, Rev. Lee Holloway, was taken to the local hospital for observation on October 18 and underwent gall bladder surgery on the 27th. As this is being written on the last day of the month he is reported to be doing well and to be happily free from the pains endured before the operation. His leadership at the Yearly Meeting and at the special services of the past weekend was much missed although he has attempted to make some of the church plans from his hospital bed.

A conscience seared by sin is like skin repeatedly burned and thickened; it has no feeling. A conscience purged by the Gospel becomes sensitive again and by daily exercise in prayer becomes, according to the Scripture, a pure conscience.

Accessions

Old Stone Fort, Ill.

By letter:
Mae Randolph Lewis

By testimony:
Geraldine Ferris Lewis

Marriages

Maxson - Smith. — Milton Maxson and Lois Smith, both of Battle Creek, Mich., were united in marriage at the home of the officiating clergyman, Rev. Herbert L. Polan, Oct. 15, 1955. They are living at 170 E. Kingman, Battle Creek. H. L. P.

Obituaries

Brissey. — Geneva Maxson, daughter of Elisha J. and Margaret Law Maxson, was born on Jan. 26, 1870, at Salem, W. Va., and died October 19, 1955, at the home of her son Harold.

On Oct. 23, 1889, she took her stand for the Lord Jesus and joined the Ritchie Seventh Day Baptist Church of Berea. She was a faithful member of this church until failing health prohibited her active participation in the regular services of the church.

On Oct. 9, 1900, she was united in marriage to Arthur N. Brissey who died in 1928. She is survived by two of her three children: Maynard C., and Harold Lee, both of Berea; three grandchildren, and four great-grandchildren; also a sister, Mrs. Jackson (Mae Maxson) Hudkins of Berea.

Funeral services were held in the Ritchie Seventh Day Baptist Church by her pastor, Donald E. Richards, and interment was in the Berea Pine Grove Cemetery. D. E. R.

Randolph. — Deacon Iseus Fitz, was born in New Milton, W. Va., July 9, 1865, and died Oct. 7, 1955, at the home of his daughter, Mrs. Lawrence Harris, in Plainfield, N. J.

Mr. Randolph joined the Piscataway Seventh Day Baptist Church in 1902 by letter from the church at Jackson Center, Ohio. For many years he was a deacon and trustee of the Piscataway Church, always giving of his best for his Master.

He is survived by his widow and four children: Merle (Mrs. Lawrence Harris), Plainfield, N. J.; Leslie, Verona, N. J.; Milton, Daytona Beach, Fla.; Elston, Neptune, N. J.; 12 grandchildren, and 19 great-grandchildren.

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

CONFERENCE DATES
August 14 - 19, 1956
at Alfred, New York

Give them a Faith to live by



Worship
with them
this week

Contributed by the American Business Company as a public service to the Commission on Religion in American Life, Inc.

The two youngsters are pictured here to remind American families everywhere of the value of regular attendance at church. Faith is the most precious gift you can give your children — Faith in God. Then you are giving the best a parent — any parent — can give. Every time you attend worship with your family, you are helping each member to build a vital and lasting "Faith to live by."

The Sabbath Recorder

First Issue June 13, 1844

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

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Terms of Subscription

Per Year \$3.00 Single Copies 10 cents
Special rates for students, retired Seventh Day
Baptist ministers, and servicemen.

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

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

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

PLAINFIELD, N. J., NOVEMBER 14, 1955

Vol. 159, No. 18

Whole No. 5,667

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OUR COVER

We are in the middle of church-attendance
month. It is not a matter of establishing a
record, but of faithfully recording our zeal,
"even as Christ also loved the church and
gave himself for it."

THRILLING BLOOD DISCOVERY

The first sermon on the relation between
the blood and the life of man was preached
by God Himself to Noah shortly after
the flood, according to the record of
Genesis 9. In establishing a new cove-
nant with man, God emphasized that the
life of all flesh "is the blood thereof" and
that man made in the image of God should
not shed another man's blood.

Down through the ages the mysteri-
ous story of blood has been unfolding
through divine revelation and through the
discoveries of science. The shed and
sprinkled blood of the sacrifices become,
at the command of God, the symbol of
redemption until the symbolism was ful-
filled in the finished work of Christ upon
the cross. Jesus made it the center of
His Gospel as did the apostles after Him.
Paul's parting charge to the elders at
Ephesus was "to feed the church of God,
which he hath purchased with his own
blood" (Acts 20: 28). And in the Epistle
to the Hebrews the most heart-rending
disappointment is expressed for any man
who "hath counted the blood of the
covenant wherewith he was sanctified, an
unholy thing."

The mystery of the relation between
blood and health has more rapidly un-
folded in the past few years than at any
time in all history. What Peter said about
redemption through the **precious blood** of
Christ was something from his own
experience but was also prophetic. How
little he knew of that preciousness of
mere human blood which is common
knowledge to us today! He knew of only
one blood donation — the blood of Jesus
given symbolically for the sin of the
world. With us there are constant appeals
for donations of blood to save the lives
of close friends or strangers far away.
Blood, in polite society, has now become
a precious and noble concept except when
it is wantonly spilled by criminal hands or
accidents.

The health-giving qualities of human
blood are still being discovered. One of
the nation's most esteemed newspapers,
The New York Times, on November 1,
carried nearly a column about the dis-
covery of the disease-fighting properties
of a compound called properdin which
has been present in human blood ever

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since God made Adam and preached to
Noah about life and the blood. This agent
existing in the blood has been known to
science for only a year and a half, while
its disease-fighting properties have just
been discovered.

Properdin will probably soon become a
well-known word when medical science
has learned more about how to increase
its proportion in deficient blood. The
article by Robert K. Plumb explains that
this is entirely different from immunities
and antibodies in the blood which can
protect us only from certain specific
diseases. A high level of properdin in
the blood apparently gives nonspecific
protection against all diseases. Rats have
a high level, guinea pigs a low level. Some
humans have more properdin than others,
and their resistance to disease is in direct
relation to the quantity of it.

This is a most important discovery for
the Atomic Age since radiation from fis-
sionable materials causes sickness due to
a lowering of the properdin level in the
blood, according to present studies.

When the Bible tells us that the blood
of Jesus Christ cleanses us from all sin,
we have taken it purely on faith. Doubt-
ers have scoffed; humanists have ridiculed;
agnostics have railed. If there is such a
thing as faith being made easier, we have
it now. Within our own blood we have
in a measure that which can fight not just
one disease but all. The isolation of this
compound paves the way for its vicarious
use. The healing, disease-resisting power
of one man's blood (or of a sacrificial
animal, if you please) may soon be avail-
able to assure health to another.

We believe there will be more thrilling
blood discoveries as men probe the mys-
teries of life. None can be more thrilling
than the discovery that every man can
make, the discovery of eternal life through
appropriation of the atoning blood of
Christ. The psalmist saw the essence of
it when he penned the beautiful words,
"Who forgiveth all thine iniquities; who
healeth all thy diseases" (Ps. 103: 3).

A conversation is like a good meal. You
should leave it just before you have had
enough. — People.

SALVATION AND GOOD WORKS

Is there anything wrong with the fol-
lowing prayer? What is there about it
that indicates the religious group to which
its author belongs?

"O God of infinite Justice and Love, we
adore You as our Father in Heaven. Help
us by Your grace to build the kind of
community and world in which men will
more easily love You and keep Your
Commandments, thus saving their immor-
tal souls."

The next paragraph of the prayer con-
tains this identifying sentence which most
of us probably would not include in one
of our prayers: "Teach us all, Almighty
God . . . to realize that the sin of strike-
breaking is just as immoral and hateful to
You as other sins such as adultery and
theft, drunkenness and narcotics-peddling,
white-slavery and blasphemy."

The prayer closes thus: "Teach us . . .
to spend our lives without any reward
other than knowing that, in serving the
cause of the workers of this state through
our unions, we are doing Your holy and
blessed will through Christ our Lord.
Amen."

The prayer partly quoted above was
delivered at a strike meeting and was
approved but not written by a Methodist
minister who was promoting a strike
against two sugar companies. We are not
asking what is wrong in the second and
third quotations, but what is wrong with
the first sentence quoted? At first thought,
we could perhaps say, "Amen," to asking
that by the grace of God we might build
the kind of community and world in
which men would more easily love God
and keep His commandments. But when
we note the words following, "thus saving
their immortal souls," we would have to
withhold the amen.

Much as we would proclaim that it
is God's will that we keep His command-
ments we cannot be true to the New Tes-
tament Scriptures and make that the basis
of salvation. Our historic position is that
salvation is by grace through faith. It
is, "Not of works, lest any man should
boast" (Eph. 2: 9). The privilege of
entrance into eternal life comes as a gift

from above, not as a debt owed to us because of our love and obedience. There lies one of the great differences between Protestant and Catholic theology. That is a portion of the battleground over which the Protestant Reformation was fought. The prayer quoted above was written by a Catholic priest of Thibodaus, La., Jerome A. Drolet.

Lest someone should ask why we need to keep the commandments if we are not saved by so doing, we point out the blessedness in the kingdom of heaven which Jesus promised to those who love Him and keep His commandments. Contrary to popular opinion, mere entrance into heaven is not the Christian's goal. What we seek is the approval of God. The Apostle Paul speaks of those who will be saved "yet so as by fire" (1 Cor. 3: 15). Obedience to the commands of God constitutes the works built upon the foundation of faith in Christ, which works will abide and will not be burned. We believe that Sabbathkeeping is one of those works spoken of by the apostle as gold, silver, or precious stones (1 Cor. 3: 12). Did not Jesus say, "If ye love me, keep my commandments"?

Thanksgiving to Christmas Bible Readings

Daily Bible readings for the period from Thanksgiving Day to Christmas are suggested as follows by the American Bible Society: November 24, Ps. 23: 1-6; 25, Ps. 46: 1-11; 26, Ps. 100: 1-5; 27, Matt. 5: 1-26; 28, Matt. 5: 27-48; 29, Matt. 6: 1-15; 30, Matt. 6: 16-34; December 1, Matt. 7: 1-29; 2, Matt. 18: 1-14; 3, Matt. 18: 15-35; 4, Matt. 22: 1-22; 5, Matt. 25: 1-30; 6, Matt. 25: 31-46; 7, Mark 12: 18-44; 8, Luke 7: 31-50; 9, Luke 14: 1-14; 10, Luke 14: 15-35; 11, 1 Cor. 13: 1-13; 12, Luke 10: 25-42; 13, Luke 15: 1-10; 14, Luke 15: 11-32; 15, John 3: 1-17; 16, John 14: 1-14; 17, John 14: 15-31; 18, Rom. 8: 14-39; 19, Rom. 12: 1-21; 20, 1 John 4: 1-21; 21, Isa. 9: 2-7; 22, Isa. 11: 1-9; 23, Isa. 53: 1-12; 24, John 1: 1-18; 25, Matt. 2: 1-11.

OUR HARD-WORKING BOARDS

Executive Secretary A. Burdet Crofoot

Arising somewhere out of America's past comes a slang expression, "To pass the buck." In essence it means to shift the responsibility. It is not an uncommon practice in many fields of human activity. Unfortunately, along with this tendency there frequently occurs a parallel tendency to be critical of the manner in which the "buck" is handled by those to whom we have passed it.

It is one of the privileges of your executive secretary to attend regular quarterly meetings of three of our denominational boards, and to receive monthly reports from a fourth board. Over and over again he is impressed with the way in which these boards really work at the responsibilities which we as a denomination have passed to them. Their sense of their own responsibility toward those for whom they are giving of their time, concentrated thought, and ability is something we wish everybody in the denomination could observe.

The board meetings themselves usually last around three hours. Every quarter, during these three hours, twenty to thirty devoted men and women (for each board) consider carefully the fields of work the responsibility for which we have passed to them. Debates on specific action sometimes become keen, but always charitable. Decisions are never lightly made. All sides of any possible action are usually thoroughly aired before a vote is taken. If any viewpoint isn't brought up, it is because no member present happened to think of it. And that usually means that the viewpoint probably wasn't worth thinking about, because the quality of personnel serving these boards is high.

For important decisions to be made, in the relatively infrequent and short meetings of the boards, means that a great deal of groundwork has been accomplished before the board convened. This has to be done in committees. Every member of every board is on at least one committee — some of them on two or three. Seldom does an important committee come to a board meeting with "no report." This means more time given by these devoted

men and women. Each board has its executive committee, made up usually of the chairmen of the other committees — more time required of these busy men and women. And let us remember that these people are busy men and women, many of them professional people in fields of teaching, medicine, law, nursing, and the ministry. The time they devote to our board work is usually taken from already busy lives and given freely to our denominational work. And this time mounts up.

Few probably realize that the Missionary Board, for example, has a separate committee closely tied up with the work of each of our foreign fields (even yet there is a China Committee); a committee on missionary evangelism in the home field; an investment committee, to name only a few. Tracts do not spring full-fledged from the presses, nor do they flow automatically out of the publishing house to the tract rack in the vestibule of your church. A publications committee of the Tract Board has to decide on what areas should be served by new tracts, even occasionally soliciting authorship; a distribution committee is constantly at work endeavoring to widen the usage of the tracts; an advisory committee works closely with the editor of the Sabbath Recorder; a supervisory committee with the publishing house; and a visual aids committee selects films and other material of like nature for use of our churches and workers. Here again are but a few of the working committees of the board.

The Board of Christian Education has committees on church schools, higher education, youth work, and so on. The Women's Board has a goals committee, a committee to work with lone Sabbathkeepers, to name but a couple of theirs. All these committees, and many more not named, are really working for you and me — not stinting of their time, effort, or ability. When it comes to the board officers, donated time seems to have lost all meaning.

It may be that we have not indulged in passing the "buck," but if we tend to find fault, let us pause to think first of the gift we are receiving. Mistakes have been made, to be sure; board members, after

THE NICENE CREED

We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate. He suffered, and was buried; and the third day He rose again according to the Scripture; and ascended into heaven, and sitteth on the right hand of the Father. And He shall come again, with glory, to judge both the living and the dead; whose kingdom shall have no end.

And in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets.

And one holy Catholic and Apostolic Church. We acknowledge one Baptism for the remission of sins; and we look for the Resurrection of the dead, and the Life of the world to come.

Amen.

[The unison reading of the above creed, which dates back at least to A.D. 374 and perhaps to the Council of Nicea in A.D. 325, was a part of the installation service for the new Professor of New Testament at New Brunswick (N. J.) Theological Seminary on October 31. Your editor attended the service at the request of Dea Albert N. Rogers of our own School of Theology, who had been invited.]

all, are human beings. But if we seriously review the whole task that has been done by our boards, we will find that the sound decisions have far outweighed the unwise ones.

Let us remember our hard-working boards in our prayers.

A DOER OF THE WORK

Report of a Conference message by O. Glenn Kennedy, General Sales Manager, Lehn and Fink Products Co., New York, N. Y., and member of the Lost Creek, W. Va., Church

Before this layman spoke he arranged to have passed out to every member of the congregation a small mirror. Interest was keen as to what use was to be made of the mirror. We suggest that our readers look up the full passage in James 1: 22-25 which mentions the mirror. Here is the way Mr. Kennedy began his message on the third evening of the General Conference at Mt. Sequoyah, Ark.

"James wrote in his 25th verse as follows: 'But whoever looks into the perfect law of liberty, and abides in it, he is not merely a hearer of the word which can be forgotten, but a doer of the work, and this man shall be blessed in his work.'

"It is therefore fitting for this Conference to be cast in the role of 'doer of the work,' which is my text. As the 'doer of the work' under the 1955 theme selected by President Rogers, **To Serve Him**, the purpose of our meeting this evening is to discuss objectively and with open imagination the conditions under which church - minister - laymember relationships are established and maintained. This Conference signifies the leadership of the Seventh Day Baptist church and I propose to draw your attention to the needs of our church, the needs of our ministers, and the needs of those of you who, along with myself, are lay members.

"In doing so, there appears to be an accurate yet simple way to accomplish this — by looking carefully at ourselves collectively and individually in a mirror. Up here on the platform you see a large mirror from which is cast the collective image of the Seventh Day Baptist church leadership. In your hands you hold a small mirror which casts back to you your individual reflector of that leadership. Would you please take your mirror in hand now and ask yourself these questions: How does my individual reflection affect the leadership of the Seventh Day Baptist church or, in the words of James 1, 'the doer of the work'? What is leadership? What are its requisites?

How can it be developed? How does it apply to the church?"

Having thus outlined his areas of investigation Mr. Kennedy developed the idea of organization as the first element of security. He went on to say:

"The second requisite for a climate of security, we are told, is participation, and great leaders everywhere recognize this eleemosynary yet most effective productive method. The mother uses blocks and toys with her baby. Parents use tricycles, Davy Crockett hats, nursing sets for youngsters. Teachers use sand tables, games. Colleges use dancing, drama, athletics. Industry uses music in its plants, service emblems, summer picnics, sales contests. Governments use conventions, parades, etc. Over the years we have learned so well the lesson that individual participation in a group endeavor of any kind is a necessary requirement of good leadership."

The speaker's illustrations of leadership drawn from observation of a Methodist church are too long for publication. We go on to his next main point:

Climate for Growth

"In this area we have a field that appears fertile for cultivation.

"In the first place, Seventh Day Baptist ministers are better educated than the majority of ministers in this country and our lay members are also from higher educational strata than the average.

"But how about administrative growth within our church? What about the Sabbath Recorder — is it really the official organ of the church? Do all Seventh Day Baptist families receive it? Are we following a true Christian doctrine when we don't find ways and means of distributing it to every family? Isn't this a real opportunity for home missionary endeavor on the part of this Conference? Would our ministers make a better contribution to the church if they were given more authority in this direction?"

The businessman, who is on the Board of Directors of Salem College, next spoke of education in this "climate of growth."

"Actually, if I were a minister I would have many questions in my own mind

MEMORY TEXT

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. Matthew 22: 37-38.

as to why I did not have better opportunities for growth within the educational field when my church has two colleges in operation. It seems to me that this Conference could make a real contribution to our churches if it could encourage ministers of outstanding abilities to join the staffs of our educational institutions. Along with their fine teaching attributes, their personal character would have a profound effect towards building a better Christian atmosphere on our college campuses. . . ."

Omitting several instances of religious groups where there is a "pride in belonging" the speaker concluded:

"Our program doesn't need to be a big national one — but surely there is some way we, too, can capitalize on this addiction of mankind as a 'pride of belonging' to a successful organization.

"The final requisite for developing a climate of growth is freedom of expression for our ministers plus proper recognition of their efforts.

"We all trust that freedom of expression can come to us in a religious atmosphere of approval. Yet, do we have church authority so clearly defined in the Seventh Day Baptist church that such approval is available? Should we? Personally, I am not in a position to say, but all known sociological and psychological research shows that a member of any organization considers the organization to be a block in the way of his progress or a means by which he hopes to obtain his objectives. If this is true, shouldn't this Conference endeavor to create an atmosphere of approval for our churches and ministers?"

"Speaking as a layman I wonder if the ministers in the audience realize to what extent church members indulge in attempting to secure the minister's approval.

Many of us try to change our spots when you visit us: We discuss the church and church programs; we say grace at the table whether or not we do it habitually, and our every action and every word are guarded carefully in your presence; we exercise our best table manners when you are our guests for dinner; we display our ignorance of the Bible when we try to impress you by conversation about Biblical history. Yet on each visit you accept these inadequacies of ours with a gracious understanding so tactful that we are completely unaware of our failures in fooling you.

"There is one thing wrong, however. You are only one person and you don't get to see us often enough. Wouldn't it be a different world if every person had his minister walking beside him physically every minute of the day? Would we have sadistic communism? atheism? murders? rapes? robberies? broken homes? wars? It is very doubtful if we would have any of these.

"Then if such a situation is so desirable, why do we make it so difficult for our spiritual leaders — our ministers — to have an atmosphere of approval within our own church? Why do we hold so tightly to the narrow perspective of our individual likes and dislikes about church activities and how we want God brought into our lives? Can we offer our Seventh Day Baptist minister some kind of atmosphere of national church approval for his performance or must we retain our present chaotic family by family, person by person, critical, sometimes cynical, and, too often, superficial awareness of the minister's efforts? . . ."

"In concluding my message here this evening, I would like to state most emphatically that I firmly believe many of these questions we have asked ourselves tonight cannot be answered in our generation. However, I do just as firmly believe that our church leadership has the open-mindedness, the foresight, the drive, the imagination, and the conviction to give our ministers and our lay members the 'climate of security' and the 'climate for growth' that are deemed necessary for the future of the Seventh Day Baptist

MID-CONTINENT ASSOCIATION

Rev. C. Harmon Dickinson

(A description of an unusual program and some unique outreach work planned by the Mid-Continent Association.)

The Mid-Continent Association of Seventh Day Baptist Churches met in annual session with the Denver, Colo., Church, Oct. 7-9, 1955. Delegates came from the Nortonville, Kan., North Loup, Neb., and Boulder, Colo., Churches, and the new Fellowship of Kansas City, Mo., which was represented by the Edwin Johnson family.

Dr. E. Keith Davis, the president, conducted the meetings centered around the prophetic statement of 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."

The program was pointedly classified under a succession of suggestive topics: "Our Work" meant the meeting of committees; "Our Faith," the Sabbath eve communion service conducted by Rev. Erlo E. Sutton, assisted by Rev. David S. Clarke. Pastor Sutton spoke on the "Faith of Our Fathers," pointing out the devotion, loyalty, and sacrifice of some early Seventh Day Baptist leaders in England and the United States.

The worship service Sabbath morning centered around "Our Background." President Davis gave a provocative message on the development of the present relationship of the local church, the association, and the General Conference. The attendance of 160 was the largest for the Denver Church in several years. A brief

church. So I would appreciate your picking up your individual mirror and again carefully look at yourself, your portion of the leadership of the Seventh Day Baptist church as I repeat the 25th verse of James 1:

"But whoever looks into the perfect law of liberty, and abides in it, he is not merely a hearer of the word which can be forgotten, but a doer of the work, and this man shall be blessed in his work."

Sabbath school period followed, "Our Study," conducted by Luther Hansen.

"Our Heritage" was summarized in the afternoon by the messages of Rev. David S. Clarke, Rev. Duane L. Davis, and Rev. C. Harmon Dickinson, with the topics, "The Place Seventh Day Baptists Have Had in Ecumenical Developments," "Prominent Seventh Day Baptists," and "Seventh Day Baptist Mission Activities," respectively.

"Our Worship" closed the Sabbath, using a number of worshipful and musical selections. "Our Recreation" rounded out the evening.

The next morning came bright and early with a sunrise breakfast on Lookout Mountain near Denver for the young people. As we stood in the cool, brisk air looking for miles to the west across the gray ridges of unfolding mountain ranges, it was indeed "Our Inspiration" as Pastor Duane Davis guided our thoughts.

"Our Business" was the next activity, when the five committees met to consider their particular phases of associational work. The Executive Committee, which consists of the president and one member from each church, proposed some changes in the constitution and gave a summary of the results of their study of the "package proposal" prepared by the Commission on the interrelationship of the churches, the associations, and the General Conference. The association voted to reaffirm previous action not favoring biennial Conferences.

The Missionary-Evangelistic Committee consists of the pastor and one layman selected by the pastor from each church. Rev. Duane Davis was chosen to serve as chairman another year. Pastoral exchanges were recommended for the coming year along with possible field trips to the Western Slope (of the Rockies in western Colorado), and other areas where there may be interest. Recognition was made of the Kansas City Fellowship and our desire to assist their growth. General Conference last August asked the associations to study the idea of the associations bearing part or all the support of mission churches in their areas and taking more active responsibility to form new fellowships and churches. The Mid-Continent

Association approved financial support for missionary churches and pointed out that the establishment of new fellowships and churches has been one of our main purposes, especially through the activities of the Missionary-Evangelistic Committee.

The association voted confidence in plans to launch the most unique venture of faith it has undertaken, an experiment in advertising the Seventh Day Baptist message, somewhat national in scope. The general plan is to run an inch display ad in four consecutive issues of *Capper's Weekly*, published in Topeka, Kan. If response justifies, another ad will be run in four more issues at a later time. The purpose will be threefold: 1. To give a Christian and Sabbath message which may be helpful to those who read it. 2. To let people know there are Seventh Day Baptists. 3. To invite likely prospects to seek further fellowship with Seventh Day Baptists. The people of the denomination are asked to pray for results from this advertising effort.

The association will continue to give a \$100 scholarship to our young people who attend a Seventh Day Baptist college. Plans were endorsed for another associational camp in 1956 with an item in the budget for those traveling the greatest distance.

A budget of \$510 was adopted which includes the following items: missionary evangelism, \$200; camp, \$110; scholarships, \$200. Each church will raise a fourth of the budget.

On Sunday afternoon "Our Assets" were presented by eight laymen who gave short summaries of the organization, purpose, and work of our denominational boards and committees. A women's tea followed with a lady from each church telling her society's accomplishments according to the Women's Board goals.

The closing session Sunday night focused attention on "Our Future." Rev. Francis D. Saunders gave a challenge to advance by a sermon centered around the theme, "Why Stand Ye There Enjoying Your Faith More Than Ye Are Laboring to Propagate It?"

The next meeting of the association will be at North Loup, and Don Clement was elected president.

Lassie Sells Savings Stamps!

Lassie, the beloved collie dog-star, and her young TV master, Jeff Miller, otherwise known as Tommy Rettig, have been selected by the U. S. Treasury Department as official representatives in a Thrift Campaign to sell savings stamps and bonds to school children throughout the country. Youngsters who enroll in Lassie Thrift Clubs, receive certificates bearing a picture of Lassie and the seal of the Treasury Department. This popular entertainment program incorporates moral teaching and is one of the few designed for viewing by the entire family as a unit.



Above is a black and white print of the color poster which the Treasury Department is distributing to schools for posting on bulletin boards.

[The relation between savings stamps and church may be closer than we realize. Children who are taught to save in this spending age can be more easily taught to tithe.]

SABBATH SCHOOL LESSON
for November 26, 1955

The Spread of the Good News

Lesson Scripture: Luke 8: 1, 4-8; 9: 1-6.

The Dark Glass of Science

"For now we see through a glass darkly. . . ." (1 Cor. 13: 12.)

By a young man who has had extensive training and employment in the field of atomic research

To anyone who considers science exact and infallible, the opposite of religion and faith, this series is dedicated.

It is sometimes said that a student who has been through today's advanced courses in modern physics should be able to believe anything.

Down at the high school and undergraduate college level science appears to be definite and well understood and rather comforting. Get out where men are working along the edges of existing knowledge, and you find yourself in a sort of through-the-looking-glass cloudland.

For instance, everyone talks about electrons today as if they were as easily understood as Mickey Mouse. Actually the minute a scientist tries to decide just what an electron is and does, he finds he cannot. They are not at all as pictured in the famous three-dimensional diagram of the atom, which shows electrons as round particles traveling in definite orbits around a nucleus. The electron is not a particle, not pin-pointed; nor can you presume that it spreads over the orbit like a sort of cloud. If you do assume the cloud effect it turns out that this is not right for it is not the electron that is spread out; it is its probability function.

As for the movement of an electron within its atom, about all you can say for sure is that if it is a sort of cloud it does tend to show some rotation.

The best the physicists have done to date to explain the electron is to devise a rule they actually call the "Uncertainty Principle" which says that the more accurately you can measure the position of an electron, the less accurately you can measure its velocity — and vice-versa.

You might think it reasonable that atoms at least have a definite size, so the electrons would stay within a certain boundary; but measuring the exact size of an atom is just about like measuring the exact height of an ocean wave. What they

do is to assign to various atoms a size which assures that approximately ninety-nine per cent of the time the electrons will be within that area.

Schroedinger invented a "Probability Function" which states that all you can say about an electron is that there is a chance it may be within a certain volume at a given time.

(By the way, as for the nucleus of the atom, exactly the same sort of uncertainty exists about it as about the electrons.)

In the course of this brief discussion of electrons, did you find that you were somewhat reminded of angels? [Christians are referred to in 1 Cor. 13: 12 as not being able to see clearly all that lies before them in the period beyond this life. The RSV expresses it, "For now we see in a mirror dimly." True enough, but the Scripture continues, "but then face to face." Science cannot understand the structure and function of things present except dimly and knows nothing of things future. We are able at least to affirm with certainty, "Now I know in part; then I shall understand fully."]

When the great Danish physicist, Niels Bohr, advanced his now famous "model" of the atom (which we see represented in the well-known diagram showing round particles, electrons, circling a center nucleus), this model or concept of the atom was found to contradict a great deal of classical or basic physics which everyone had accepted as infallible up to that point.

It contradicted the laws of electricity and magnetism, and it still does. These are the laws that are always used to build motors and generators. It has of course been proved time and time again that these laws are accurate, honest, and valid. They even agree with the Theory of Relativity, as a matter of fact.

When you apply these laws to the Bohr model of the atom, or to any of the present-day conceptions of the atom, these laws predict that the atom should collapse.

That being the case, are the scientists wrong about the atom? No! There is a great deal of evidence that present-day thinking about the atom is on the right track.

There was much puzzlement and unhappiness among scientists to discover that their cherished universal laws were in this case inoperable. Even so great a genius as Einstein tried hard to reconcile the two sets of facts, but he was not successful.

So the situation continues to exist in which these two things are an exact contradiction, yet the scientist abandons neither of them.

Any "realist" who worries about the "contradictions" found in the four Gospels, please take note.

All of the atomic theory, all of the nuclear theory, all of the advanced theory of electricity and magnetism, and a lot of astronomy, are based on the assumption (first proposed as part of the Theory of Relativity) that:

An object that is moving gains weight and loses length.

No one has yet thought of a way to prove definitely that these things are true. There is some rather indirect evidence for the gain in weight, but no evidence in favor of the loss in length.

Yet these assumptions, although unproved, are absolutely accepted by everyone in physics. There is not another good way to explain what happens.

Is it any different to believe in God?

"Prayer is the soul's sincere desire, unuttered or expressed" — but this is not a definition of prayer; it is only one aspect of prayer. Only the person who recognizes a personal dependence upon God and habitually lives in such a relationship to the Father can be sure that his unexpressed desires kindling in his breast are directed to the One who withholds no good thing from them that walk uprightly (Ps. 84: 11).

CAREFUL IN OUR STEWARDSHIP

To the following editorial by Kenneth Morse in the October 22 issue of the Church of the Brethren *Gospel Messenger* we would say a hearty "Amen." — Ed.

Can we be too broad-minded in our giving? A Congregational minister thinks so. Dr. Henry Smith Leiper says, "Some good causes appeal to all citizens, but we alone support our own Christian mission projects." He notes that some Christians are willing to help almost every good cause but their own churches.

Sometimes we respond to appeals simply because we are on a mailing list. We seldom take the time to evaluate carefully the appeals that come to us. We may be the victim of some charity rackets. More likely we get in the habit of supporting causes that are worthy, though hardly as worth while as the local church needs we overlook.

For example, many of our people contribute to a certain Roman Catholic institution simply because it is so well publicized and because letters come to our doors. One of our pastors, who is in a position to know, reports that the same institution, though doing a creditable work, does not do nearly as much as its publicity would indicate. He points out also that the Roman Catholics who solicit such gifts do not support Protestant institutions doing a similar work. He knows how badly his own church needs the financial help that is drained off by such appeals.

We need often to be reminded that we cannot support every good work and we ought to give first consideration to the program we have ourselves helped to launch and establish. This is not to say that other causes are less worthy, but rather to suggest that they have other supporters. Our own outreach program depends on our stewardship. And careful stewardship means guarding against wasting our resources by responding to too many outside appeals.

The best way to keep a church from folding up is to put in some folding money. — Selected.

Youth News

Good News for Michigan Campers

Camp Holston near Battle Creek has had more attraction than some of our other church-owned camps because of its lake-front location. But a lake isn't everything. Space and forest are nice also. Perhaps all those who make use of Camp Holston in the future will have all the advantages of woods and water, of acreage and aquatics. The following notice in the November 5 Battle Creek Church bulletin is good news for Michigan campers:

"The trustees were authorized by the church to buy 15 acres or thereabouts of land north of the camp for the sum of \$3,000 or less, provided satisfactory terms can be arranged. It looks very hopeful that the purchase will be made, as Mr. Carey has sold his farm to one who is willing to sell the wooded area to us."

BATTLE CREEK, MICH. — The fall issue of the Friendly Guest, 16-page mimeographed news periodical of the church, lists 8 young men in military service scattered from Michigan to Georgia and Louisiana in this country, from the Canal Zone to Japan, and somewhere in Europe. The names are Dale Thorngate, Ronald Babcock, George Barber, Donald Brown, John Barber, Charles Aurand, Jr., Bruce Bogie, and B. J. Peterson.

Young people of the church who are in schools of higher education are Ward and Wayne Maxson, Velma Rowe, Eleanor Fick, Barbara Dowell, and James Aurand.

Speaking of those who are in service, the paper does not forget to mention another young person who is in missionary service, Jackie Wells, devoting her time and talent to the work at Crandall High School, Kingston, Jamaica.

We quote a paragraph regarding a social event:

"On September 14, our college students were invited to the parsonage for an informal evening of fun and exchange of ideas on college life. We were sorry that not all our students could be present. A hilarious time was had telling of some of the pranks and curious things that seem to happen only at college. Mrs. Davis

served apple pie and ice cream. Pastor Davis led in prayer for the Lord's guidance on these young folks as they returned to respective schools, and also for other students and servicemen.

THE LIVING WORD

Luther A. Weigle

One of a series of articles by this noted man.

"Allege" and "advertise"

To "allege" now means merely to assert, but in the sixteenth century it meant to adduce evidence, hence to cite or quote authorities. That is what it means in Acts 17: 3, where we are told by the King James Version that for three weeks Paul "reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead."

Yet Webster's New International Dictionary cites this text as evidence that "allege" means "to assert without proof, but with the implication of readiness or ability to prove." Does the writer imagine that Paul spent three weeks brandishing the Scriptures, implying that he could prove what he was asserting, but failing actually to cite or quote any evidence? That our best dictionary could go so far astray is just an additional bit of evidence that the archaic language of the King James Bible easily misleads the reader. The Revised Standard Version translates the passage: "They came to Thessalonica, where there was a synagogue of the Jews. And Paul went in, as was his custom, and for three weeks he argued with them from the scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, 'This Jesus, whom I proclaim to you, is the Christ.'"

The word "advertise" appears twice in the King James Version, Numbers 24: 14 and Ruth 4: 4. Its meaning is simply to tell or inform, without any of its twentieth-century connotations of wide public notice. When Balaam said, "I will advertise thee what this people will do to thy people," he meant "I will let you know . . ." The statement of Boaz to the kinsman of Ruth, "I thought to advertise thee," was not a threat; what he said was simply, "I thought I would tell you of it."

LET'S THINK IT OVER

Sixty-one million registered motor vehicles and 72 million licensed drivers in the United States today are piling up mileage at the unprecedented rate of more than 560 billion miles a year, the Automobile Manufacturers Association reports. This is an average of approximately 9,200 miles per vehicle, and 7,800 miles per driver.

It is no wonder that the Department of Law and Public Safety of the State of New Jersey is asking all editors to emphasize Safe-Driving Day (Dec. 1); and it is not so strange to find a guest editorial in the *Brookfield (N. Y.) Courier* entitled "Are You Prepared to Die?" If someone will tell us the average number of people per car and the number whose lives are hazarded by every car, we could tell how many of the citizens of this country should think seriously about their preparations for death. In spite of all the new safety devices our family cars are greater instruments of death than all our armaments and the guns of the hoodlums — nearly 40,000 traffic deaths every year.

"To rely on the possession of nuclear weapons as a deterrent is faithless; to use them is a sin. . . . Only a vision of God's purpose for mankind will give us the courage to risk much we hold precious for what is more precious still. Let us unite with all who seek to turn men's minds away from mistrust and fear. Our hope for a new world will be fulfilled when men are willing to suffer rather than to cause suffering, to overcome evil with faith and love, and to act with that generosity which is the Spirit of Christ." — Religious Society of Friends in Great Britain.

They that give away essential liberty to obtain a little temporary safety, deserve neither. — *Debater's Magazine*.

"The minister must know the Gospel to be sure, but he must also understand the community," says Prof. Murray H. Leiffer, of Garrett Biblical Institute, Evanston, Ill. "The Gospel is always the same, the community is always changing.

In recent years much emphasis has been placed on the counseling of persons and on psychotherapy. These are receiving, properly, the attention of religious leaders across our land. However, it is equally important for pastors to recognize the signs of spiritual illness in the community. A wholesome community does not make people Christian in a sense of compelling them to be Christian. But the evidence is plain that bad housing handicaps people both physically and spiritually." — W. W. Reid.

DEACON CURTIS GROVES

With the passing of Curtis Groves on October 10, 1955, the Jackson Center, Ohio, Church and the denomination have lost a staunch pillar. For two generations no one acquainted with that little church could think of it without putting Mr. Groves in a prominent place in the mental picture of the work of the church.

Mr. Groves was born in Logan County, Ohio, in 1881.

He married Edna Davis, October 13, 1904, who preceded him in death in 1938. To this union one daughter, Pauline (now Mrs. Kenneth Mittong), was born. Surviving with Mrs. Mittong are: a grandson, George Edward; a sister, Mrs. Ada Babcock, of Plainwell, Mich.; and four brothers: Marion, of Huntsville, Ohio; Walter, of Bellefontaine, Ohio; Leo of Jackson Center, Ohio; and Eslic of Plainwell, Mich.

He was a loyal member of the Jackson Center Seventh Day Baptist Church where he filled the offices of deacon and church clerk for many years. His church came first in his lifework.

In February, 1947, he went as a delegate, representing our denomination and the area churches, to the study conference on "The Church and Economic Life," of the Federal Council of Churches which met in Pittsburgh, Pa.

Funeral services were held in the Harbert Funeral Home in Salem, W. Va., on Oct. 11 with Rev. Rex Zwiebel and Rev. Rex Burdick officiating and in Jackson Center, his home church, October 13 at 2:00 p.m. with his pastor, Rev. Emmett H. Bottoms, officiating. Burial was in the church cemetery.

NEVER A DULL MOMENT

The new book, "Never a Dull Moment," by Eugenia Price, just released in both a popular-priced paper edition and a gift cloth edition by Zondervan Publishing House, faces up to both the spiritual and physical problems of teen-agers and all young people. For instance, in reply to the question, "Why is sex wrong if God made it?" Miss Price answers:

"A straightforward question deserves a straightforward answer. The Bible does not say 'sex is wrong'!

"God did make our sex urges. They are a part of the drive that makes for creative, joyful, constructive living. And the Bible does not say sex is a sin at all.

"Sex is not a sin.

"But what we do with sex can be a sin!

"To have a desire to express yourself is not sin. But if you express yourself in certain ways which are not in tune with the rest of God's creation — that self-expression becomes sin. . . .

"The Bible says that certain sexual behavior is wrong — simply because the Bible is God's Holy Word and God knows what works out for happiness and He also knows what works out for trouble and heartbreak! Over and over and over I want to remind you that God has a **reason** for everything. . . . Yes, God created sex, and part of the reason He did is so that the world could be populated with new people to take the place of those who have lived out their life span on this earth. But, remember, I said this is only part of the reason. . . .

"Free rein to your sex emotions does not mean self-expression! It means self-ruin! You may declare yourself free to do as you please, but do you know what you are free to do? You are free to get into trouble!

"Only when we obey God's Plan are we really free."

This book is highly recommended by the best religious bookstores and by such popular figures as Dale Evans. It is reported to be selling like wildfire, running through its first edition in 4 weeks.

Are You "Assured"?

Mrs. Hugh Whitford
North Loup, Neb.

I have an insurance policy, endowed, with regular premium payments, payable at the bank. It is a great comfort to me.

I also have an "assurance" policy, endowed, premiums payable any time, anywhere. It is also a comfort. The policy is found in Phil. 4: 19, which reads: "But my God shall supply all your need according to his riches in glory by Christ Jesus."

It is issued — by "my God."
The premium — "shall supply."
Amount — "all your need."
Endowed — "according to his riches."
Payable — "in glory."
Guaranteed — "by Christ Jesus."
Do you have an "assurance" policy?

ITEMS OF INTEREST

Students of prophecy as well as friends of Israel have been deeply interested in the news that oil was discovered along the southern border of that new nation on September 22 and again on October 13.

Many people believe that the Bible prophesied this discovery of oil from the barren "flinty rock." It is significantly pointed out in an INS dispatch from Tel Aviv on October 15, that on the day before the first oil strike was made Israelis were reading in their synagogues throughout the land the prescribed reading for the day from Deuteronomy 32, the 13th verse, of which reads: ". . . and he made him (Israel) to suck honey out of the rock, and oil out of the flinty rock." The story, found in the *Sunday Mirror* reads: "The Old Testament promised it, and today Israel has it — oil."

Dr. Eugene Carson Blake, addressing 250 faculty members, directors, and guests of Union Theological Seminary, spoke of foreseeing a new ecumenical reformation within the worldwide Christian Church — "perhaps not yet a reality, but surely a possibility." Emphasizing the need for a "renaissance of thought and learning" in such a reformation he used some rather strong words in deploring the "anti-intel-

lectualism of the present day," which he said was "dangerously characteristic of a great deal of the religious revival of all our churches."

Other Councils of Churches

The National and the World Councils of Churches are not the only councils of churches which need to enter the thinking of an informed public. In addition to positive-emphasis National Association of Evangelicals and the more or less belligerently conservative American Council of Churches, there is also the less well-known Council of Liberal Churches created in August, 1953, by vote of the conventions of two denominations, the Unitarian and the Universalist. Neither of these two denominations are eligible for membership in any of the other interdenominational organizations mentioned above because they do not officially accept Christ as "Divine Lord and Saviour." The influence of this new council is not very great by comparison with others, it is believed.

It is reported that no other attraction in the great tourist center, New York City, draws as many visitors as the United Nations headquarters. Is it because of the unusual construction of the building? That sight lingers; but what really impresses the tourist is what goes on inside the less-imposing structures. It is the grand idea that grips the imagination; it is the hope that here the nations of the world may yet come together and overcome greater barriers than that of language, which has yielded to modern science and human achievement.

NEWS FROM THE CHURCHES

RITCHIE (Berea, W. Va.) — From a letter written by Pastor Richards October 29 we learn of the co-operation of the two churches in the small community in the matter of evangelism and other things. At the time of writing they were looking forward to union revival services scheduled to begin on November 6.

The church willingly released the new pastor to conduct Sabbath morning services once a month at the Middle Island Church at the request of the latter.

The pastor speaks of his desire to push ahead in the parish work which he has already come to love. The family is faced with some difficulties. The pastor's wife was in the hospital for five days during the first month of their residence in Berea and had been hospitalized again for two weeks at the time of writing.

RIVERSIDE, CALIF. — Surely the first Sabbath of last month was a "high day"; it was Association Sabbath. More than half the Riverside Church membership was present in the Los Angeles Church, host to the biannual conclave, when Sabbath school began. Association officially began on Sabbath eve, September 30, and continued into the afternoon of October 2. Quite a number were able to attend all the sessions and to enjoy the hospitality so freely provided. The program throughout was a forceful stimulus to more decisive Christian living and missionary outreach.

The Lord's Supper was celebrated the following Sabbath. That blessed occasion again brought all nearer to the foot of the Cross. In his second in a series of sermons on the Beatitudes, Pastor Wheeler emphasized that "Blessed are they that mourn" has reference to "godly sorrow" over sin. In the afternoon he gave a request showing of his full-color Jamaica slides with his lecture, "The Challenge of Jamaica." This presentation had been a high spot in the association program. We were deeply stirred.

The church annual business meeting extended over three Sunday evenings, October 9-23. Out of it have come some great decisions: a unanimous vote to retain our pastor; an increase to the budget; conversion of the present parsonage to classroom use, authorizing the Board of Directors to buy a house for a parsonage within certain price limits and with certain church-outlined specifications. A combination dining room and lodge building has been voted for camp with plans being drawn by Albyn Mackintosh.

On October 22, Pastor Wheeler continued his beatitude series with "Blessed are the meek." He pointed out a significant though slight variation in meaning between the Old and the New Testament definitions of "meek." In the former it

The Sabbath Recorder

means to prostrate oneself; in the latter, "not to think of oneself more highly than he ought to think." In another sermon on "Blessed are those who hunger and thirst," the pastor made clear that the hunger for spiritual food must be largely cultivated. Hence the urgency for early religious training.

New committees have begun their work. A spirit of willingness to serve has been shown. With God's blessing on the willing heart, surely Christ's work will advance more readily.

A workday at Pacific Pines Camp, October 30, brought the busy month to a close.

DODGE CENTER, MINN. — This is not religious news, but it is a bit unusual. The Dodge Center Star Record on November 3 carried a front-page picture and story of the bow and arrow shooting of a 321-pound, 16-point buck by a party of archers of whom several were members of the local Seventh Day Baptist Church. Bow and arrow hunting has a growing appeal to strong young men who love the woods and are willing to match strength and skill in the use of Bible-time weapons with the native fighting equipment of the beasts of the field.

This particular buck had been harassing the countryside. He had molested the dairy cows, wounded a bull so badly that the animal had to be killed, had attacked a farmer on a tractor, and otherwise ruled the woods. The archer who brought down the great buck is reported to be justly proud of his first shot. Sportsmen who are successful with primitive weapons may be called sportsmen indeed. They are called Nimrods. Genesis 10: 9 tells us of the origin of the saying, "Even as Nimrod the mighty hunter before the Lord."

WATERFORD, CONN. — Recently Pastor Paul Burdick and his wife visited in Pennsylvania, spending some time at Butler and at Salemville, also attending a Burdick reunion at Little Genesee. He also called in Grove City, Pa., on Rev. and Mrs. Henry Jordan, finding them to be in good health and very much interested in matters pertaining to the denomination. They live with their daughter and son-in-law, Prof. Clark Daves, of 82 Superior Street.

The men of the church have painted and repaired the back porch of the par-

sonage. The ladies have held food sales and a "white elephant" auction. The floods and windstorms that have hit Connecticut went to the north of us with their damage, but we have felt some of their effects.

A men's club has been formed with anticipation of growth. One meeting was held at the church. Refreshment and fellowship were enjoyed by all present.

A community hymn sing was thoroughly enjoyed on the last Sunday in the month. It is hoped that we may have them at least two Sundays a month.

The Junior group, which meets every Sabbath afternoon at four o'clock, followed one of their recent meetings with a Halloween party planned by their leader, Miss Emma Burdick. All present seemed to be very happy. — Correspondent.

Obituaries

Bruhn.—Nelly Peterson, 71, wife of one of the prominent leaders of Seventh Day Baptist work in Germany, died at Hamburg, Aug. 31, 1955.

Her health had been impaired by an accident suffered four years ago. Prior to that time Mrs. Bruhn was very active in the work of the churches. Besides her husband she leaves a son, Lorenz, also of Hamburg, Germany.

J. G. S.

Groves.—Deacon Samuel Curtis, son of John and Clara Lippincott Groves, was born March 2, 1881, in Logan County, Ohio, and died October 10, 1955, at the home of his daughter, Mrs. Kenneth Mitton, of Salem, W. Va., where he had been visiting for a week. (See more extended life story elsewhere.)

Wichert.—Mrs. Margaret, was born in Germany, July 4, 1876, and died in a hospital in Belleville, N. J., Sept. 24, 1955.

Mrs. Wichert came to America with her aunt in 1907. After the death of her husband in 1933 she made her home with her cousin, Mrs. Ernestine Fassbender, of Irvington, N. J. She attended church with them and was baptized in June, 1955. Funeral services were conducted by her pastor, Rev. John G. Schmid, and interment was in Hollywood Memorial Park, Union, N. J.

J. G. S.

1956 SABBATHKEEPERS' CALENDARS

9¼ inches wide x 14¾ inches high — finer than ever — now ready for delivery. Beautiful nature scene in colors — Sabbaths in royal purple. Printed early this year to permit more extensive use as holiday gifts, and to facilitate delivery to distant lands. 25¢ each — quantity discounts.

THE BIBLE SABBATH ASSOCIATION,
Pomona Park, Florida.



LANDING OF THE PILGRIM FATHERS

FELICIA HEMANS, 1793 - 1835

(Last two verses)

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas? the spoils of war?
They sought a faith's pure shrine!

Aye, call it holy ground,
The soil where they first trod:
They have left unstained what there they found —
Freedom to worship God!